



WELSH NATIONAL LIBRARY OF AMERICA

at

Brigham Young University

Provo, Utah

From .....

Call Welsh

No. 277.6


H193

Acc.

No. ---

W. N. Davis  
725 N. Kenilworth  
Oak Park Ill.

Presented by Judge Thomas High  
Mankato 1934



Digitized by the Internet Archive  
in 2018 with funding from  
Brigham Young University





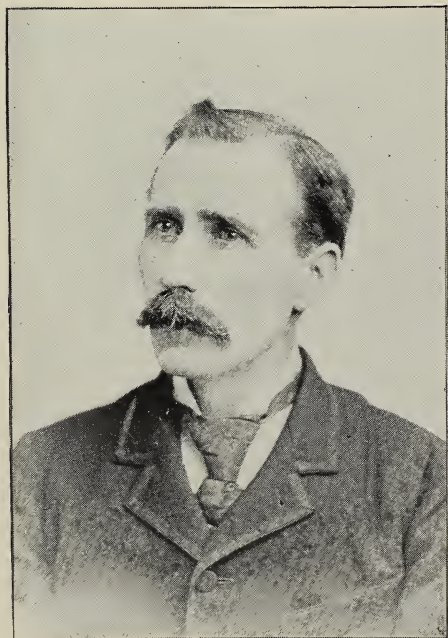




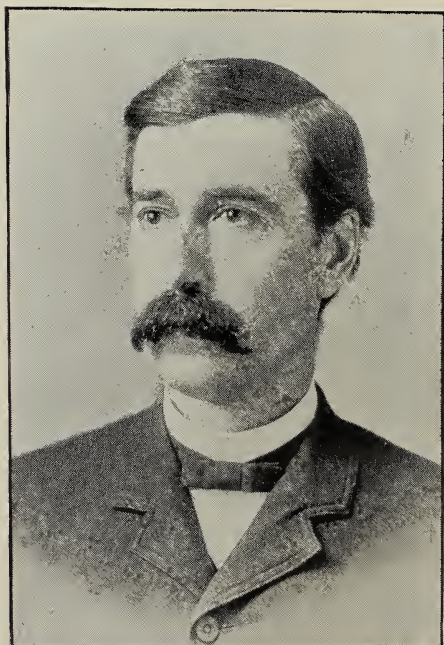
**Rev. Thos. E. Hughes.**  
(Clynogfardd.)



**Rev. David Edwards.**



**Hugh G. Roberts.**  
(Gwyngyll.)



**Thomas Hughes.**

EDITORS AND COMPILERS OF THIS BOOK.



Welsh  
977.6  
H193

# HANES

# CYMRY MINNESOTA

FORESTON A LIME SPRINGS, IA.



WEDI EI GASGLU GAN AMRYW O'R

## HEN SEFYDLWYR.



Dan Olygiaeth

PARCHN. THOS. E. HUGHES A DAVID EDWARDS;  
MRI. HUGH G. ROBERTS A THOMAS HUGHES.



YN ADDURNEDIG A DARLUNIAU LLUAWS O HEN SEF-  
VDLWYR, PREGETHWYR, A DYNION  
CYHOEDDUS ERAILL.



1895.

---

MANKATO, MINN :  
THE FREE PRESS PRINTING COMPANY,  
PRINTERS AND BINDERS.  
1895.

---

THE LIBRARY  
BRIGHAM YOUNG UNIVERSITY  
PROVO, UTAH

## Y CYNWYSIAD.

---

Adgofion (Barddoniaeth).....	128
Addysg yn Swydd Blue Earth.....	61
Anerchiad (Barddoniaeth).....	129
Arweiniad i mewn.....	1
Bethel, Eglwys, Butternut Valley.....	39
“ “ Custer.....	115
Beibl Gymdeithas South Bend a Seion.....	56
“ “ Ottawa.....	57
“ “ Judson.....	57
“ “ Minneapolis.....	108
“ “ Foreston, Lime Springs a Bristol.....	100
“ “ Cambria a Butternut Valley.....	58
Bristol Grove, Sefydliad.....	83
“ “ Eglwys.....	84
“ “ Adolwg.....	86
“ “ Attodiad i Hanes.....	98
Butternut Valley, Plwyf.....	12
Cambria, Plwyf.....	12
Carmel, Eglwys.....	41
Coed Mawr, Hanes Cymry.....	50
Cottonwood, Plwyf.....	12
Cymanfa Minnesota.....	16
Cymanfaoedd, Cyfarfodydd Dosbarth a.....	72
Cymry ar Wasgar.....	119
Dull o Fyw yn yr Hen Amser.....	121
Elim, Eglwys.....	53
Eureka, Ardal.....	9
Fedyddiedig, Eglwys (Judson).....	49
Foreston, Hanes, Rhan I.....	75
“ “ Rhan II.....	77
“ Eglwys.....	79
“ Adolwg.....	79
“ Attodiad i Hanes.....	98

Garvin Church.....	116
Goshen, Corphoriad Eglwys.....	24
Horeb, Eglwys.....	29
Indiaid a'u Harferion.....	124
Jerusalem, Eglwys.....	33
Judson, Hanes .....	9
Lake Crystal, Eglwys .....	45
Le Sueur, Hanes Cymry .....	50
Lime Springs.....	87
"    "    Attodiad i Hanes .....	98
"    "    Darlun Hen Sefydlwyr .....	129
Llenyddiaeth a Llenorion .....	65
Llenyddol, Dechreuad y Cyfarfodydd .....	68
Lyon County, Welsh of.....	114
Mankato, Eglwys .....	36
Minneapolis, Hanes Cymry.....	100
"    Eglwys.....	103
"    Beibl Gymdeithas. ....	108
"    Cerddoriaeth .....	108
"    Dirwest a Llenyddiaeth.....	109
"    Addysg, Masnach, &c.....	111
Presbyteraid, Blue Earth, Eglwysi.....	49
Proscairon, Ardal.....	93
Salem, Eglwys Gynulleidfaol, Cambria.....	21
"    Eglwys y T. C.....	44
"    Eglwys Gynulleidfaol, Custer.....	116
Saratoga neu Custer, Minn.....	114
Saratoga Prairie, Ia.....	96
Saron, Eglwys.....	53
Seion a South Bend, Eglwys.....	19
"    Eglwys (Hanes Ychwanegol).....	42
South Bend, Hanes Boreuol.....	6
"    "    a Seion, Eglwys .....	19
"    "    Eglwys Annibynol .....	35
"    "    Eglwys Wesleyaidd.....	48
Taith i St. Peter.....	123
Tracy, Early Welsh Settlers of.....	117
"Willing Workers," Cymdeithas y.....	113

## ILLUSTRATIONS.

---

The Welsh and English parts of this book are paged separately. "W" herein refers to the Welsh part, and "E" to the English part.

	PAGE
Bethel Church.....	W— 39
Bristol Grove Church .....	W— 80
Band, Cambria Philharmonic .....	E—112
Band, Salem Cornet .....	E—113
Carmel Church.....	W— 41
Elim Church.....	W— 54
Elim Church and Cemetery.....	E— 58
Eureka Neighborhood .....	E— 32
Execution of Indians at Mankato.....	E—108
Foreston Church.....	W— 80
Glee Club, Cambrian .....	W— 68
Grove of Humphrey J. Roberts, Judson, Minn.....	W— 72
Horeb Church .....	W— 29
Horeb Neighborhood .....	E—104
Jerusalem Church.....	W— 33
Jerusalem Neighborhood.....	E—104
Lake Crystal Church.....	W— 46
Lake Crystal Business Men.....	E— 3
Lime Springs Church.....	E—157
Lime Springs Group of Settlers.....	W—130
Little Crow .....	E— 63
Loring Park, Minneapolis.....	W—101
Mankato .....	W— 72
Mankato Church.....	W— 36
Mankato Singers, Group of.....	W— 67
Minnehaha Falls.....	W—102
Minneopa Falls.....	E— 4
Minneapolis Church.....	W—103
Minneapolis Sunday School Picnic.....	W—104
Map .....	W— 1
Residence of Lewis Davis.....	E—176

ILLUSTRATIONS.

Residence of John C. Evans	E— 16
Residence of Wm. Harris	E— 56
Residence of Rev. John W. Roberts	W— 74
Residence of Rev. Thos. E. Hughes	E— 31
Residence of Hon. Wm. R. Jones	W— 74
Residence of Humphrey J. Roberts	E— 31
Residence of Wm. C. Williams	E— 56
Salem Congregational Church (Group)	W— 21
Salem Congregational Church	E— 35
Salem C. M. Church (Group)	W— 44
Saron Church	W— 54
Saron Log Church	W— 53
Seion C. M. Church (Group)	W— 19
Seion C. M. Church	E— 45
South Bend	E— 21
Sunday School Class of Rev. Jos. Roberts	E—290
School House, District No. 11	W— 63
Willing Workers	W—113

PORTRAITS.

Baxter, J. T	E—192	Davis, Mr. and Mrs. John P	W—117
Blossom, Mrs. Alice	E—111	“ John S	W— 12
Blythin	E— 34	“ Owen	E—119
Bowen, Mr. and Mrs. Evan	E—278	“ Rev. Peter S.	E—177
“ Thos. E.	E—161	“ Rev. Richard	W— 16
“ Daniel T.	E—161	“ Thos. Y.	E— 24
Bumford, Rich. R.	E—242	“ Wm.	E— 13
Cheshire, Isaac	E—162	“ Sr. W. W.	E—162
Dackins, David	E—116	“ Jr., Wm. W.	E— 12
Daniel, R. E.	E—111	Edwards, Rev. David	Frontispiece
“ T. R.	W—108	“ Hugh	E— 26
Davis, Chas. E.	E—194	“ Hugh H.	E—115
“ Hon. C. K.	E—164	“ James	E—120
“ C. W.	E—166	“ John	E—118
“ Daniel T.	E—136	“ Wm.	E—120
“ D. J. (Lime Springs)	W— 76	“ Wm. R.	E—161
“ D. J. (Cambria)	W— 13	Ellis, Ellis E.	W— 63
“ David S.	W— 12	Evans, Daniel M.	E—185
“ David T.	W— 27	“ Hon. D. C. and wife	W— 6
“ David Y.	E—116	“ Rev D. E.	E—192
“ Dr. E. J.	E—171	“ D. H. (St. Paul)	E—133
“ Evan	E— 26	“ Mr. and Mrs. D. H. (Tracy)	W—117
“ Evan J.	E—116	“ Col. D. M.	E—185
“ Mrs. John E.	E— 35	“ D. S.	E— 12
“ John L.	W— 65	“ Mr. and Mrs. Edward	W— 50

PORTRAITS.

Evans, Edward S.....	E-117	Jones, Rev. John E.....	W- 24
“ E. D.....	E-190	“ John I.....	E- 27
“ Evan (Pant).....	E- 28	“ John J.....	E-194
“ Evan H.....	E- 28	“ Hon. J. N.....	E-114
“ Griffith A.....	E-227	“ John P.....	E- 32
“ Hugh.....	E- 13	“ John R.....	E-227
“ Rev. Joshua T.....	E-192	“ Lewis P.....	E-118
“ Mr. and Mrs. John C.....	E- 16	“ Mrs. Margaret.....	E- 40
“ Rev. John J.....	E-150	“ Mr. and Mrs. Richard.....	E- 34
“ Miss Margaret J.....	E-185	“ Richard F.....	E- 12
“ Dr. Owen J.....	E-171	“ Rev. Richard F.....	E-214
“ R. G.....	E-194	“ Rev. Richard G.....	W- 17
“ Rev. Wm. E.....	E-224	“ Rev. R. G. (Shakopee).....	E-177
“ W. J.....	E-166	“ Rev. Richard W.....	W- 17
Griffiths, James.....	E-252	“ Rev. T. G. (Tavalaw).....	W- 25
“ John J.....	E-197	“ Thos. O.....	E-227
Harris, Daniel L.....	W- 27	“ T. Wynne.....	E-166
“ David L.....	W- 27	“ Wm.....	E- 85
“ Wm.....	E- 35	“ Rev. Wm. A.....	E-224
Howell, D. R.....	E-126	“ Wm. E.....	W- 50
“ R. R.....	E-126	“ Wm. H.....	E- 12
Hughes, Byron and Wm. F.....	E- 13	“ Wm. J.....	E- 34
“ Mr. and Mrs. David.....	E-200	“ Rev. Wm. Machno.....	E-214
“ Evan.....	E-111	“ Hon. Wm. P.....	E-115
“ Mr. and Mrs. Henry.....	W- 24	“ Hon Wm. R.....	E-115
“ Miss Jennie.....	W-103	“ V. D.....	E-190
“ Rev. Richard.....	E-202	Joseph, Rev. Edward.....	E-151
“ Robert E.....	E- 28	Lewis, Griffith J.....	E- 85
“ Hon. R. H.....	E-113	“ Lewis D.....	E- 27
“ R. W.....	E-151	“ Jr., Lewis.....	E-120
“ Thos.....	E-204	“ Lewis J.....	E-252
“ Thos. (attorney).....	Frontispiece	“ Mr. and Mrs. Morris.....	W- 6
“ Rev. Thos. E.....	Frontispiece	“ Hon. Richard.....	E-115
“ Thos. R.....	E-190	“ Rev. T. H.....	E-153
“ Wm. R.....	E- 12	“ Mr. and Mrs. Wm. P.....	E-242
“ Wm. S.....	E-114	“ Wm. R.....	E-120
Isaac, Rev. Rich.....	E-150	“ Wm. T.....	W- 76
James, Hon. J. A.....	E-259	Lloyd, Mr. and Mrs. David.....	E- 40
“ John E.....	E-250	“ Evan.....	W- 50
Jenkins, Rev. Jenkin.....	W- 16	“ Jabez.....	E- 28
“ Mrs. Jenkin.....	W-122	“ Hon. Job.....	E-259
“ Mr. and Mrs. Wm. E.....	E-262	“ John.....	E-116
Jones, David.....	E-200	“ Peter.....	E-259
“ Rev. David D.....	W- 25	Meredith, Griffith.....	E-247
“ David E.....	W-108	Morgan, Rev. John W.....	E-177
“ Rev. David F.....	E-214	Morris, Ho., Owen R.....	E-153
“ D. K.....	W- 76	“ Sr., Owen.....	E-247
“ Rev. David M.....	E-214	“ Jr., Hon. Owen.....	E-111
“ David J.....	E- 13	“ Rev. Owen R.....	E-151
“ Edward.....	E- 12	“ Prof. John R.....	E-153
“ Edward R.....	E-120	Moses, Rev. John.....	W-105
“ Mrs. Ellen.....	W-122	Owens, John J.....	E-126
“ Evan.....	E-242	“ John L.....	E-136
“ Evan D.....	E- 13	“ Maj. J. P.....	E-250
“ Evan T.....	E-200	“ John R.....	E-262
“ Humphrey.....	E- 24	“ R. J.....	E-126
“ Rev. Humphrey.....	W- 24	“ Thos.....	E-190
“ Humphrey H.....	E-162	Parry, Evan.....	E-252
“ Hugh G.....	E-252	“ Henry I.....	E- 13
“ Hugh H.....	E-227	“ John H.....	E-136
“ Mr. and Mrs. John A.....	E- 45	Peregrine, Rev. P.....	W- 25
“ Rev. John A.....	E-150	Powell, Rev. Wm.....	W- 25
“ John C.....	E- 85	Price, James D.....	W- 65
“ Rev. John C.....	W-224	“ Rowland W.....	E-204

PORTRAITS

Price, Mrs. Rowland W.....	E--282	Thomas, John D.....	E--247
“ Rev. R. D.....	W-- 16	“ John R.....	E-- 12
“ Mrs. R. D.....	E--282	“ John R.....	E--204
Pritchard, Owen.....	E--278	“ John W.....	E--133
“ Robert S.....	E--118	“ J. W.....	W--108
Pryse, Rev. J. M.....	E--177	“ R. J.....	E--162
Pugh, David.....	W-- 27	“ Mrs. Thos.....	W--122
“ Hon. T. M.....	E--259	“ Thos. P.....	E--204
Rees, John.....	E--117	Walters, David.....	E--120
“ “.....	E-- 32	“ John.....	W-- 13
“ Timothy.....	E--120	“ Stephen.....	E--120
“ Thos.....	E--119	Wigley, Joshua.....	E--120
“ Wm.....	E--119	“ Hon. Richard and wife.....	E--278
Richards, Owen E.....	E-- 13	Williams, Miss Clara.....	W--103
“ John B.....	E-- 12	“ Cornelius.....	E--247
“ Thos. J.....	E--262	“ Rev. Daniel.....	E--151
Roberts, Mrs. Amy.....	W--122	“ David J. (Bradford).....	E-- 32
“ Mrs. Grace.....	E-- 40	“ David J.....	W-- 12
“ Griffith.....	E-- 26	“ E. B.....	E--250
“ Rev. Griffith.....	E--224	“ Evan.....	E-- 26
“ Harlan P.....	E--192	“ Griffith.....	E-- 85
“ Hugh G.....	Frontispiece	“ Mr. and Mrs. Hugh W.....	E--282
“ Humphrey O.....	E--136	“ Dr. John.....	E--171
“ Rev. Joseph.....	W--107	“ John.....	E--119
“ John G.....	E--166	“ Rev. John D.....	E--150
“ Lieut. J. R.....	E--117	“ John Fletcher.....	E--185
“ Rev. John W.....	W-- 17	“ John T.....	E--114
“ Mr. and Mrs. Owen.....	E-- 24	“ John W.....	W--108
“ Richard.....	W-- 13	“ Mr. and Mrs. John R.....	E--141
“ Robert.....	E--117	“ Owen E.....	W-- 76
“ Rev. Wm.....	W-- 17	“ Thos. D.....	E-- 32
Rowlands, Rev. Daniel T.....	E--141	“ Dr. U. G.....	E--194
Shields, John.....	W-- 13	“ Rev. Wm.....	W-- 16
Theophilus, Hon. Wm.....	E--272	“ Wm. E.....	E--118
Thomas, Dr. D. O.....	E--171	“ Wm. H.....	E--250
“ Dr. Edward.....	E-- 27	“ Wm. J.....	W-- 12
“ Rev. Edward.....	W-- 65	“ Hon. Wm. W.....	E--153
“ Jas. P.....	E--120	Woods, Isaac.....	E-- 27

GWELLIANT GWALLAU.

- Tudal. 13, yn y 13eg linell o'r gwaelod, yn lle 1856 darllener 1855.
- Tudal. 37, yn yr ail linell o'r gwaelod, darllener 1885 yn lle 1884.
- Tudal. 41, yn y bedwaredd linell o'r gwaelod darllener "Cornelius Jones a'i wraig, Parch. Wm. Roberts a'i wraig a Moses Jones," yn lle "Wm. E. Williams a'i wraig, Hugh Davis a'i wraig a Mrs. Thos. D. Williams."
- Tudal. 54, yn y 18fed linell o'r dechreu, darllener "S. W.  $\frac{1}{4}$  o S. E.  $\frac{1}{4}$ " yn lle "S. W.  $\frac{1}{4}$  a S. E.  $\frac{1}{4}$ ."
- Tudal. 66, yn y 24ain linell o'r dechreu, darllener "1864" yn lle "1865," ac yn y llinell o dani darllener "1866" yn lle "1867."
- Tudal. 86, yn lle "Hugh J. Jones" fel awdwr yr ysgrif "Adolygiad," &c., darllener "Hugh G. Jones."
- Tudal. 93, darllener enw Evan H. Jones fel awdwr yr ysgrif "Ardal Proscairon."
- Tudal. 96, yn y bedwaredd linell o'r dechreu, darllener "Mrs. Thomas" yn lle "Mr. Thomas."
- Tudal. 106, llinell 14 o'r gwaelod, yn lle Parch. J. N. Roberts darllener Parch. I. N. Roberts.
- Tudal. 112, llinell 18 o'r dechreu, yn lle Mrs. R. Roberts darllener Mrs. Kate Roberts.
- Tudal. 120, llinell 18 o'r gwaelod yn lle John I. Jones darllener John O. Jones.



## RHAGYMADRODD.

---

Gyda theimladau o bleser a gofid yr ydym yn cyflwyno y gyfrol hon i sylw y cyhoedd; pleser, o herwydd fod ein gwaith, fel y mae, wedi ei gwblhau; gofid, o herwydd na buasai wedi ei gyflawni yn berffeithiach.

Dichon mai dathliad haner can'mlwyddol ardal Proscairon, Wis., fu yr achlysur cyntaf i ddwyn allan y gwaith hwn. Yn fuan wedi i'r Parch. Daniel Williams, Bancroft, Iowa, gyhoeddi hanes yr ardal hono, penderfynodd rhai o hen sefydlwyr Swydd Blue Earth alw pwyllgor i ystyried y priodoldeb o ddathlu jiw-bili Cymreig Minnesota, ac os bernid hyny yn briodol, i ddarparu ar gyfer y cyfryw gyfarfod. A hyn a wnaed. Gwneid i fyny y pwyllgor hwnw o'r personau canlynol: John S. Davies, D. C. Evans, Wm. P. Jones, John T. Williams, David Dackins, Wm. R. Jones, Humphrey H. Jones, Rowland W. Price, David Hughes, David Jones, Wm. S. Hughes, John James a David E. Bowen. Dewisodd y pwyllgor hwn yr Anrhyd. D. C. Evans yn llywydd, John C. Evans yn is-lywydd, Thos. Hughes yn ysgrifenydd, a Wm. Jones yn drysorydd.

Yn unol a phenderfyniad y pwyllgor, cynaliwyd cyfarfod y jiw-bili yn mhentref Lake Crystal, Meh. 13, 1894, yn yr hwn y darllenwyd amryw o'r papyrau geir yn y gyfrol hon. Wedi hyny penderfynodd y pwyllgor gyhoeddi y papyrau yn bamphledyn, a phenodwyd golygwyr i ddwyn hyny oddiamgylch. Wedi i'r golygwyr ddechreu ar eu gwaith, gwelsant y chwyddai y llyfryn i gyfrol helaethach, a meddyliasant mai gwell fyddai casglu yn nghyd ychwaneg o ddefnyddiau i gyfansoddi hanes manylach nag a fwriedid ar y cyntaf. Tra wrth y gwaith hwn drachefn cyfododd y cwestiwn, Paham na ellid eangu cylch y gyfrol i gynwys hanes ein cydgenedl yn y Dalaeth yn gyffredinol? Wedi gohebu ag amrai gyfeillion mewn gwahanol ardal-oedd, cafwyd fod parodrwydd cyffredinol i ymuno a ni mewn casglu yn nghyd gyfrol o "Hanes Cymry Minnesota." A

bellach dyma y drychfeddwl hwnw wedi ei sylweddoli; ac yr ydym yn cyflwyno i'r darllenydd ryw gymaint o hanes pob ardal Gymreig yn y Dalaeth, yn wladol a chrefyddol.

Diau y gwel y darllenydd craffus a deallus lawer o ddiffygion yn y gyfrol hon. Anhawdd oedd, wedi i gymaint o amser fyned heibio, gael sicrwydd hollol am bob amgylchiad, ac nis gellid cael pob ysgrifenydd yn hollol unfarn parth dyddiadau, &c. Weithiau cyfarfyddir yma hwyrach a gorfanylwch, ond y rhan amlaf a diffyg manyldeb; ond er pob diffygion, hyderwn y cydnabyddia pawb ddau beth, sef fod yr amcan yn dda a bod yr amcan hwnw i fesur wedi ei gyraedd, sef cofnodi ffeithiau dyddorol y gorphenol er eu cadw yn etifeddiaeth i'r cenedlaethau a ddeuant ar ol.

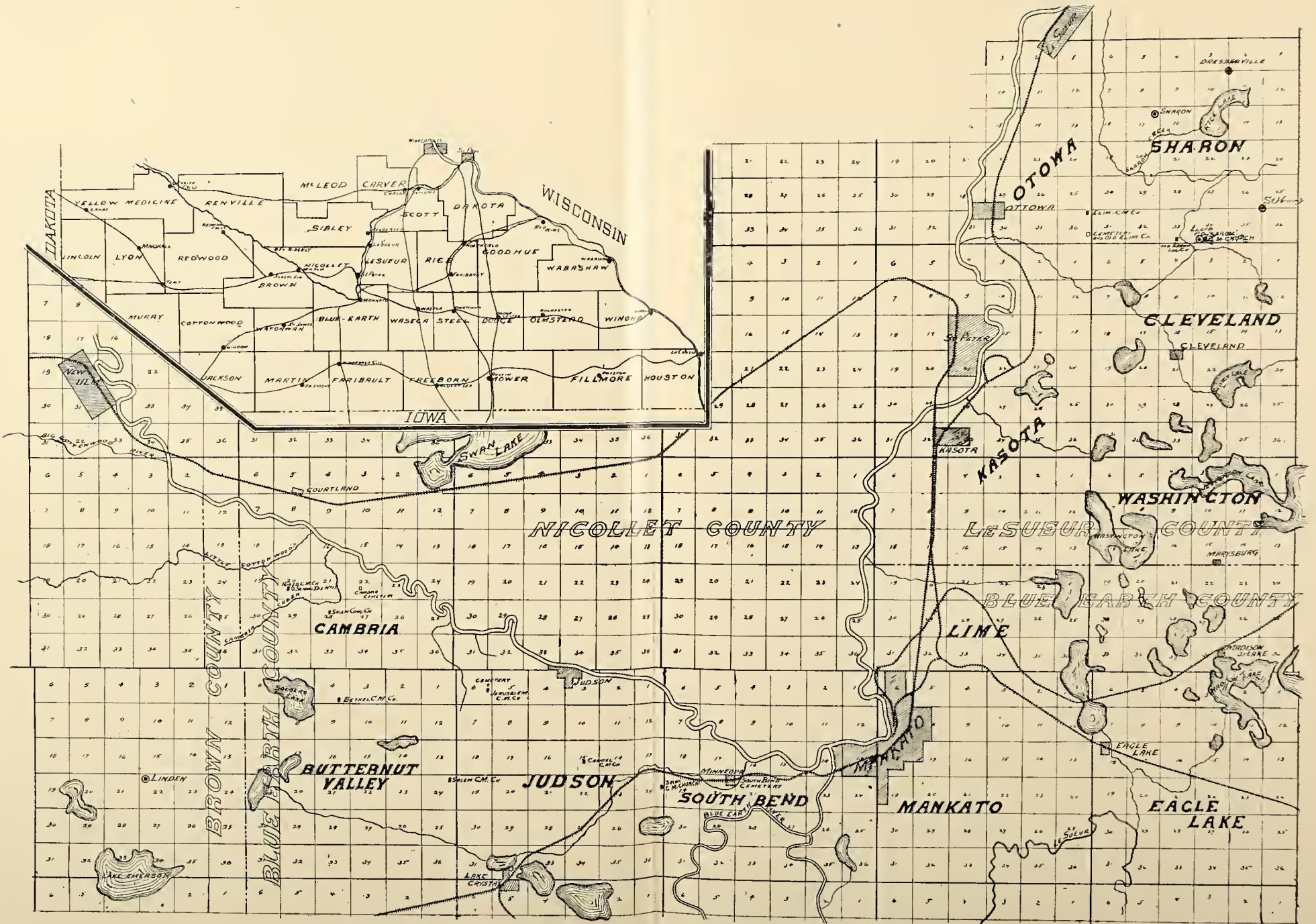
Dymuna y golygwyr gydnabod yn ddiolchgar y cynorthwy mawr a gawsant oddiwrth luaws o garedigion y symudiad yn y gwahanol ardaloedd. Yn mhlith y cyfryw yr ydym yn arbenig yn dymuno cofnodi enwau y rhai canlynol: Parch. Edward Joseph, yr Anrhyd. W. W. Williams a E. H. Jones, Lime Springs, Ia.; Parch. O. R. Morris, Bristol; Parch. Edward Thomas, Tracy; Parch. Joshua T. Evans a Mri. William E. Williams a J. W. Williams, Minneapolis; a'r Parch. William A. Jones a Mr. John C. Evans a'r Anrhyd. Job Lloyd, Coed Mawr, Le Sueur. Ac yn ddiweddfaf oll, cydnabyddwn y gwasanaeth gwerthfawr a gawsom gan gysodydd y gwaith hwn, sef Mr. David T. Lloyd, yr hwn a fu o gynorthwy neillduol i'r golygwyr yn niwygiad a threfniant yr ysgrifau. Wrth derfynu, erfyniwn hynawsedd y darllenydd am bob amryfusedd a bai.

Y GOLYGWYR.

*Marwrth 1, 1895.*







MAP OF WELSH SETTLEMENTS OF BLUE EARTH AND LE SUEUR COUNTIES.



# HANES CYMRY MINNESOTA, FORESTON A LIME SPRINGS, IA.

---

## ARWEINIAD I FNEWN.

---

Cipdrem Ddaeryddol, &c., ar Sefydliadau Cymreig Talaeth Minnesota.

**Y**N Swydd Blue Earth y mae un o'r sefydliadau Cymreig amaethyddol eangaf yn yr America. Saif y Swydd hon yn rhan ddeheuol y Dalaeth, tua haner y ffordd rhwng yr afon Mississippi a llinell ddwyreiniol South Dakota, ac un Swydd, sef Faribault, sydd rhyngddi a llinell ogleddol Iowa. Y mae'r pellder o honi i Minneapolis a St. Paul tua 80 milldir, a chysylltir hi a'r prif ddinasoedd hyny gan ddwy neu dair o reilffyrdd. Rheda yr Omaha R. R. ar draws congl helaeth o'r Swydd, gan fyned drwy Mankato a Lake Crystal. O Lake Crystal rheda cangen o'r Northwestern i'r deau, ac o Mankato cangen o'r Milwaukee & St. Paul i'r de-ddwyrain. Y mae dwy eraill yn myned allan o Mankato, y naill i Minneapolis a'r llall i'r dwyrain a'r gorllewin.

Dyfrheir y Swydd hon gan afonydd mawrion—prif afon y Dalaeth, sef y Minnesota, yn rhedeg gyda therfyn gogleddol y Swydd, ac yn South Bend a Mankato yn troi i'r gogledd; y Blue Earth yn dyfod o'r deau ac yn ymarllwys i'r Minnesota gerllaw i Mankato. Heblaw hyny ceir aberoedd llai, megys y Watonwan, y Little Cottonwood, Minneopa Creek, &c. Gwelir hefyd yma a thraw lynoedd tawel o amrywiol faintioli yn cael eu hamgylchynu gan goedydd heirdd, yr hyn a ychwanega lawer at brydferthwch y wlad.

Ar derfyn gogleddol rhan ddwyreiniol Swydd Blue Earth y

saif Swydd Le Sueur, lle y mae un o'r sefydliadau Cymreig hynaf yn y Dalaeth. Pellder y Cymry yno o Mankato ydyw tua deunaw milldir. Y mae Swydd Le Sueur gan mwyaf yn dra choediog, ond yn dir da. Lle marchnad y Cymry yno ydyw St. Peter yn Swydd Nicollet, yn nghyda phentref bychan Ottawa gerllaw iddynt a thref Le Sueur. Rhed yr afon Minnesota heibio iddynt hwythau. Y mae yn yr ardal hono, yr hon a adwaenir wrth yr enw "Y Coed Mawr," ddau addoldy Cymreig gan y Trefnyddion Calфинаidd; a saif yr hen gapel cyffion cyn-taf eto tua chanol y ffordd rhwng y ddau eraill. Gwelir darlun o hono yn y gyfrol hon.

Yn Swydd Lyon, yn nghwr de-orllewinol y Dalaeth, ac o fewn un Swydd i derfyn dwyreiniol South Dakota, y mae sefydliad Cymreig arall, a adwaenir wrth yr enw Tracy, neu Saratoga. Y mae hwn tua thriugain milldir i'r gorllewin o Swydd Blue Earth, ac yn cael ei gysylltu a hi yn uniongyrchol gan y Northwestern R. R. Prif dref marchnad y Cymry ydyw Tracy, yn yr hon y mae amrai Gymry mewn masnach. Y mae pentref Garvin hefyd yn nghwr y sefydliad. Gwlad dda ydyw, gyda rhagolygon addawol, yn gynwysedig o wastad-diroedd eang a choedydd ar derfynau yr aberoedd a'r llynoedd. Y mae dwy reilffordd yn myned allan o Tracy yn nghyfeiriad y Dakotas. Ceir tair o eglwysi Cynulleidfaol Cymreig yn yr ardal, ond cynelir y gwasanaeth erbyn hyn gan mwyaf yn Seisonig.

Teg ydyw dweyd fod amrywiol deuluoedd Cymreig sefydliad y Blue Earth yn byw yn Swydd Brown, ar derfyn gorllewinol Swydd Blue Earth,—efallai bump neu chwech o deuluoedd,—ond yn perthyn yn briodol i'r un sefydliad mawr.

Fel y dywedwyd eisoes, y mae St. Paul a Minneapolis, y gefaill-ddinasoedd, i lawr yr afon, ond er hyny i gyfeiriad gogledd-ddwyreiniol o Swydd Blue Earth, y pellder gyda y reilffordd tua 80 milldir. Hen ddinas ydyw St. Paul ar lan "Tad y Dyfroedd," mewn safle ramantus. Dinas newydd ydyw Minneapolis, ar le gwastad tywodlyd, tua 12 milldir o St. Paul; eto, y mae'r ddwy ddinas agos a bod yn un. Yn Minneapolis y mae St. Anthony Falls, ac heb fod yn mhell Minnehaha Falls. Gwneir defnydd da o'r blaenaf i droi melinau mwyaf y byd. Y mae canoedd o Gymry tirion yn cartrefu yn y ddwy ddinas, a llawer o honynt wedi cyraedd enwogrydd.

Ar derfyn deheuol y Dalaeth, a thua chant a haner o filldir oedd i'r de-ddwyrain o Blue Earth, y mae sefydliad Cymreig Bristol Grove. Ceir darluniad da o'r wlad hono mewn ysgrif arall yn y gyfrol hon.



Gerllaw i'r ardal uchod, ond dros y llinell yn Nhalaeth Iowa, ceir sefydliad Foreston, a sefydliad a phentref prydferth Lime Springs. Er y perthynant yn ddaearyddol i Iowa, eto perthynant yn grefyddol i Minnesota, ac felly ceir eu hanes yn ein cyfrol. Am brydferthwch gwlad a manteision masnachol a chrefyddol, nid oes gwell yr ardaloedd hyn.

Gorwedda sefydliad eang y Blue Earth yn rhan ogleddol y sir, ei ffordd hwyaf yn rhedeg o'r dwyrain i'r gorllewin, neu yn agos i hyny. Rheda yr afon Minnesota ychydig i'r de o'r dwyrain, a hi ydyw terfyn y sefydliad o'r ochr ogleddol, neu, i fod yn fwy manwl, o'r ochr ogledd-ddwyreiniol. Y mae pen eithaf gorllewinol y sefydliad, fel yr awgrymwyd, ar derfyn Swydd Brown, a'i derfyn eithaf dwyreiniol yn ninas Mankato. Hyd yr ardal o'r naill eithaf yna i'r llall ydyw tua phum' milldir ar hugain, ac amrywia ei lled o saith i ddeg milldir. Ac nid oes ond ychydig rhwng y sefydliad o fewn y terfynau yna o tua dau gant o filldroedd ysgwar a bod yn hollol Gymreig. Ceir yma a thraw ambell i Ellmyr, Norwegiad, Sais, ac Americanwr.

Gwastad-dir eang ydyw y sefydliad gan mwyaf, heb fryniau o bwys; eto, y mae rhyw gymaint o rediad dwfr yn mhob man. Ond gyda glan Gymreig yr afon y mae'r ddaear yn doredig a bryniog, y bryniau yn cael eu cuddio gan goed rhagorol am o filldir i ddwy oddiwrth yr afon. Ychwanega y coedydd hyn yn fawr at gysur yr ardalwyr. Ar derfynau yr afon y dechreuodd y Cymry ymsefydlu, gan dybied y caent wasanaeth y *prairie* am oesoedd yn borfeydd i'w hanifeiliaid; ond yn hyn cawsant eu siomi, oblegid nid hir y bu dyfodiaid eraill heb ganfod cyfoeth dihybydd gweryd y *prairie*, a gwneyd eu cartrefleoedd arno. Erbyn heddyw y mae ffyrdd da ar y llinellau priodol yn rhedeg fel rheol rhwng gogledd a de, dwyrain a gorllewin. Y mae y ffermydd eang wedi eu hamgau yn dda, a'r holl wlad o benbwgilydd wedi ei haddurno gan aneddau prydferth, ysguboriau mawrion, a melinau gwynt bron yn afrifed, a'r oll wedi eu hamgylchu a llwyni o goed, a'r holl wlad fras o dan ddiwylliant uchel. Ni bu Cymry yn fwy os mor ffortunus yn un man i gael gwlad mor fanteisiol o ran nerth daear, cyflawnder o goed, a manteision masnachol a chymdeithasol. Dylai ei phreswylwyr fod yn dra diolchgar am fod "Arglwydd Dduw Rhagluniaeth" wedi trefnu iddynt etifeddiaeth mor deg, a pheri i'w llinynau ddisgyn mewn lleoedd mor hyfryd.

Bellach cymerwn gipdrem ar berthynas y naill ran o'r sefydliad a'r llall. Dechreuwn yn nghwr codiad haul. Mankato,

dinas fawr o tua deuddeg mil o drigolion, ydyw y terfyn dwyreiniol, ac eto, er ei bod yn derfyn, rhaid ei hystyried mewn rhyw ystyr yn ganolbwynt, oblegid y mae yn ganolbwynt masnach ac yn ganolbwynt addysg yr holl sefydliad. Yn y ddinas hon y mae nifer luosog o Gymry ac eglwys Gymreig gan y Trefnyddion Calфинаidd er's blynyddau. Y mae lluaus o'n cenedl yno hefyd yn aelodau mewn eglwysi Seisionig. Tua thair milldir o'r ddinas i'r gorllewin y mae pentref bychan South Bend, lle y preswylia amrai Gymry, a lle y mae eglwys a chapel gan y Cynulleidfawyr. Saith milldir yn mhellach eto i'r un cyfeiriad y mae capel Carmel (T. C.), a'i dwr yn cyraedd i'r entrych. Os eir eto ddwy filldir i'r gorllewin a dwy filldir i'r gogledd, deuir at gapel Jerusalem (T. C.) Gerllaw i hwn y mae dinas eang—dinas y meirw, lle gorwedda yn dawel lu mawr o'r hen sefydlwyr erbyn hyn. Os eir yn mlaen eto ychydig yn ogleddol o'r gorllewin am tua chwe' milldir, deuir at gapel Salem (A.), yn nhrefgordd Cambria; a rhyw filldir yn mhellach drachefn i'r un cyfeiriad y mae Horeb (T. C.), un o'r capelau hynaf yn y sefydliad, a'r pellaf o Mankato. Cyfrifir fod o Horeb i Mankato tuag ugain milldir. Deuwn yn ol eto at Carmel, lle yr oeddym ddeg milldir o Mankato, ac awn dair milldir i'r gorllewin ac yn agos i filldir i'r deau, a chawn ein hunain gerllaw i gapel Salem (T. C.) Awn yn ol eto y filldir ddiweddaff i'r gogledd ac yna i'r gorllewin tua dwy fillnir ac i'r gogledd drachefn am tua milldir, a deuwn at gapel Bethel (T. C.) Felly saif Salem yn agos i'r deau o Jerusalem, a Bethel yn agos i'r gogledd, a thua haner y ffordd rhwng Horeb a Salem. Os cychwynwn unwaith eto o ddinas Mankato trwy bentref South Bend, a throi yn lled fuan ar y chwith am ychydig, ac wedi hyny myned i'r gorllewin, y daith yn rhyw chwe' milldir, a deuwn at y fan lle y safai hen gapel Seion (T. C.), un o rai cyntaf y sefydliad. Tua thri chwarter milldir yn mhellach i'r gorllewin y mae y Seion (T. C.) presenol, capel lled newydd a hardd; a thua chwe' milldir i'r de-orllewin o Seion y mae pentref prydferth Lake Crystal, yn yr hwn y mae capel hardd gan y Methodistiaid Calфинаidd. O Seion i Carmel y mae tua thair milldir, ac o Lake Crystal i Jerusalem tua chwe' milldir i'r gogledd. Yn awr gwelir fod yn Swydd Blue Earth ddeg o gapelau Cymreig, sef wyth gan y Trefnyddion Calфинаidd a dau gan y Cynulleidfawyr.

Rhifa preswylwyr Lake Crystal tua deuddeg cant, ac y mae rhan helaeth o honynt yn Gymry pur. Rheda yr Omaha R. R. drwy ganol y lle, yn nghyda chainc i'r deau gyda hyny. Hwn

ydyw un o'r pentrefi harddaf yn y Dalaeth. Gorwedda rhwng dau o lynau dysglaer, un o honynt o gryn faintioli, a chysgodir ef gan goedydd naturiol. Y mae yn baradwys o le, a dyfodol dysglaer o'i flaen. Hwn ydyw lle marchnad Cymry trefgorddau Judson a Butternut Valley. Gwna rhan o Gymry Judson a phobl South Bend eu masnach yn Mankato, a Chymry trefgordd Cambria yn amgylchoedd Horeb a Salem (A.) eu masnach yn New Ulm, yn Swydd Brown, a Courtland yn Swydd Nicollet o'r tuhwnt i'r afon. Fel Reuben a Gad a haner llwyth Manasseh, y mae ychydig o deuluoedd Cymreig y sefydliad yn byw o'r tuhwnt i'r Iorddonen yn y lle olaf. South Bend a Lake Crystal ydyw yr unig bentrefi perthynol i'r sefydliad Cymreig. Ceir yn y gyfrol hon hanes mwy manwl a neillduol am y gwahanol ardaloedd, eglwysi a phersonau yn y sefydliad, felly terfynwn hyn o ragarweiniad gan hyderu y bydd yn fantais fechan i'r darlennydd i ffurfio rhyw syniad am berthynas y naill fan a'r llall, ac am orweddiad cyffredinol sefydliad enwog Swydd Blue Earth.

T. E. H.



# Hanes Sefydliad Cymreig Swydd Blue Earth, Minn.

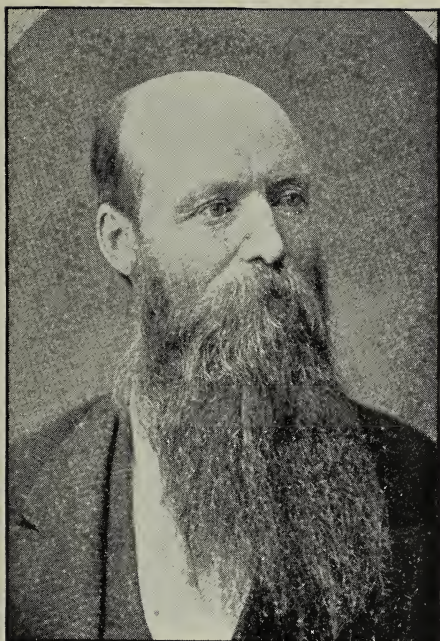
---

## Hanes Boreuol South Bend, Minn.

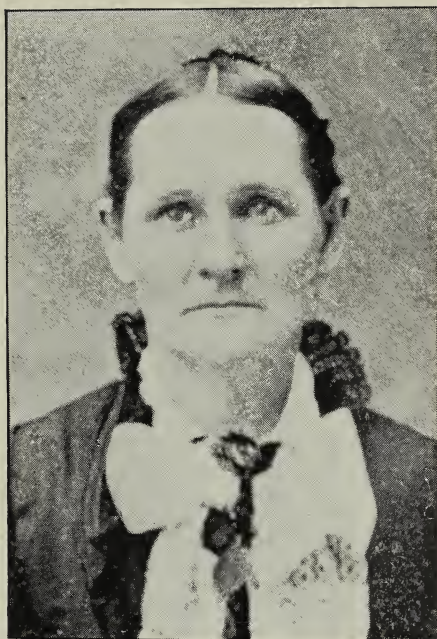
---

GAN YR ANRHYD, D. C. EVANS.

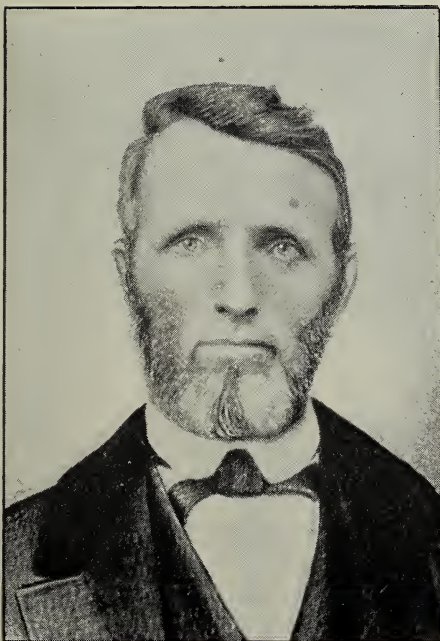
Tra yn La Crosse, anrhegwyd fi a gweithiau Le Sueur a Le Hillier, yn nghydag amryw ymchwilwyr Ffrancaidd eraill. Creodd darlleniad y rhai hyn awydd cryf ynwyf am weled Traverse-de-Sioux (Great Bend of the St. Peter River.) Gorph-enaf, 1853, cychwynais ar fwrdd agerfad, a chyraeddasom St. Paul wedi cryn lawer o rwystrau. Nid ydoedd St. Paul y pryd hwnw ond pentref bychan dinod. Cychwynasom eilwaith a chyraeddasom Kasota, ac yn nesaf Mankato, yr hon a gynwysai oddeutu 14 o bob math o dai. Awst 1, 1853, cawsom ein hunain ar lan afon y Macotosa (Blue Earth). Nid oedd y dwfr yn uchel, ond ymddangosai yr afon yn hardd, a chan nad ydoedd yn loew nis gallem ganfod ei gwaelod. Gwneid ein mintai fechan i fyny o Cadben Samuel Humbulston, prif swyddog y bad, John Mann, peirianydd, General Lyman Mathews a minau, ac un arall nad wyf yn cofio ei enw. Digwyddodd un amgylchiad yn nglyn a chroesi yr afon i ochr y Blue Earth feallai fydd o ddyddordeb i'r darllenydd. Yr oedd Cadben Humbulston yn ddyn mawr, trwm, ac yr oedd ganddo un goes ddolurus, yr hon nad oedd wiw iddo ei gwlychu. Yr oedd yn angenrheidiol ei gael ef drosodd am mai efe ydoedd ein harweinydd; efe hefyd oedd wedi meddianu y lle y saif South Bend arno yn awr. Wedi ymgyngoriad, penderfynwyd mai yr unig ffordd lwyddianus ydoedd i General Mathews ei gario ar ei gefn. Dywedodd



Hon. D. C. Evans.



Mrs. D. C. Evans.



Morris Lewis.



Mrs. Morris Lewis.



Mathews ddarfod iddo ef pan yn trigianu yn Kentucky benderfynu marchogaeth ceffyl am nad oedd ganddo enaid; ac ofnai os gwnai efe waith ceffyl yn yr amgylchiad hwn, y rhoddai ei hun yn agored i eraill goleddu yr un syniad am dano yntau. Wedi cael sicrwydd boddhaol na wneid, boddlonodd i brofi yr anturiaeth. Diosgodd ei ddillad, a chymerodd Humbulston ar ei gefn. Cychwynodd gyda'i faich, a phan yn nghanol yr afon dywedodd y General wrth y cadben ei fod yn bur drwm, ac y byddai yn rhaid ei roddi i lawr yno. Ond erfyniodd y cadben yn daer arno beidio; aeth yntau yn mlaen a dododd ef yn ddiogel ar y tir. Erbyn hyn yr oedd ein lleisiau wedi tynu sylw y brodorion Indiaidd a breswylent yn y gymydogoeth. Ymddangosent fel pe yn mwynhau cymaint o hwyl a ninau wrth edrych ar yr olygfa.

Yn awr dyma ni a'n traed ar le a alwent yn Great Bend. Yr oedd gan Cadben Humbulston wedd o geffylau a gwagen yn ngofal ei nai, pa rai oeddynt barod yn fuan i'n dwyn i olwg Minneopa, elwid gan yr Indiaid yn Minneinenopa (rhaidr dau gwmp). Aethom mor bell a llain o dir uchel a orweddiad rhwng Llyn y Brwyn (Rush Lake) a goleudy Williams y Tyddyn, yr hwn le a berchenogir yn awr gan John W. Jones. Safasom ar ein traed yn y wagen, gan edrych o'n hamgylch i bob cyfeiriad. Ymylid y gwastadedd eang gan goed glanau afon y Blue Earth i'r de a'r de-orllewin, a chan goed glanau y Minnesota i'r gogledd-orllewin. Addurnid ef gan lechweddau y llynoedd Mills, Loon, Crystal a Buffalo. Erbyn hyn agoshaai "brenin y dydd" at awr ei fachludiad, yr hyn a ychwanegai yn fawr at brydferthwch yr olygfa. Yr oeddym oll o'r farn mai hon ydoedd yr olygfa harddaf a welsom erioed. Sibrydais wrthyf fy hunan, "Dyma y lle goreu yn y byd am sefydliad Cymreig." Dyna ydoedd fy marn yn 1853, ac nid hawdd genyf ei newid yn 1894. Dychwelasom i ac arosasom y noswaith hono yn nhy Hanna a Maxfield, Mankato. Dranoeth ymwel- asom a hawl-dir (*claim*) Cadben Humbulston, Mann, Lyon a Bryant. Mesurai yr hawl-dir hwnw haner milldir o led wrth filldir o hyd. Cynygiodd y cadben a'i gyfeillion ollwng Mathews a minau i mewn am 1-6 bob un o'r hawl ar delerau boddhaol. Derbynasom y cynygiad. Am fod y lle hwn yn ddymunol penderfynwyd i drefnu er cychwyn tref yma. Mater pwysig i ni oedd cael enw cymwys ar y baban hwn. Cynygiwyd amryw, ond eiddo y Cymro, wedi ail bleidleisio, a gariodd, sef South Bend. Yn ngwyneb y cyhuddiad mai Cymry gychwynodd ac a aflwyddodd godi tref yn South Bend, fe wel y darllenydd dirag-

farn oddiwrth y ffaith uchod nad hyny ydoedd y gwirionedd. Mewn perthynas i ddyfod i feddiant o *claim* y pryd hwnw, meddai yr Indiaid hawl ynddo am un flwyddyn, ac yna meddienid ef gan yr Unol Dalaethau, yna deuai yn ol i'r hawlydd ar amodau neillduol. Dychwelodd Cadben Humbulston a Mann i Kasota at yr agerfad, ac aeth Mathews, Lammeraux a minau i wneyd pobpeth yn unol a galwadau y gyfraith mewn cysylltiad a'r *town site*. Tra ar fy nhaith o St. Paul, cytunais ag un Daniel Turpin i'm cynorthwyo i redeg y dref yn blociau a lotiau. Gorphenasom y gwaith erbyn Rhagfyr, 1853. Y ty cyffion cyntaf a godwyd yr ochr orllewinol i afon y Blue Earth oedd eiddo J. S. Lyon; a thra yr oeddym wrth y gwaith hwn, yr oedd Mrs. Lyon yn corddi er cael ymenyn i ni. Hwn ydoedd ysgub blaenffrwyth gwlad a "lifeiriai o laeth, (ymenyn) a mel" rhyw ddiwrnod. Yn ddilynol ymchwiliasom yn fanylach ar lanau yr afonydd am Fort Le Hillier—y cloddiau mwn copr a'r angueddfa lle y gadawodd yr ymchwilwyr Ffrancaidd eu holl artau cyn dychwelyd i'w gwlad; ond ni chanfyddasom ddim namyn gwythien o glai gwyrdd, yr hwn a farnem a gamgymerodd y Ffrancod am fwn copr. Lletyem y nosweithiau hyn yn nghanban coed Thomas Lammereaux yn South Bend. Ar un ochr i'r caban hwn, mewn llythyrenau breision, yr oedd y geiriau canlynol, "Old Tom's Hotel."

Tra bum ar ymweliad a'm rhieni yn Ohio, gofalai Owen Herbert am fy holl eiddo yn y South Bend. Wedi fy nychweliad cynorthwyais ef i redeg ei dir allan i'r deau o'r pentref. Ar y tir hwn y gwnaeth ei gartref, y dygodd i fyny deulu parchus, ac y bu ef a'r wraig feirw cyn iddynt dreulio llawer o amser i fwynhau llafur eu dwylaw. Gorphenaf, 1854, daeth John Jones (Oshkosh), Griffith Jones ei fab-yn-nghyfraith, yn nghyda'u teuluoedd, yma. Merch i Griffith Jones oedd y plentyn gwyn cyntaf a anwyd ar yr ochr orllewinol i afon y Blue Earth. Hwy hefyd ddaethant a'r moch cyntaf i'r sefydliad. Yn Ionawr, 1855, daeth Evan J. a David J. Lewis a John A. Jones. Araf iawn y cymerodd y Cymry fantais ar y tiroedd rhad, ond fel cawod o wlaw daeth y defnyddau yn amlach, fel cyn hir yr oedd ynt mor aml fel nas gellid eu cyfrif.

Yn Mawrth, 1855, cychwynais am daith i Youngstown, O., lle priodais fy ngwraig bresenol. Ar ein dychweliad cawsom South Bend yn llawn o drigolion, o ba rai yr oedd a ganlyn: Evan D. Evans, Edward Thomas, John Pugh, John A. Jones, Evan H. Evans, William J. Roberts, David Evans, Hugh Edwards, Griffith Roberts, Robert Williams, Thomas Jones (Bryn



Llys), ac Evan a D. J. Lewis. Yn 1854, sefydlwyd cymdeithas lenyddol, a Nadolig, 1855, cynaliwyd gwyl lenyddol gyhoeddus. Awst 8, 1854, cychwynodd J. S. Lyon felin lif gerllaw y bont bresenol ar Minneopa Creek, a bu agos i hyny newid enw y nant. Yn mis Hydref cynaliwyd yr etholiad swyddogion cyntaf. Chwefror 15, 1856, gorphenodd W. R. Price a D. C. Evans eu melin lif a blawd. Profodd yn llwyddiant hyd 1862, pryd y dinystr-iwyd hi gan y gyflafan Indiaidd, er colled o tua \$1,500 i'w pherchenogion. Yn 1857 adeiladwyd gwestdy, yr hwn oedd yn un helaeth iawn. Cariodd fasnach lwyddianus am un flwyddyn, ond bu y gyflafan Indiaidd yn ddynstr i'w lwyddiant yntau. Saif yno heddyw yn gofgolofn o'r "amser gynt."

---

## Hanes Judson ac Eureka.

---

GAN YR ANRHYD, W. R. JONES.

Yn gyntaf gair am Eureka. Yn y flwyddyn 1853, daeth cwmni o St. Paul i fyny afon Minnesota mor bell a'r nant sydd yn ymarllwys iddi o'r Swan Lake, yn Swydd Nicollet. Yn eu plith yr oedd un o'r enw Caywood, yr hwn oedd yn chwilio am *water-power* i godi melin wrtho. Pan ddaeth at y nant dan sylw, meddylodd ei fod wedi cael ei ddymuniad, ac enwodd y lle Eureka (mi a'i cefais). Dywedir mai dyna ystyr y gair. Modd bynag am hyny, dyna'r enw wrth ba un yr adnabyddid y rhan hon o'r wlad yn yr amser boreuol. Nid yn unig yr ochr ogleddol i Minnesota, lle mae'r nant a nodwyd, ond yr ochr ddeheuol yr un modd, sef y rhan hono o'r wlad a enwyd wedi hyny yn Judson.

Sefydlodd rhai Cymry yn Eureka yn bur foreu, ac efallai mai dyma y lle priodol i ddweyd gair am danynt. Meh. 1, 1855, daeth David J. Williams a'i deulu o Bradford, Pa., yma, ac yn yr un mis David Williams (Banker) o'r un Dalaeth. Hydref daeth Evan Bowen a John Rees a'u teuluoedd, yn nghyda Daniel Jones, yr oll o Pennsylvania. Yn 1856 daeth William Bowen a'i deulu o Spring Green, Wis. Nid ydym yn cofio am neb Cymry eraill wedi sefydlu yn Eureka; ac nid hir amser y bu y personau uchod heb symud oddiyno i ochr ddeheuol afon Minnesota, sef i Judson a lleoedd eraill, fel nad yw Eureka erbyn hyn ond y man lle buont.

Bellach symudwn at hanes Judson. Mabwysiadwyd yr enw hwn ar y drefgordd dan sylw o barch i goffadwriaeth yr hen genadwr Judson, yr hwn fu yn llafurio yn bur foreu, a hyny gyda llawer o lwyddiant, yn mhlith anwariaid yr India. Awgrymwyd yr enw gan Robert Paterson, a derbyniwyd yr awgrym gydag unfrydedd teilwng. Ar y cyntaf corphorwyd Judson yn fath o gylchran, gan gynnwys Cambria a lleoedd eraill. Ebrill 8, 1856, ar gais y Parch. Wm. Williams, Owen Roberts ac eraill, penodwyd yn farnwyr y-gylchran G. Johnson, R. Paterson a D. J. Davies, y rhai hyn yn farnwyr yr etholiad; ustusiaid heddchw, George Gilly ac R. Paterson; yn geisbyliaid, G. Johnson a David J. Williams; arolygwr y ffordd fawr, Morris Lewis. Cynaliwyd cyfarfod i gorphori Judson yn drefgordd (*township*) Mai 11, 1858, pryd yr etholwyd swyddogion. Yn eu plith etholwyd Wm. Jenkins yn Supervisor. Dyma y Cymro cyntaf i ddal swydd yn Judson ar ol ei chorphori o dan y "Township Law." Parch. Wm. Williams ydoedd y postfeistr cyntaf benodwyd ynddi. Y Cymro cyntaf i roddi ei droed ar ddaear Judson ydoedd yr Anrhyd. D. C. Evans, South Bend. Ar yr 28ain o Mehefin, 1854, croesodd Mr. Evans y drefgordd o'r de i'r gogledd—o Crystal Lake i'r afon Minnesota. Y Cymry cyntaf i ymsefydlu yn Judson oeddynt Wm. C. Williams, Wm. Jenkins, Ned Pierce, Big Rock, Ill.; Thomas Y. Davies, Humphrey Jones, Pomeroy, O.; John Watkins, Wm. Jones, Youngstown, O.; Anthony Howells, Palmyra, O. Cymerodd y symudiad uchod le Ebrill 28, 1855. Mehefin 1, 1855, daeth David Rees yma o Pomeroy, O.; a diwedd Mehefin daeth Hugh Edwards, David Evans a William Roberts o Watertown, Wis. Oddeutu canol Gorphenaf, 1855, symudodd Owen Roberts i ardal Judson. Mis Medi, 1855, daeth y Parch. Wm. Williams, a theuluoedd Wm. Jones a John Watkins i ardal Judson, ac yn Hydref Henry Hughes a'i deulu, Evan J. Davies a'i fam, yn nghyda theulu Owen Roberts. Ebrill, 1856, daeth David ac Edward Dakins a'u tad, yn nghyda Evan Williams, John I. Jones a Evan Davies o Jackson, O. Mai, 1856, daeth Thomas Evans o Illinois, a Benjamin Lewis a John Francis yr un adeg. Yn 1857 symudodd Joshua Wigley, Wm. R. Jones a'r teulu, Richard E. Davies a'i wraig i ardal Judson.

Wele restr o Gymry eraill a symudasant i ardal Judson: Yn 1858, Rich. Wigley, Thos. Evans, D. E. Evans, Rowland Lewis, John Lewis a'u teuluoedd, R. S. Pritchard; yn 1860, Thomas Hughes ac R. Williams a'u teuluoedd. Tua'r un amser symudodd y Parch. J. W. Roberts yma o'r Coed Mawr, a R. Roberts

o Wisconsin. Tua'r amser uchod aeth ymfudiaeth ar gynydd mawr, ac o herwydd hyn lled anhawdd ydyw rhoddi cyfrif manwl am ddyfodiad pob un i'r gymydogaeeth yr adeg hono. Nodwn yr enwau, ond heb nodi amseriad rhag gwneuthur camsyniad: Richard Thomas, W. a R. W. Thomas, Wm. D. Evans, William J. Jones, Abram Jones, James Jones, Richard Jones, Edward R. Jones, Edward a John Wigley, D. Lewis, John J. Evans, James T. Davis, Evan J. Williams, E. E. Jones, J. H. Hughes, W. D. Jones, Rowland Pritchard, H. E. Jones, O. Owens, John Meredith, John W. James, Richard Lewis, Wm. R. Hughes, Wm. H. Hughes, Parch. William Roberts, G. Griffiths, E. Davies, Robert S. Hughes, Richard Hughes, John Jones, Cornelius Jones, Cornelius Williams, J. P. Jones, Parch. Wm. M. Jones, Parch. Richard W. Jones, Robt. Jones, E. Jones, Lewis Davies, John I. Davies, John F. Jones, Thomas Phillips, Hugh Davies, Thomas Jones, H. H. Jones, Griffith Williams, Richard Rowlands, John James, Hugh Hughes, Evan Williams, John D. Thomas, J. W. Lewis, Robert Thomas a R. E. Hughes.

Mae y Cymry erbyn hyn wedi lluosogi cymaint yn Judson trwy ymfudiaeth, fel mae rhoddi eu henwau oll yn orchwyl na chaniata gofod nac amser i mi ei gyflawni. Dywedwn gymaint a hyn, a chyfrif yn ol y rheol a ddefnyddir weithiau, sef rhoddi pum' person ar gyfer pob pleidleisiwr Cymreig, mae yn ardal Judson yn bresenol oddeutu 750 o Gymry, rhwng gwyr, gwragedd a phlant. Teilwng hefyd yw crybwyll na fu erioed wirod-dy o fewn trefgordd Judson, er fod ymgeisiadau wedi eu gwneyd i'r amcan hwnw. Ond rywfodd y maent, fel y dywedir am nadroedd yn y Werddon, yn marw pan gyffyrddant a'r wlad. Yn mhellach, gellir nodi mai Gwerinol yw Judson wedi bod bob amser o ran credo gwleidyddol; ac efallai fod hwn yn un rheswm am iachusrwydd ei hawyrgylch. Ceir rhai eithriadau, sef ychydig o Ddemocratiaid a Gwaharddwyr.

Terfyn gogleddol ardal Judson yw afon Minnesota, a'r terfyn deheuol llynoedd prydfarth Lilly, Crystal a Loon.

Yn 1857 dechreuodd C. S. Terry adeiladu tref o'r enw Crystal Lake City ar ochr ogleddol Crystal Lake. Adeiladwyd yno *store* a rhai tai anedd, ond nid hir fu ei hoes. Tachwedd 10, 1856, corphorwyd tref Judson ar y Minnesota. Y perchenogion oeddynt Fowler, Goodwin a Patterson. Codwyd yma felin lifio, gefail gof a *store*, sefydlwyd *post-office*, codwyd amryw dai anedd, ac yn eu plith un gan Wm. R. Jones, yn yr hwn y bu yn trigianu am flwyddyn. Hwn oedd y ty *frame* cyntaf a feddianwyd ac a breswylwyd gan Gymro yn ardal Judson. Ni fu fawr

gwell llwyddiant ar Judson City nag a fu ar Crystal Lake City. Nid oes yn aros yno ond *post-office* a *store* fechan, a hono ar farw, os nad wedi gwneyd. Ond nid oedd trefgordd Judson yn myned i fyw heb ddinas i gyfaneddu ynddi. Yn mis Ebrill, 1869. mesurwyd allan dref Lake Crystal gan Hunt a Robinson, yr hon sydd yn gorwedd mewn rhan yn Judson ac mewn rhan yn Garden City. Llwyddasom o'r diwedd i gael un o'r trefi tlysaf, iachaf, a mwyaf cynyddol yn Swydd Blue Earth, heb fod yn ail i un ond Mankato. Preswylir y dref hon mewn cyfar-taledd da gan Gymry parchus, yn grefftwyr a masnachwyr. Y mae llinell y Chicago, St. Paul, Minneapolis a Omaha yn rhedeg drwy y dref uchod a threfgordd Judson.

Y briodas gyntaf a gymerodd le yn Judson oedd eiddo Wm. C. Williams a Hannah Williams, Nadolig, 1855. Y Cymro cyntaf, yn ogystal a'r dyn gwyn cyntaf, a anwyd yma ydoedd Griffith Roberts, mab i Wm. Roberts, Creek, Awst, 1855. Y farwolaeth gyntaf ydoedd Mrs. Rees, priod Mr. John Rees, Awst 6, 1856.

Yn 1860, Judson oedd yr ail yn y sir am nifer yr aceri o dan driniaeth. Pris gwenith ar y pryd oedd 40c., ceirch 13c., ym-enyn 7c., wyau 7c. y dwsin.

Gorphenaf 7, 1871, daeth ystorm o genllysg ar draws yr ardal, a niweidiwyd y cropiau bron i gyd. Wedi hyny daeth y ceiliogod rhedyn gan ddifa pobpeth o'u blaen, am dair neu bedair blynedd yn olynol. Oni buasai fod Judson yn wlad dda odiaeth, buasai yn annichonadwy i neb fyw ynddi yn ngwyneb cymaint o golledion. Nid rhyfedd i un ddweyd unwaith, "Y Talaethau Unedig yw y wlad oreu yn y byd, Minnesota y Dal-aeth oreu yn y Talaethau Unedig, Blue Earth County y County oreu yn Minnesota, a Judson y Township goreu yn Blue Earth."

---

## Sefydliad y Cottonwood,

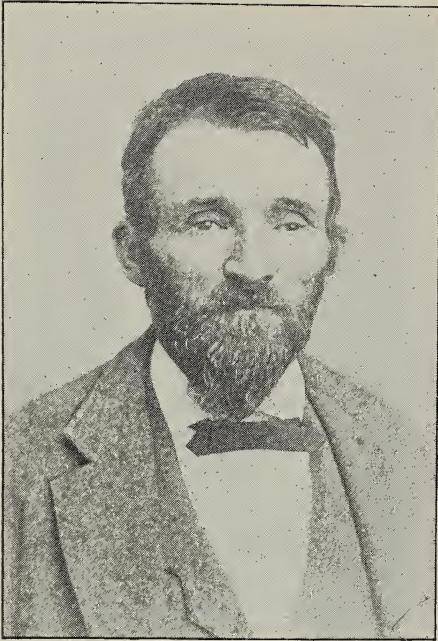
(SEF CAMBRIA A BUTTERNUT VALLEY.)

---

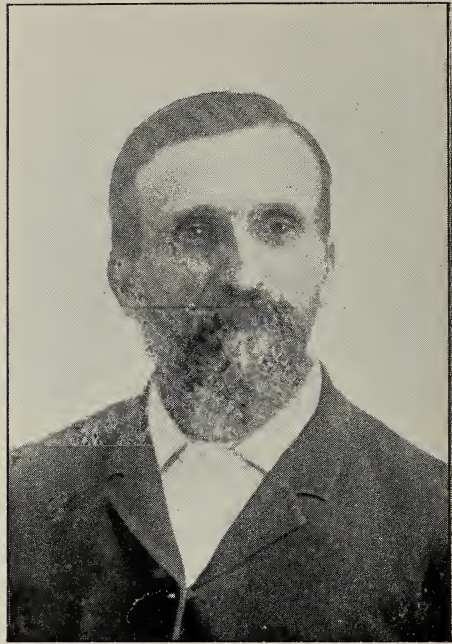
GAN MR. JOHN S. DAVIES, CAMBRIA, MINN.

Cymwyswyd yr enw "Cottonwood" gan yr Indiaid at aber fechan a adwaenir yn awr wrth yr enw Little Cottonwood, oblegid y cyflawnder o goed a geir ar ei glanau o'r enw hwnw. Gelwir yr aber yn awr yn Little Cottonwood i'w gwahaniaethu

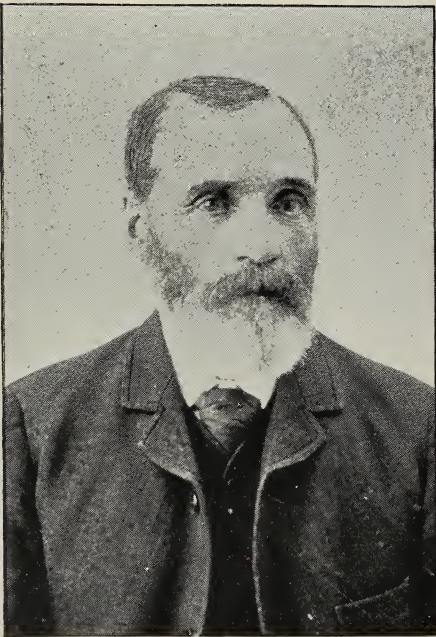




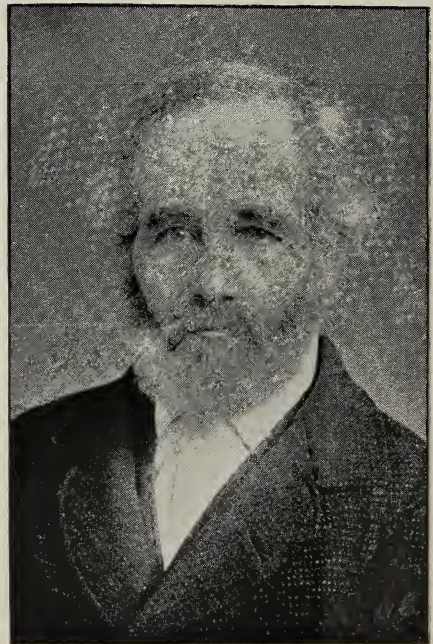
**David S. Davies.**



**John S. Davies,**



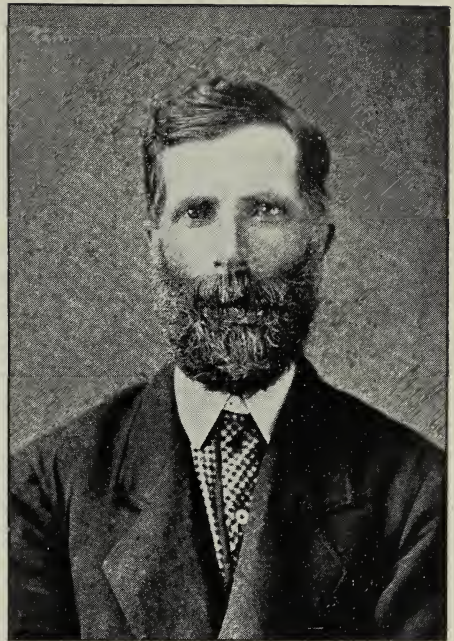
**David J. Williams.**



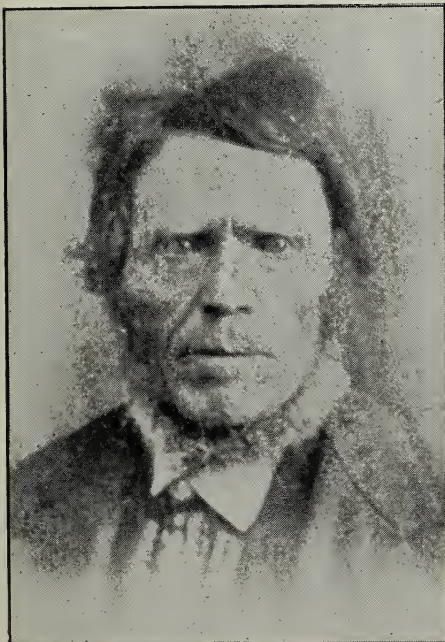
**Wm. J. Williams.**



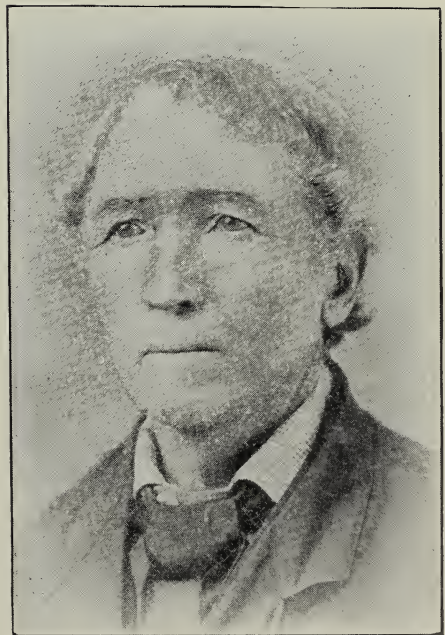
**David J. Davis.**



**Richard Roberts.**



**John Walters.**



**John Shields.**





oddiwrth y Big Cottonwood, yr hon a ymarllwysa i'r afon Minnesota rhyw bedair neu bum' milldir yn uwch i fyny. Gerllaw i enau y Little Cottonwood a'r afon Minnesota y mae y tir yn fryniog a thoredig, ar ba un y tyfa corff mawr o goed da, digonol i ddiwallu angenion y gwastad-diroedd cyfagos a thanwydd, adeiladau ac amgaeau, yr hyn a'i gwnai yn lle dymunol i sefydlu trefedigaeth. Ceir yma, heblaw y *cottonwood*, y *maple*, meddal a chaled, *poplar*, *basswood*, *elm*, *hickory*, *hackberry*, *black walnut*, *butternut*, derw, ac amrywiol fathau eraill o goed. Gwahoddaï y rhai hyn y felin lif i'w troi yn ddefnyddiau adeiladau ac argaeau i bobl wareiddiedig. Ac fel y profodd y dyfodol, ni bu raid aros yn hir, oblegid ychydig yn ddiweddarach adeiladwyd melin lif ar lan y Little Cottonwood gan yr hen sefydlydd adnabyddus, David P. Davies, yr hon a brofodd yn dra gwerthfawr a bendithiol i'r sefydlwyr am flynyddau.

Heblaw hyn, dyfrheid y lle yn dda gan ffynonau a ffrydiau grisialaidd, a chuddid y gwastad-diroedd a chyflawnder o wair rhagorol i'r anifeiliaid, yn enwedig y rhywogaeth hwnw o wair a adwaenid wrth yr enw "*turkey-foot*."

Y mae sefydliad y Cottonwood erbyn hyn yn cael ei wneyd i fyny yn benaf o drefgordd Cambria yn Swydd Blue Earth, yn nghyda rhan fechan o Swydd Brown i'r gorllewin.

Gynt Butternut Valley oedd enw y drefgordd a adwaenir yn awr wrth yr enw Butternut Valley a Cambria. Rhanwyd y drefgordd yn ddwy yn 1867.

Yn gynar yn mis Mehefin, 1855, cyraeddodd ychydig o sefydlwyr iachus ddyffryn y Little Cottonwood mewn ymchwiliad am gartrefleoedd, ac ymsefydasant yma. Yr oedd y tir hwn yr adeg hono yn agored i'w gymeryd trwy *pre-emption claim*, ac wedi hyny trwy *homestead claim*. Yn mhlith y rhai a ymsefydasant yn 1856, gellir enwi John E. Davies a'i deulu, David A. Davies, Morris Lewis, David J. Williams, David J. Davies, Hugh R. Williams, Wm. J. Williams a Daniel L. Williams. Tua'r un amser ymsefydlodd rhai teuluoedd Americanaidd yma hefyd, yn mhlith pa rai yr oedd George Gilley, A. S. Van Patten, Peyton Nickols ac eraill.

Yn nechreu Ebrill, 1856, daeth mintai fawr o ymfudwyr yma o Swydd Jackson, Talaeth Ohio. Cymerasant eu taith fawr mewn ymchwiliad am gartrefleoedd newyddion. Cychwynasant ar fadau o Portsmouth, Ohio, gan ddisgyn i lawr yr afon o'r un enw nes cyraedd ei genau yn Cairo, Ill.; yna i fyny afon y Mississippi i ddinas St. Paul, ac oddiyno mewn badau llai ar yr afon Minnesota i South Bend, Swydd Blue Earth, gan lanio

yno ar y 10fed dydd o Fai, 1856. Nodir y dull uchod o deithio am ei fod i'r genedlaeth hon i fesur yn anadnabyddus—y gledrffordd wedi cymeryd lle y badau. Cymerodd fis cyfan i'r fintai hon ddyfod o Portsmouth, O., i South Bend, Minn. Nid oedd un reilffordd yn Nhalaeth Minnesota yr adeg hono. Wedi cyraedd South Bend, ymwasgarodd y fintai i wahanol gyfeiriadau—rhaf yn aros gerllaw i'r Bend, eraill i Swydd Le Sueur, a'r gweddill i ddyffryn y Cottonwood. Yn mhlith y rhaf a ymsefydlasant yma yr adeg hono o fintai Jackson, gellir enwi y penau teuluoedd canlynol: Parch. David Davies, David P. Davies, Wm. P. Jones, John Walters, David Price, Richard Morgan, David S. a John S. Davies, Thomas Lloyd, James Morgan a Daniel P. Davis. Eraill yn 1856: David Y. Davies, Thomas Y. Davies, Evan J. Davies, John Shields, Henry Hughes, Parch. Jenkin Jenkins (Siencyn Ddwywaith), Evan D. Evans, Thomas Thomas (Lake), a David Morris. Yn 1857: Wm. E. Jenkins, James Edwards, Lewis D. Lewis, Evan Jenkins a John Rees, ac efallai eraill nas gallwn eu hadgofio yn awr. Pa le mae'r mwyafrif o'r rhaf yn erbyn heddyw?

Yr oedd amrai o sefydlwyr y Cottonwood wedi eu cyflenwi yn dda ag arian, gan eu bod wedi gwerthu eu meddianau yn y dwyrain am brisoedd da cyn cychwyn i'r gorllewin.

Yn yr amser boreu hwnw rhaid oedd cyrchu angenrheidiau bywyd, megys blawd, cig, &c., o St. Paul a manau eraill, y pelder i St. Paul tua chan' milldir, a lluosog oeddynt anhawserau y daith gydag ychain. Nid oedd taith i St. Paul gydag ysgrubliaid mor araf, yn neillduol yn y gauaf, yn orchwyl hawdd iawn i'w gyflawni. Ni buasai yn ddymunol hyd yn nod yn awr, gyda ffyrdd da i'w teithio ac amaethdai mynych i aros ynddynt dros nos. Llauer llai y pryd hwnw, pan oedd ffyrdd da a thai fel ymweliadau angylion, "yn ychydig a llauer rhyngddynt." Yr oedd y fath daith yn dra anhawdd, ac yn gofyn nerth a phen-derfyniad meddwl i'w chyflawni.

Wedi y flwyddyn 1857 deuai ymsefydlwyr newyddion i fewn o flwyddyn i flwyddyn, nes llanw sefydliad y Cottonwood hyd yr mylon. Fel hyn daeth byw yn y gorllewin pell yn beth mw dymunol a dedwydd; ciliodd unigedd mewn mwynhad o gymdeithas. Ac yn fuan daeth Mankato a New Ulm i fodolaeth fwy sylweddol, ac yn alluog i'n diwallu ag angenrheidiau bywyd, y flaenaf yn gorwedd tuag ugain milldir i lawr yr afon a'r olaf tuag wyth milldir i fyny yr afon.

Er prydferthwch, iachusrwydd, a chynyrchrwydd gwlad y Cottonwood, yr oedd iddi ei hanghyfleuserau. Teimlid llymder

oerni y gauafau hirion gan y sefydlwyr oeddynt wedi dyfod o hinsoddau mwy cymedrol. Collodd dau o'r sefydlwyr eu bywydau trwy rewi i farwolaeth ar noswaith oer. Collasant eu ffordd, a chrwydrasant yn yr eira disathr; gorchfygwyd hwy gan oerni a lludded, a chofleidiwyd hwy gan angeu. Rhewodd Daniel L. Williams hefyd ei draed pan ar daith i Iowa i geisio ymborth, fel y bu yn anafus am y gweddill o'i oes. Hawddach dychymygu na darlunio angen a dyoddefiadau y gauaf cyntaf yn y sefydliad. A rhwng *mosquitoes*, adar duon a *gophers*, ni chafodd yr hen sefydlwyr fawr o heddwch yr hafau cyntaf. Yr oedd gauaf a haf yn dwyn eu penyd. Llauer maes indrawn a blunwyd ac a adblunwyd, ac yn y diwedd a roddid i fyny i'r adar a'r trychfilod. Hefyd lluddiwyd llauer ar yr amaethwyr boreuol gan genllysg, gwyntoedd a dyfroedd uchel. Gwelwyd agerfadau yn tramwy drwy lle y gorwedda yn bresenol dir mwyaf gwerthfawr David J. Williams. Ond yn awr y mae arwynebedd y wlad o dan ddiwylliant, a'r corsydd a'r llynau wedi eu sychu i'r fath raddau fel y bydd y fath olygfeydd yn y dyfodol yn anhebygol, os nad yn anmhosibl. Ymwelwyd a'r sefydlwyr hefyd gan ystormydd o genllysg dinystriol, y rhai a wnaethant gryn alanasdra i'r cnydau.

Cyfeiriai cyflafan Spirit Lake, yr hon a gymerodd le yn ngwanwyn 1857, at y tebygrwydd o ofid yn y dyfodol oddiwrth yr Indiaid. Ond pan gymerodd cyflafan ofnadwy y flwyddyn 1862 le, cymerwyd y sefydlwyr yn ddirybudd gan syndod. Mor ddisymwth a dychrynlyd oedd y newydd o'r toriad allan hwnw, fel y gadewid byrddau parotoedig heb gyffwrdd yr ymborth arnynt gan rai a ddeallent rywbeth am ryfelgyrchoedd Indiaidd. Ciliai y rhai hyny gyda brys, tra yr arosai eraill i weled beth a fyddai am eu bod yn llai crediniol yn y chwedlau, neu yn fwy anwybodus am natur yr amgylchiadau. Arosasant i weled beth fyddai y diwedd, yr hwn a derfynodd mewn cyflafan arswydawn i rai a ffoedigaeth boenus i eraill. Ond ymataliwn, gan fod y maes hwn yn cael ei gymeryd i fyny gan ysgrifenydd arall yn y gyfrol hon.

Y mae i'w gofio hefyd fod yn mhlith y sefydlwyr boreuol rai personau o argyhoeddiadau cryfion, y rhai a lwyddent i gadw y gymydogeaeth mewn sefyllfa fywiog; ac ymddangosai i un oddi-allan y byddai i adail cymdeithas yn ardal y Cottonwood gael ei lwyr ddinystrio. Ond yr oedd y perygl yn fwy ymddangosiadol na sylweddol, oblegid o dan yr holl swm a'r ymgyfreithio yr oedd isrediad o deimlad moesol a chrefyddol; ac aeth pobl y Cottonwood yn mlaen i ddyrchafu eu dealltwriaeth a'u moesau—i

adeiladu ysgoldai a chapelau—gan ei gwneyd yn bosibl i'r bobl ieuainc ddyfod yn ddynion a merched o allu a dylanwad; ac edrycha yr hen bobl yn ol gyda balchder cyfiawn at ganlyniadau eu hymdrechion. Yn mhlith y to o ieuencyd a aethant allan oddiwrthym ac a ddaethant yn llwyddianus yn eu galwedigaethau, gallwn enwi y rhai canlynol: William a Byron Hughes, cyfreithwyr, Mankato; Thos. Bowen, golygydd, Duluth; yr Anrhyd. Owen Morris, cyfreithiwr, St. Paul; John P. Davies, masnachwr ac arianwr, Tracy; Thomas ac Evan Hughes, cyfreithwyr, Mankato; John R. a David E. Bowen, masnachwyr, Courtland; Owens a Pritchard, masnachwyr, Lake Crystal, yn nghyda lluwaws eraill, heblaw nifer luosog o athrawon galluog yn ein hysgolion cyhoeddus.

Mae agos yr oll o hen sefydlwyr y Cottonwood, y rhai oedd-ynt yn mlaen mewn dyddiau pan ddaethant yma, wedi eu symud gan angeu, a'u plant wedi cymeryd eu lleoedd yn mrwydr bywyd. Mae rhai, modd bynag, yn aros yr ochr yma i'r llinell a'u cam yn fyr a'r pen yn wyn fel eira, yn ein hadgofio fod tri-deg-a-naw o flynyddau wedi myned heibio er ein hymsefydliad cyntaf yn y lle. O'r rhai hyn gellir nodi D. P. Davies, David Morris, Mrs. Morris Lewis, Mrs. Thomas Thomas (Lake), a David J. Davies. Bydded i fendith y nefoedd orphwys arnynt a'u cysuro yn eu henaint.

---

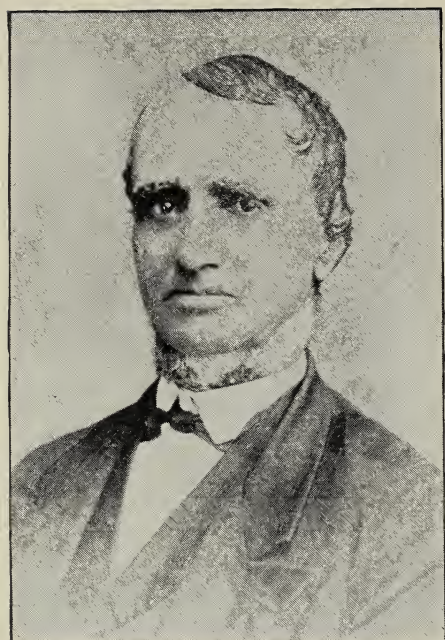
## Hanes Cymanfa Minnesota.

---

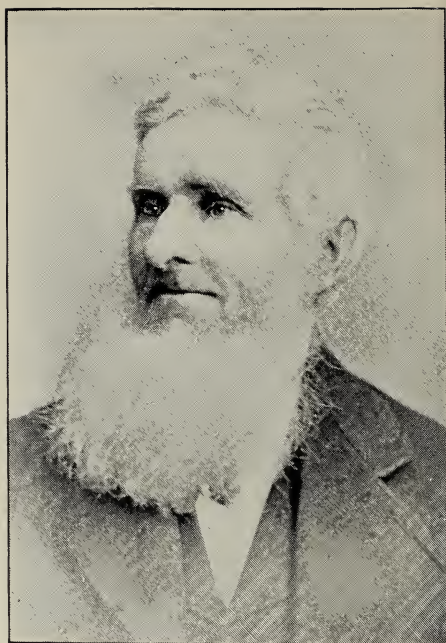
**Anerchiad gan y Parch. W. Machno Jones, a draddodwyd wrth roddi i fyny Gadair Cymanfa y T.C. yn Minnesota i'w Olynydd, Meh. 17, 1891.**

ANWYL FRODYR,—Wrth roddi cadair y Gymanfa i fyny yn ol eich ewylllys i'm holynydd gwir deilwng a pharchus, ymddiriedaf na ormesaf ormod ar eich amser gwerthfawr i draethu ychydig eiriau ar hanes sefydliad y Gymanfa, bras a byr olwg ar ei sefyllfa bresenol, a'i rhagolygon dyfodol. Yn mhlith y llwythau Methodistaidd yn Unol Dalaethau America, saif y Gymanfa hon yn mysg y chwech y bedwaredd o ran oed a rhif ei haelodau. Nis gellir ei galw yn hen, ac i'n golwg ni nid oes arwyddion tebyg i ddiflanu arni yn un man. Eleni y mae yn cyraedd ei thair-blwydd-ar-ddeg-ar-hugain oed. Yn Medi, 1858,

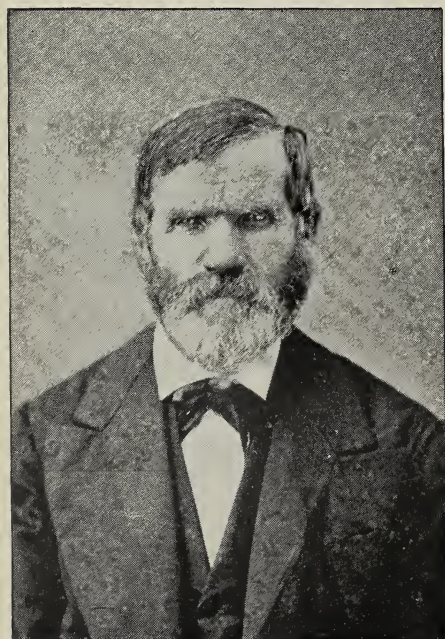




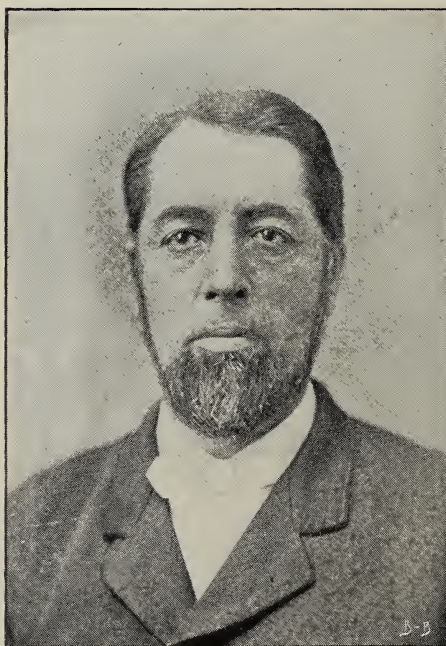
**Rev. Jenkin Jenkins.**  
(SHENKIN DDWYWAITH.)



**Rev William Williams.**

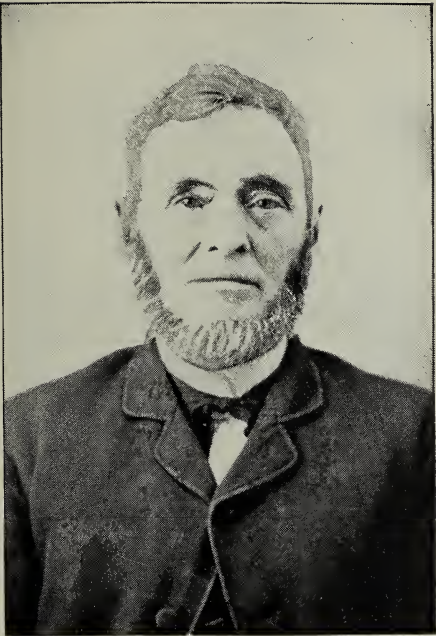


**Rev. Richard Davis.**



**Rev. Robert D. Price.**

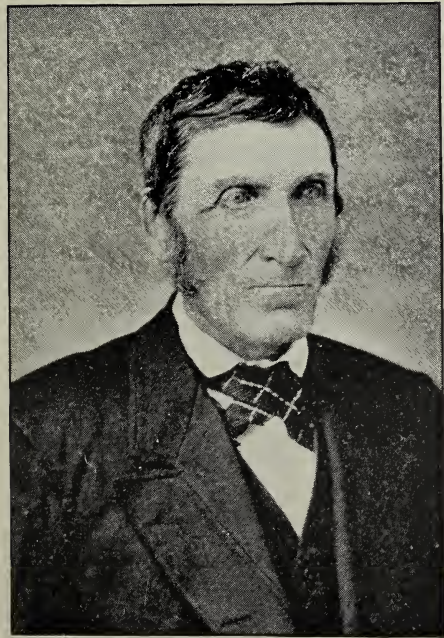
EARLY WELSH MINISTERS OF BLUE EARTH COUNTY, MINN.



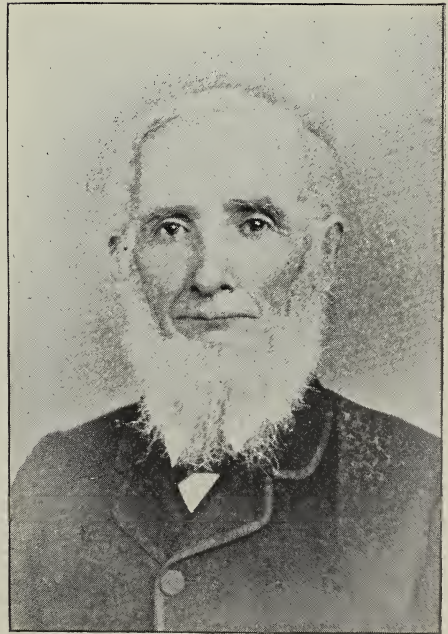
Rev. John W. Roberts.



Rev. Wm. Roberts.



Rev. Richard G. Jones.



Rev. Richard W. Jones.





yn hen gapel Seion, y cynaliwyd y Gymanfa gyntaf erioed yn y Dalaeth hon. Tair blynedd cyn hyny, sef 1855, y pregethwyd y bregeth Gymraeg gyntaf yn awyrgylch sych ac ysgafn Minnesota, yr hon sydd yn dygymod yn dda a'r hen Gymraeg seinber. Y cyntaf gafodd y fraint o daro cyweirnod arni ydoedd yr hen bererin hynod, y Parch. Richard Davies. Yn agos i fin y Mississippi—tad y dyfroedd—y bu hyny. Pregethodd i nifer o Gymry oeddynt yn eu gwageni yn ymfudo i'r diriogaeth anhysbys ac anghysbell hon yr adeg hono. Yr oeddynt, yn ol arfer dda ein cenedl ni, yn *campio* dros y Sabboth; ac felly y cafodd Mr. Davies gyfle i bregethu iddynt. O fewn yr un flwyddyn y cynaliwyd y cyfarfod crefyddol Cymreig cyntaf i'r gorllewin o afon y Blue Earth. Cyfarfod gweddio ydoedd, a chynaliwyd ef yn nhy Mr. John Jones (Oshkosh). Pregethwyd y bregeth Gymraeg gyntaf yn y sefydliad gan y diweddar Barch. William Williams (B). Pymtheg mlynedd ar hugain i'r 24ain o'r mis hwn (Mehefin, 1891,) y sefydlwyd yr eglwys Fethodistaidd gyntaf yn y Dalaeth, sef Eglwys Saron, y Coed Mawr, ac yn mhen wythnos i'r diwrnod ar ol hyn y sefydlwyd yr eglwys Fethodistaidd gyntaf yn Swydd Blue Earth, sef yn Horeb, mynydd Duw; ac yn mhen tua thri mis yn ddiweddarach y sefydlwyd eglwys Seion. Y diweddar Barch. Richard Davies oedd y gweinidog a'u sefydlodd. Sefydlwyd eglwys Seion ar y 3ydd o Hydref, 1856. Yn nhy Thomas Jones y Maes Mawr y bu hyn. Ac ar yr 8fed a'r 9fed o'r un mis, ac yn yr un lle, y cynaliwyd y Cyfarfod Dosbarth cyntaf erioed yn Minnesota. Yr oedd tair o eglwysi yn cael eu cynrychioli yn y cyfarfod, yn cynwys unarddeg o flaenoriaid a thri phregethwr. Y pregethwyr oeddynt Richard Davies, Jenkin Jenkins a R. D. Price. Heblaw ei fod y Cyfarfod Dosbarth cyntaf, mynych y clywyd y tadau yn son am dano fel y cyfarfod y bu raid iddynt roi heibio addoli yndo a myned allan i ymladd a than y *prairie*.

Ar y 15fed a'r 16eg o Hydref, 1858, y cynaliwyd y Gymanfa gyntaf. Y llywydd oedd yr hybarch ddiakon Evan Griffiths, Saron, Elim ar ol hyny; a'r ysgrifenydd oedd Edward Thomas, hynaf, South Bend. Nid oes genym hanes i'r gadair hon gael ei llanw gan leygwr neu ddiakon ar ol hyny. Credwyf y gwnai les rhoddi rhai o'r brodyr teilwng, y diaconiaid, i'w llanw yn achlysurol. Pregethwyr y Gymanfa oeddynt y Parch. Richard Davies, South Bend; John W. Roberts, Saron; David Davies, Horeb, neu fel yr adwaenid ef oreu, Dr. Davies; a Robert D. Price—Price y Wesley. Felly gwelwn nad oes yn aros ond dau o'r pregethwyr oeddynt yn cymeryd rhan yn y Gymanfa gyntaf,

sef y Parchn. John W. Roberts a Robert D. Price, y ddau yn dirfion ac iraidd yn eu henaint; ac hyd y gellais gael allan, er chwilio yn fanwl, nid oes un o'r diaconiaid yn aros—oll wedi myned adref.

Wrth edrych dros y tair-blynedd-ar-ddeg-ar-hugain ar y Gymanfa o'i chychwyniad yn Seion, ac edrych arni heddyw, gwelir yma gryn wahaniaeth. Yr adeg hono nid oedd ond tair o eglwysi yn gwneyd i fyny y cylch, sef Horeb, Saron a Seion, unarddeg o flaenoriaid, un gweinidog, a dau bregethwr; ac nid oedd rhwng y tair eglwys lawn dri chant o aelodau. Heddyw, fel y gwelir, perthyna i'r Gymanfa dri o ddsbarthiadau, agos i 1,500 o gyflawn aelodau, ac agos i fil o blant. Ar gyfer yr un gweinidog a'r ddau bregethwr oedd yn y Gymanfa hono, mae genym heddyw ddeg o weinidogion a thri phregethwr; ac mae olynwyr yr un diacon ar ddeg heddyw yn rhifo dros driugain. Y pryd hwnw nid oedd ond tair o eglwysi yn addoli mewn dau gapel *log* ac un capel *frame* bychan a diaddurn. Erbyn heddyw perthyna i ni ddeunaw o gapelau heirdd; yn werth tua \$30,000, a'r oll agos a bod yn gwbl ddiddyled. Y pryd hwnw rhaid oedd bod yn bur hygoelus i gredu fod y tair eglwys yn gallu cyfranu at bob peth \$300, tra yn awr y cesglir yn flynyddol rhwng \$8,000 a \$9,000.

A chymeryd pobpeth i ystyriaeth, fod y wlad mor newydd, y boblogaeth yn denau, a'r dechreuad mor fychan, gwelir i'r cynydd fod yn rhyfeddol. "O'r Arglwydd y daeth hyn, a rhyfedd yw yn ein golwg ni." O'i sefydliad mae'r Gymanfa wedi ordeinio naw i gyflawn waith y weinidogaeth; a bu farw tri yn ystod yr un adeg. Pump ydyw nifer yr ymgeiswyr am y weinidogaeth; dau a gododd y Dosbarth hwn (sef Dosbarth Mankato). O fewn i'r un cylch ac adeg codwyd tua deuddeg o gyfreithwyr. Ni ddylai y pethau hyn fod felly; a chredaf fod iddo ei achosion \* \* \* \* Gweithiodd ein tadau yn dda, a hyny yn ngwyneb llawer o anfantasion, ac yr ydym ninau heddyw yn myned i mewn i'w llafur hwynt. Dylem gadw mewn cof fod yr ymddiriedaeth yn galw am sel ac ymroddiad o'n tu ni, fel na byddo i bethau lithro i adfeiliad, ond yn hytrach enill tir newydd yn barhaus. Y fath ymddiriedaeth bwysig yw y nifer lluosog o blant sydd yn ein heglwysi! Dylem fod yn effro iawn i alw sylw penau teuluoedd at eu dyledswydd o fagu y cyfryw blant yn "addysg ac athrawiaeth yr Arglwydd," a'u gwreiddio a'u seilio yn y "ffydd sydd yn Nghrist Iesu." Tra y llawenhawn yn ein manteision am addysg fydol, na fydded i ni esgeuluso yr addysg sydd yn sail a choron i bob addysg.





Group of Part of Congregation of Zion C. M. Church, Judson, Minn.

Gelwir arnom, mi gredaf, yn ol arwyddion yr amserau, i ym-ddeffroi ac ymsymud gyda'r gwahanol ddulliau o gario yn mlaen yr Ysgol Sabbothol, mewn trefn i'w gwneyd yn llawer iawn mwy o allu nag ydyw mewn cyfranau addysg grefyddol.

Perthyna i'n Cymanfa feusydd cenadol tra phwysig ac addawol. Yn Dakota y maent gan mwyaf ar hyn o bryd. Llawen-hawn wrth weled mai myned ar gynydd mae'r casgliadau cenadol yn ein mysg; a dylai gynyddu eto nes bod yn fwy na chymaint arall, o herwydd mae'r meusydd yn wynion i'r cynauaf, a'r Arglwydd yn ein mawr fendithio a llwyddiant tymorol. Perthyna i'n Cymanfa bwyllgor cenadol tra llygadog a gweithgar; a rhwng pwyllgor da, meusydd addawol, ac ysgrifenydd a goruchwyliwr y Gymdeithas Genadol Gartrefol yn un o honom, dylem ddyblu ein diwydrwydd gyda'r rhan hon o winllan ein Harglwydd.

Bellach, dadau a brodyr, byddwch wych; ymgryfhewch, a gwisgwch eich arfau at eich gwaith; a'r Arglwydd a roddo i ni ysbryd doethineb, a phwyll, a chadernid yn ei ofn.

---

## EGLWYSI SWYDD BLUE EARTH.

---

### SEION A SOUTH BEND.

---

GAN Y PARCH. EDWARD THOMAS.

Yn gynar iawn yn ngwanwyn 1855, preswyliai y personau canlynol yn yr ardaloedd hyn: John Jones (Oshkosh), Edward Thomas, Evan D. Evans, D. C. Evans, a'u teuluoedd, Owen Herbert, &c., yn nghyda ychydig o deuluoedd Seisonig. Yn Ebrill, 1855, dechreuwyd cynnal Ysgol Sabbothol a chyfarfod gweddi yn Gymraeg a Seisonig. Mehefin 24ain, pregethodd y Parch. William Williams, gweinidog gyda'r Bedyddwyr yn Big Rock, Ill., yr hwn oedd ar ymweliad a'r sefydliad hwn. Yn ddilynol daeth minteioedd o Ohio, Pennsylvania a Wisconsin, ac ymwasgarasant ar hyd y sefydliad, a bu eu dyfodiad yn sirioldeb mawr i'r achos crefyddol drwy y lle. Wedi dyfodiad y Parch. Richard Davies o La Crosse i South Bend, barnwyd y buasai yn well sefydlu eglwys undebol, gan fod yr ymsefydlwyr yn aelodau gyda'r gwahanol enwadau; ac yn mis Awst y

flwyddyn hono sefydlwyd hi. Dewiswyd y personau canlynol yn swyddogion: Evan H. Evans, Evan Evans (Pant), William R. Price, William J. Roberts ac Edward Thomas (hynaf), ac efe hefyd ddewiswyd yn ysgrifenydd. Penderfynwyd—

1. Na chaniateid dadlu ar wahanol bynciau rhwng yr enwadau tra parhaai y cysylltiad hwn.

2. Fod i'r enwad a ymneillduai roddi tri mis o rybudd i'r perwyl hwnw.

3. Fod i bob enwad weinyddu dysgyblaeth yn ol ei reolau ei hun.

Atebodd y trefniant hwn yn dda, ac hyd yr ydys yn cofio cydymffurfiwyd a'r rheolau yn fanwl, ac ni chafwyd achos i gerydd na dysgyblaeth o gwbl. Yn mis Tachwedd daeth y Parch. William Roberts o Emmett, Wis., i dreulio y gauaf. Cynaliwyd y cyfarfodydd crefyddol arferol yn gyson. Ionawr 29, 1856, gwelir eu bod mewn cyfarfod swyddogion yn trefnu er cadw seiat unwaith yn y mis yn nhy William Roberts, Creek, a chyfarfod swyddogion unwaith yn y mis yn nhy Evan Evans, Pant. Penderfynwyd—

1. Eu bod yn gwneyd casgliad at y weinidogaeth, gan ei ranu rhwng y Parchn. Richard Davies a William Roberts.

2. Fod pregethu unwaith y mis yn y ddau le.

3. Eu bod yn gwahodd Henry Hughes i bregethu yn achlysurol.

Yn ngwanwyn y flwyddyn hon daeth dylifiad pobloedd drachefn o'r gwahanol Dalaethau, yn neillduol o ardal Jackson, O., a bu eu dyfodiad yn gyfnewidiad mawr i'r achos crefyddol drwy y wlad. Yn ddilynol i hyn cawn y nodiad canlynol yn nyddyfr Evan Evans, Pant: "Gorph. 9, 1856, rhybuddiwyd yr Eglwys Undebol yn South Bend, yn unol a'r cytundeb, y byddai y Methodistiaid Calffinaidd yn ymneillduo o'r undeb yn mhen y tri mis i ffurfio eglwys o'r eiddynt eu hunain ar y *prairie*." Wedi yr ymneillduad ceir y nodiad hwn: "Medi, 1856, cyfarfod y penau teuluoedd. Penderfynwyd, yn gyntaf, i gael Cyfarfod Dosbarth Hydref yr 8fed a'r 9fed, y swyddogion i gyfarfod yn nhy William J. Williams (Maes Mawr), a'r oedfaon cyhoeddus yn y *grove* yn agos i dy David J. Lewis. Yn ail, fod pump i'w dewis yn flaenoriaid cyn y Cyfarfod Dosbarth." Medi 3, gwelir i'r eglwys ddewis y personau canlynol: Evan H. Evans, Evan Evans, Pant, Edward Thomas, Thomas J. Jones, Poples, a John I. Jones.

Cynaliwyd y Cyfarfod Dosbarth yn ol y trefniad. Pregethwyd am 10 y boreu, a dyrswyd cyfarfod y prydawn gan dan





SALEM CONGREGATIONAL CHURCH. CAMBRIA, MINN.



y *prairie*. Yn yr hwyr cynaliwyd cyfarfod pregethu yn nhy D. Lewis. Erbyn hyn yr oedd y gwlaw yn ymdywallt mor drwm nes eu carcharu yno hyd haner nos. Felly gwelwn i'r Cyfarfod Dosbarth cyntaf gynaliwyd yn Swydd Blue Earth gael ei feddyddio a bedydd tan a dwfr. Hwn yw dyddiad sefydliad yr eglwys Fethodistaidd gyntaf yn ardal Seion. Cynwysai ei haelodau rai o'r pentref, ond y mwyafrif o'r *prairie*. Diameu y cydnabyddwyd yr eglwys hon gan y Cyfarfod Dosbarth yn nerbyniad y swyddogion a etholodd.

Hydref 15fed ceir y nodiad canlynol: "Y *society* gyntaf a gynaliwyd gan y Methodistiaid Calфинаidd yn nhy Elizabeth Jones, Maes Mawr, pryd y trefnwyd i gynal cyfarfodydd bob yn ail, y boreu ar y *prairie* a'r prydawn yn South Bend."

Ymddengys y cynaliwyd cyfarfodydd rhwng Seion a South Bend fel un eglwys am dymor, ond yn raddol ymbellasant, nes i Seion, yn Ionawr, 1857, benderfynu adeiladu capel; ond ni roddwyd y penderfyniad mewn gweithrediad hyd Mawrth, 1858, a chwblhawyd ef Gorph. 11, pryd y cynaliwyd cyfarfod pregethu ar ei agoriad. Ymddengys y cynaliwyd y pedwerydd Gyfarfod Dosbarth (ond yr ail i Seion) yn Seion, Medi 9fed a'r 10fed, 1857, pryd yr ymwelodd y diweddar Barch. John Davies, Pica-tonica, a'r ardaloedd hyn. Parhaodd adran South Bend o'r eglwys hyd ffurfiad eglwys Annibynol yn y lle uchod gan y Parch. Jenkin Jenkins, Rhag. 11, 1859. Yn awr, y golygiad yw mai parhad o'r eglwys a ffurfiwyd cyn y Cyfarfod Dosbarth cyntaf a gynaliwyd ydyw Seion, a bod ei chorfforiad yn dyddio i Medi 3. Gwir i gyfarfodydd eglwysig gael eu cynal yn flaen- orol i hyn; ond gan mai y pryd hwnw y dewiswyd ei swyddogion, gellir edrych ar y cyfarfod hwnw fel y corfforiad, yr hyn a gadarnhawyd gan y Cyfarfod Dosbarth.

---

## EGLWYS GYNULLEIDFAOL SALEM.

---

GAN MR. HENRY HUGHES.

Yn 1855, pan oedd ymfudwyr wrth y miloedd o'r Talaethau dwyreiniol a chanolbarthol yn dyfod i'r Tiriogaethau gorllewinol, yn mhlith y lluoedd ddaethant i Minnesota daeth nifer o Gymry o wahanol barthau o Ohio, Pennsylvania a Illinois, ac ymsefydlasant ar ran o wlad brydferth a ffrwythlawn o ddau tu

i afon Minnesota. Adnabyddid y rhan hon y pryd hwnw wrth yr enw Eureka, ond yn bresenol Nicollet, Judson a Cambria. Y Cymry a ymsefydlasant yma rhwng misoedd Mai a Hydref oeddynt Humphrey Jones, Thomas Y. Davies, William C. Williams, William Jenkins y saer, David Rees, Morris Lewis, David A. Davies a Owen Roberts. Hefyd y personau canlynol a'u teuluoedd: William Jones, John Watkins, David Williams, Bradford, David T. Davies, Parch. William Williams, yn nghyda John E. Davies a'i wraig, William E. Davies, eu mab, a'u dwy ferch, Elizabeth a Sarah.

Wedi i'r fintai fechan hon wneuthur eu *claims*, neu ddewis eu ffermydd, ac adeiladu bythod arnynt, yn ol hen arferiad dda y Cymry sefydlasant Ysgol Sabbothol yn mwthyn Humphrey Jones, Mehefin 17, modd y gallent ymgynull i gyd-ddarllen a chydifyfyrion Gair Duw. Dewiswyd John E. Davies yn arolygwr a Morris Lewis yn brif athraw. Ac fel mae yr Ysgol Sabbothol, fel rheol gyffredin, yn gychwyniad i sefydliad eglwys, felly y bu yma.

Pan oedd y Parch. Jenkin Jenkins ar daith ymweliadol a'r sefydliad, corphorwyd ganddo eglwys Gynulleidfaol, yn cynwys 13 o aelodau, sef y personau canlynol: John E. Davies a'i wraig, David Williams, Bradford, a'i wraig, Hannah Williams, John Watkins a'i wraig, William C. Williams, William Jones a'i wraig, David T. Davies a'i wraig, a Owen Roberts. Dewiswyd a sefydlwyd John E. Davies a David T. Davies yn ddiaconiaid. Yn nhy John Watkins y corphorwyd yr eglwys. O'r rhai a ymsefydlasant yma yn Hydref a Tachwedd, ychwanegwyd at yr eglwys William Jenkins y saer a'i wraig, Henry Hughes a'i wraig, Evan J. Davies, Elizabeth Davies, Mrs. Owen Roberts a Mrs. Evan Bowen. Cynelid y cyrddau crefyddol yn lled gyson drwy y gauaf, ac yr oedd yr ymsefydlwyr yn dra chyson yn eu presenoldeb ynddynt, er fod yr hin yn oer iawn a'r eira yn lled drwchus o tua'r Nadolig hyd ddechreu Ebrill, 1856. Pregethid gan Henry Hughes a'r Parch. William Williams. Yn Mehefin, 1856, ychwanegwyd at yr eglwys y Parch. Jenkin Jenkins a'i wraig a Mrs. David Morris, a chymerodd Mr. Jenkins ei gofal gweinidogaethol. Cynelid y cyfarfodydd yn ffyddlon a chyson yn nhai yr aelodau, fynychaf yn nhy W. C. Williams, hyd ddechreu gauaf 1857. Wedi hyny bu cryn esgeulusdra a difaterwch, fel erbyn gwanwyn 1858 coleddid peth amheuaeth parthed ei bywyd a'i bodolaeth. Ond ddechreu Mai, 1858, adnewyddwyd hi yn nhy y diacon John E. Davies, Butternut Valley y pryd hwnw, ond gyda llai o nifer, gan fod

saith neu wyth o'r aelodau wedi ymuno a'r Trefnyddion Calfin-aidd yn amser ei hesgeulusdra, a rhai wedi symud o'r sefydliad. Cynaliwyd y cyfarfodydd yn nhŷ Mr. J. E. Davies hyd nes codwyd yr ysgoldy ar gwr ei dir ef, sef ysgoldy Rhif 10, pryd y symudwyd y cyfarfodydd i'r lle hwn, lle buont dros rai blynyddau. Tra yma, yn ngwanwyn 1859 ymunodd y Parch. Dr. David Davies a'i briod a'r eglwys.

Tua diwedd haf 1859, ar ddymuniad amryw deuluoedd breswyliai yn rhan uchaf y sefydliad, penderfynodd y Parchn. J. Jenkins, Dr. D. Davies a Henry Hughes y buasent yn pregethu yno bob yn ail. Felly bob prydnewn Sabboth cynaliwyd cyrddau mewn ty gwag perthynol i Thomas Y. Davies nes i'r tywydd fyned yn rhy oer ac annymunol i fod yno. Gan nad oedd cyfleusdra gwell i'w gael, symudwyd y moddion i dy H. Hughes. Ac yno, Mawrth 13, 1860, y corphorwyd eglwys Annibynol gan y Parch. Dr. D. Davies, yn cael ei gynorthwyo gan y Parch. Samuel Jones o La Crosse, Wis. Bu yr eglwys fechan hon o dan ofal Dr. Davies hyd ei farwolaeth, yr hyn gymerodd le Ebrill 17, 1861; yna cynorthwywyd hi drwy bregethu gan H. Hughes hyd fis Medi, 1862, pryd y gwasgarwyd yr aelodau drwy y gyflafan Indiaidd.

Yr oedd yr eglwys oedd dan ofal y Parch. J. Jenkins yn ymgynull yn yr ysgoldy ar le J. E. Davies ar ol yr helynt Indiaidd fel cynt. Parhawyd i gynnal y moddion yn y lle hwn hyd haf 1866. Yn y flwyddyn grybwylledig, sef 1866, cynaliwyd Ysgol Sabbothol yn nhŷ Mr. Ewan Bowen. O herwydd anghyfleusdra lle a phellder ffordd, ni fu yn llwyddianus y blynyddau aethant heibio. Yn 1867, drwy ganiatad croesawus Mr. a Mrs. William Harris, symudwyd yr achos yn gwbl i'w ty hwy, gan ei bod yn llawer mwy cyfleus i'r rhai oedd yn mynychu y moddion. Ac yma y bu yn bur ddedydd hyd nes adeiladwyd y capel yn 1871. Tra yn nhŷ Mr. Harris dechreuodd deimlo mwy o ryddid, cysur a chryfder. Nid yn unig yr oedd ei haelodau yn lluosogi, ond ei gallu hefyd yn cryfhau yn fawr.

Yn 1867 daeth y brawd David Pugh a'i briod yma; a chan ei fod yn ddiakon urddedig, galwyd arno i weinyddu ei swydd yn yr eglwys hon.

Yn Mai, 1868, daeth y Parch. Phillip Peregrine o Blossburgh, Pa., i gymeryd gofal gweinidogaethol yr eglwys, yn nghydag eglwys Seisonig Hebron, Swydd Nicollet. Bu yr eglwys yn bur llwyddianus o dan ei weinidogaeth ffyddlawn am saith mlynedd, pryd y symudodd yn Mai, 1875, i gymeryd gofal eglwys yn Swydd Lyon.

Yn 1871 adéiladwyd capel Salem ar ddarn o dir dewisol a roddwyd yn anrheg i'r eglwys gan Mr. a Mrs. Benjamin Thomas. Bu yr eglwys fechan hon, megys eglwys Israel gynt, yn yr anialwch yn hir, mewn anghyfleuserau a helbulon mawrion, ond pan symudwyd yr achos i'r capel, gellid dweyd i arch yr Arglwydd gael ei dwyn i'w lle ei hun, wedi bod yn crwydro o fan i fan am 16 o flynyddoedd, ac ambell waith yn nhir y gelyn.

Mai 16, 1875, rhoddodd yr eglwys wahoddiad i Mr. David D. Jones, myfyriwr yn un o *seminaries* Chicago, i ddyfod i'w gwasanaethu am flwyddyn, ac ar gais yr eglwys urddwyd ef i gyflawn waith y weinidogaeth gan gyngor o weinidogion Cynulleidfaol yn Mankato ar y 30ain o Fedi, 1875. Gan fod rhai o'r aelodau yn byw braidd yn mhell oddiwrth y capel, sef yn ardal Goshen, Swydd Brown, a bod Mr. Peregrine wedi arfer cynal moddion yno, a bod ganddynt Ysgol Sabbothol héfyd, penderfynodd D. D. Jones eu corphori yn eglwys, yr hyn a wnaeth yn Ebrill, 1876. Ni pharhaodd eglwys Goshen ond byr amser, gan i'r rhan fwyaf o'r aelodau werthu eu ffermydd a symud oddiyno.

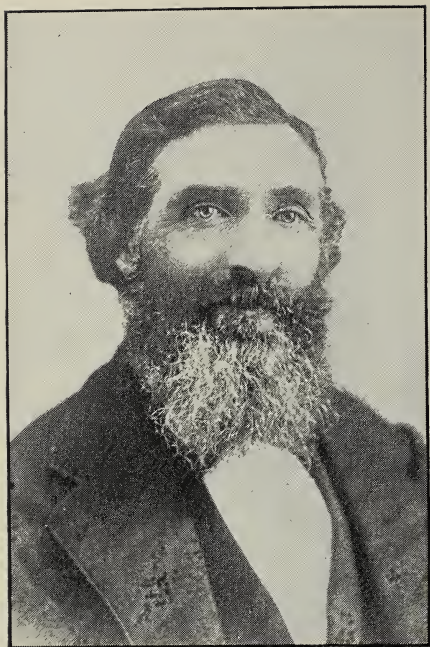
Yn Medi, 1876, daeth y Parch. T. G. Jones (Tavalaw) i gymeryd gofal yr eglwys hon a Goshen, a gwasanaethodd gyda gradd helaeth o lwyddiant a boddlonrwydd am dair blynedd, a therfynodd ei weinidogaeth yn 1879. Yn ngwanwyn 1880 cymerodd y Parch. Philip Peregrine ofal yr eglwys, a bu ei wasanaeth yn wir dderbyniol; ond o herwydd pellder ac anhwylsdod y ffordd o'i gartref yn Swydd Lyon, nid oedd yn gallu rhoddi y gwasanaeth gofynol ac a ddymunai roddi; felly ni fu ei wasanaeth yma y tro hwn ond am flwyddyn, a therfynodd yn ngwanwyn 1881.

Y gweinidog nesaf oedd y Parch. William Powell. Bu yn fugail ffyddlaw a chymeradwy am bedair blynedd, a derbyniodd amryw i aelodaeth eglwysig. Terfynodd gwasanaeth Mr. Powell yn 1885.

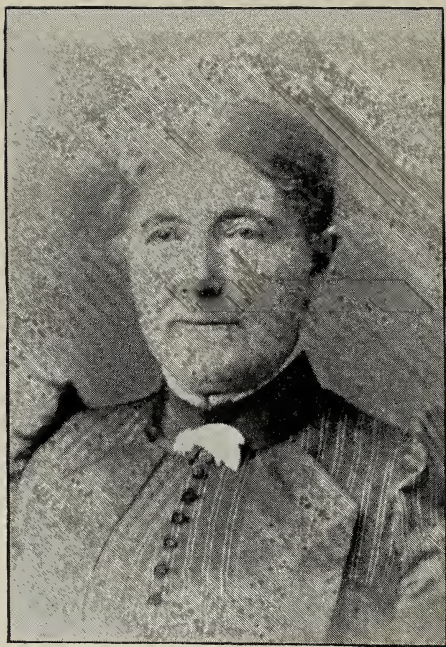
Gan fod teimlad a serch Mr. Peregrine mor gryf at eglwys Salem, a'r eglwys wedi ymserchu ynddo yntau, penderfynodd geisio ei gwasanaethu eto, er cymaint y rhwystrau. Felly am ran o 1886 a 1887 gwnaeth ymdrech mawr i'w gwasanaethu, ond gorfu iddo roddi fyny cyn terfynu blwyddyn lawn, gan fod ei iechyd yn gwaelu; ac nid hir y bu cyn cael ei alw oddiwrth ei waith at ei wobr.

Yn y blynýddau 1885, 1886 a 1887, bu y Parch. Christian Mowry o New Ulm yn gynorthwy mawr i'r eglwys, er nad oedd

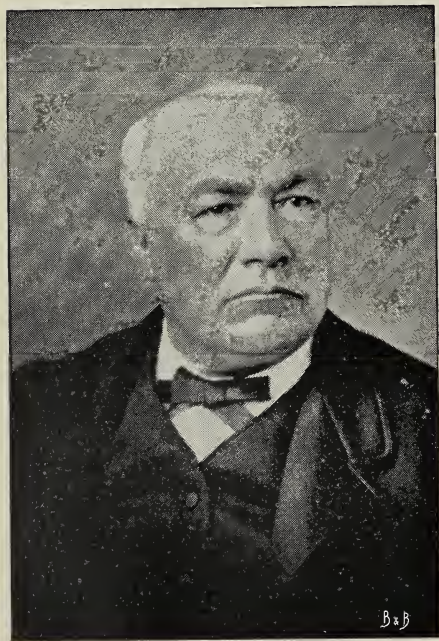




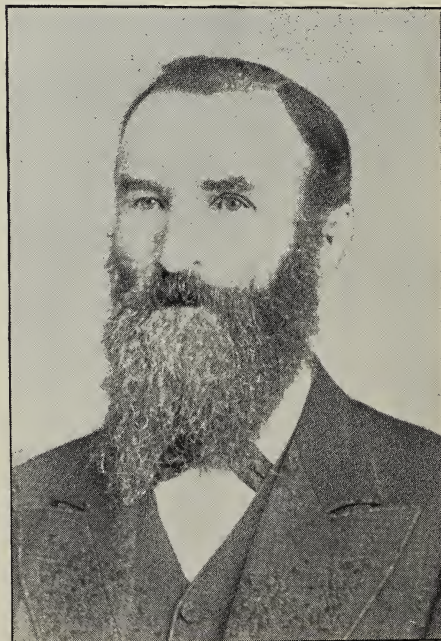
**Henry Hughes.**



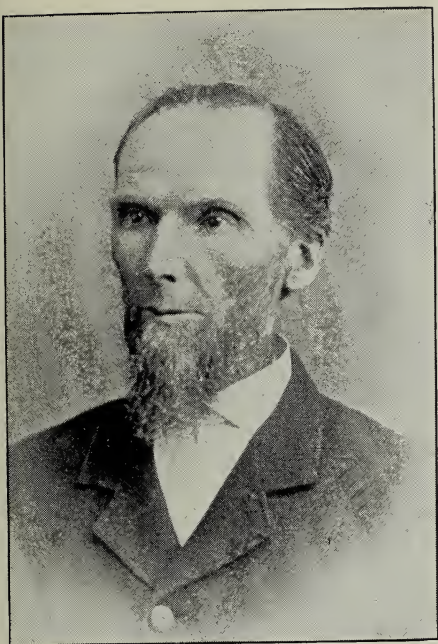
**Mrs. Henry Hughes.**



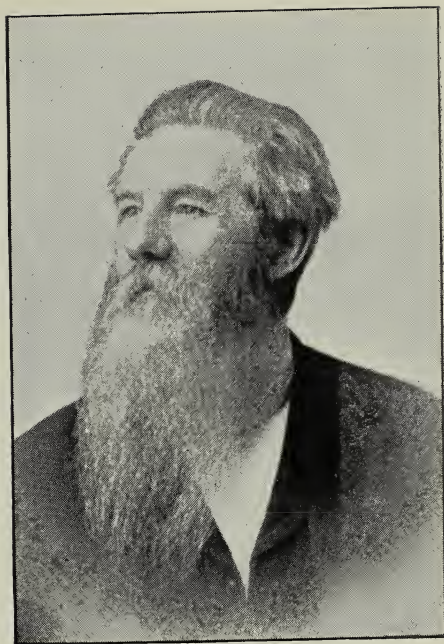
**Rev. Humphrey Jones.**



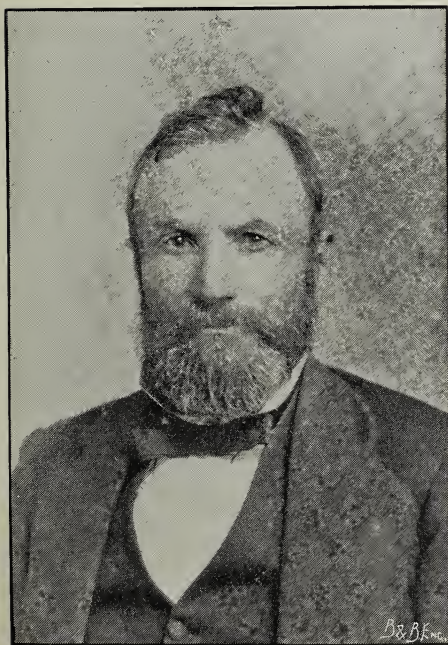
**Rev. John E. Jones.**



**Rev. Philip Peregrine.**



**Rev. T. G. Jones, D. D. (Tavalaw).**



**Rev. Wm. Powell.**



**Rev. David D. Jones.**





yn weinidog priodol iddi; a than fendith Duw bu ei wasanaeth o les mawr i'r eglwys a'r gymydogeaeth. Ond gwaelodd ei iechyd yntau, a bu farw yn nghanol ei ddyddiau a'i ddefnyddioldeb.

Cyn i'r Parch. Humphrey Jones gymeryd ei gofal, bu yr eglwys am hir amser heb fugail; ond byddai y Parch. Mr. Nobis o New Ulm ac eraill yn pregethu iddi yn aml. Daeth y Parch. Humphrey Jones i'w gwasanaethu yn 1889, a bu yn llafurus am tua phum' mlynedd. Traddodai ei bregethau grymus gyda hwyl a blas, a diau eu bod yn adeiladol i'w wrandawyr. Oddutu dechreu Gorphenaf, 1894, cymerodd y Parch. John E. Jones ei gofal, ac efe yw ei gweinidog presenol.

Ar wahanol amserau bu y gweinidogion canlynol yn gweini yn garedig i'r eglwys pan heb fugail: Parchn. J. Jenkins, ei gweinidog cyntaf; W. Machno Jones (M.C.), Jerusalem, Judson; Griffith Roberts (M.C.), Horeb; Christian Mowry, Mr. Nobis, a Mr. Campbell o New Ulm.

### *Cyfarfodydd yr Eglwys.*

Y drefn arferol yw pregethu bob yn ail Sabboth, y boreu yn Gymraeg a'r hwyr yn Seisonig; hefyd cynelir cyfarfod gweddi y boreu bob yn ail Sabboth, ac fel rheol cynelir y gyfeillach eglwysig brydnawn dydd Iau.

### *Yr Ysgol Sabbothol.*

Fel y nodwyd yn flaenorol, ni fu yr Ysgol Sabbothol sefydlwyd yn nhy Mr. Humphrey Jones yn 1855 yn llwyddianus ond am fyr amser, am y rhesymau nodwyd yn barod. Yn 1866 ail gychwynwyd hi yn nhy Mr. Evan Bowen, Mr. David T. Davies yn arolygwr a Mr. Owen Pritchard yn ysgrifenydd; ac o hyny hyd yn bresenol mae wedi bod yn hynod lwyddianus. Wedi symud yr ysgol a'r moddianau eraill i dy Mr. William Harris yn 1867, dewiswyd Henry Hughes yn arolygwr, a bu yn y swydd bron yn ddidor o hyny hyd 1889, pryd y dewiswyd Mr. David Pugh fel olynnydd iddo, ac efe sydd wedi dal y swydd hyd yn bresenol. Mae y swydd o ysgrifenydd wedi ei dal gan nifer luosog o'r bobl ieuanc, yn feibion a merched, gan y dewisir y swyddogion bob tri mis.

Fel rheol cynwysa yr ysgol wyth o ddosbarthiadau. Am rai blynyddau bu cyfanrif ei haelodau o 80 i 90, ond gan fod rhai teuluoedd a berthynent iddi wedi symud ymaith yn ddiweddar ac eraill wedi marw, nid yw ei chyfanrif yn bresenol

uwchlaw 60. Mae y personau canlynol wedi bod yn athrawon ynddi dros lawer o flynyddau, sef D. T. Davies, D. Pugh a H. Hughes. Hefyd mae y personau canlynol wedi bod lawn mor ffyddlawn, er nad cyhyd o amser yn y swydd, sef Hugh Roberts, R. H. Hughes, David L. Harries, D. E. Bowen, J. L. Evans, H. J. Hughes, E. L. Harries, Daniel Harries, Mrs. T. Y. Davies, Mrs. D. E. Bowen, Mrs. J. L. Evans a Mrs. Walter Jones. Mae eraill o'r aelodau wedi bod yn athrawon yn awr ac eilwaith. Mae y Gymraeg a'r Seisneg yn cael eu harfer a'u dysgu ynddi.

### *Cyfarfod yr Ieuencyd.*

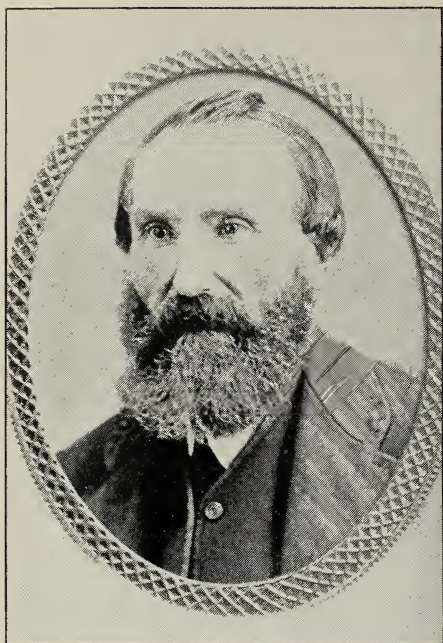
Yn fuan wedi symud y moddion i'r capel, sefydlwyd cyfarfod i'r plant a'r bobl ieuainc, o dan ofal ac arweiniad H. Hughes. Cynelid y cyfarfod hwn bob yn ail Sabboth, sef y Sabboth na byddai pregethu. Dyben y cwrdd oedd cynorthwyo plant a phobl ieuainc yr eglwys i ymarfer a gwahanol ranau o waith moesol a chrefyddol, megys darllen, canu, gweddio, a drodd darnau oeddiar y cof, a rhoddi anerchiadau byrion ar destynau moesol a chrefyddol. Bu y cyfarfod hwn yn llwyddianus iawn am flynyddau, ac o les a chymorth mawr i'r ieuencyd.

Yn 1890 sefydlwyd Cymdeithas Ymdrech Cristionogol (Y. P. S. C. E.) mewn cysylltiad a'r eglwys, o dan ofal y brawd ieuanc David E. Bowen, a gellir dweyd fod llawer o'r bobl ieuanc yn mynychu y cyrddau gyda dyddordeb mawr. Diameu fod y cyfarfodydd hyn yn foddion o ras ac yn gryfder mawr i'r aelodau; a thrwy ymdrech a dylanwad ysbryd Duw, gallant fod o les i bobl ieuanc y gymydogeaeth ac yn gynorthwy mawr i'r eglwys.

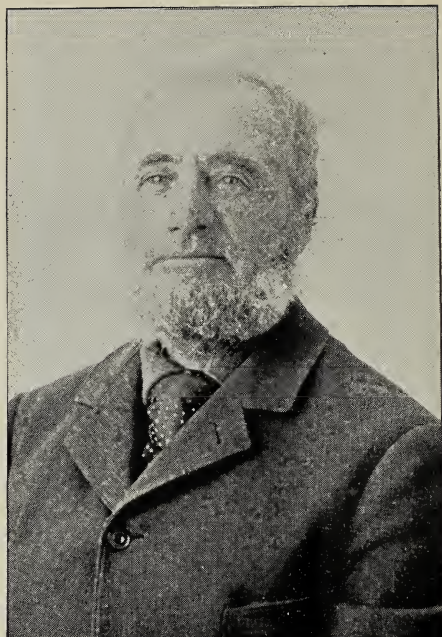
### *Aelodaeth.*

At y triarddeg oedd yn sefydlu yr eglwys yn 1855, derbynwyd yn aelodau o hyny hyd yn awr 135, sef 70 drwy lythyrau a 65 ar eu proffes o ffydd yn Nghrist; felly cyfanrif ei haelodau o'r dechreu yw 148. O'r nifer uchod collodd, drwy symudiadau, 65; drwy angeu, 18; a gwrthgilioodd 7. Ei haelodaeth bresenol yw 58, ac o'r nifer hwn mae tua wyth neu naw yn absenol o'r ardal y rhan fwyaf o'u hamser. Gan fod amryw o'r hen aelodau wedi marw yn ddiweddar, ac eraill wedi symud i'r trefi i fyw, gwneir yr eglwys i fyny yn bresenol gan mwyaf o rai ieuainc, a rhai o honynt yn ieuanc iawn.

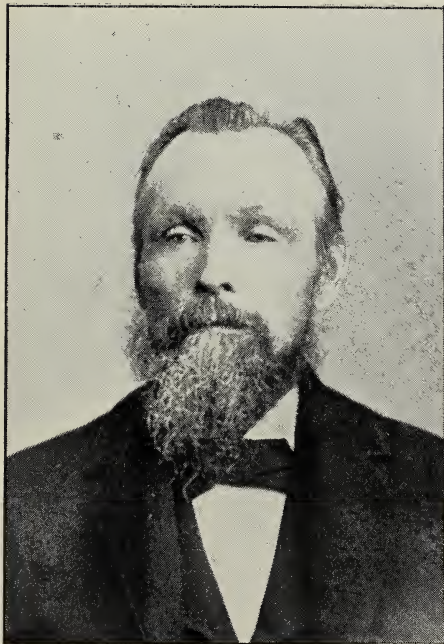




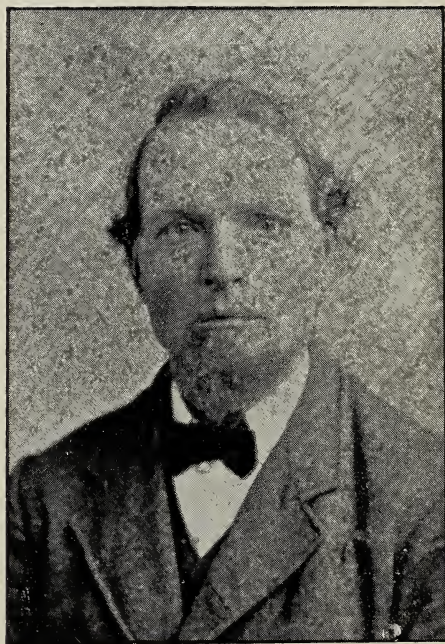
**David T. Davis.**



**David Pugh.**



**Daniel L. Harris.**



**David L. Harris.**

**EARLY WELSH SETTLERS OF CAMBRIA, MINN.**

*Swyddogion.*

Bellach cymerwn gipolwg ar y rhai fu a'r rhai sydd yn bresenol yn llanw prif swyddogaethau yr eglwys. Gweinidogion—Jenkin Jenkins, Philip Peregrine, T. G. Jones, D. D. Jones, William Powell, Humphrey Jones, John E. Jones, ac hyd 1863 cynorthwyd mewn pregethu gan Henry Hughes. Diaconiaid—John E. Davies, David T. Davies, David Pugh a David E. Bowen. Blaenoriaid canu—Dros nifer o'r blynyddau cyntaf David T. Davies; wedi hyny am ychydig amser Richard Hughes; ac yn ffyddlawn iawn er's llawer o flynyddau David Pugh. Blaenorir y canu yn yr iaith Seisonig gan David E. Bowen. Organyddes, Mrs. Mary Ann Bowen. Ysgrifenydd, David L. Harries. Trysoryddion, Henry Hughes a David Pugh.

*Swyddogion Ymadawedig.*

O'r chwech gweinidog fu ar yr eglwys, mae tri o honynt wedi eu galw at eu gwobr, sef y ffraeth a'r gwreiddiol Jenkin Jenkins, y ffyddlawn a'r llafurus Philip Peregrine, a'r ieuanc David D. Jones; hefyd y cywir Christian Mowry, yr hwn, er na fu yn weinidog ar yr eglwys hon, deimlai gymaint dyddordeb ynddi fel y rhoddodd lawer o'i lafur cariad er ei chynorthwyo, a bu ei wasanaeth o fendith iddi. Hefyd yr hen ddiakon cywir John E. Davies. Bu y brawd anwyl hwn yn selog a ffyddlon iawn yn ngwasanaethu yr eglwys hon o'i sefydliad hyd ei farwolaeth, Mai 26, 1867. Cristion gonest a swyddog didderbynwyneb ydoedd ef. David T. Davies, yr hwn fu farw Hydref 28, 1894, wedi gwasanaethu yr eglwys am lawn 39 mlynedd, oedd wr o ysbryd heddychol a theimlad tyner.

*Aelodau Ymadawedig.*

*Richard Roberts.* Dyn ieuanc dyeithr o Waukesha, Wis. Cyn cael nemawr fantais i ddeall ei sefyllfa grefyddol, boddodd drwy ddamwain yn afon Minnesota, Mehefin 18, 1858, a chladdwyd ef ger ty y Parch. William Williams, Judson.

*Edward Edwards.* Er na fu y brawd hwn yn dal cysylltiad a'r eglwys hon yn hir, eto bu yn ddigon hir i brofi ei fod yn caru Duw ac yn hoff o'i bobl a'i dy ef. Bu farw Ion. 26, 1860.

*Mrs. George Owens.* Nid hir y bu hithau mewn cysylltiad a'r eglwys cyn ei symud drwy anghydwyl. Yr oedd yn chwaer siriol a thawel iawn ei hysbryd. Bu farw Chwef. 26, 1860.

*Mrs. Magdalen Davies*, anwyl briod y diacon D. T. Davies. Gwraig ddarbodus a charedig yn ei thy, gofalus am ei theulu, ffyddiog yn Nuw, a'i henaid yn ymorphwys ar Iesu, Craig ei hiachawdwriaeth. Bu farw Meh. 21, 1866.

*Mrs. Elizabeth Harries*, priod gyntaf y brawd Daniel L. Harries. Yr oedd y chwaer hon yn un ddiwyd iawn yn ei thy. Wedi ymuno ag eglwys Dduw er yn ieuanc, ffyddlawn fu hyd y diwedd. Bu farw Gorphenaf, 1877.

*Mrs. Hannah Jones*. Chwef. 2, 1871, hunodd y chwaer hon mewn oedran teg, a'i gobaith yn gryf yn yr Arglwydd. Wrth farw dywedai, "Diolch iddo byth am gofio llwch y llawr."

*Mrs. Powell*, priod y Parch. William Powell. Yr oedd ei chariad at Dduw yn amlwg yn ei gofal i hwyluso a threfnu ei phriod at ei waith. Bu farw Rhag. 22, 1882.

*Mrs. Mary Morris*. Gwnaeth broffes o grefydd Crist pan yn ieuanc, a pharhaodd hyd y diwedd. Bu farw yn 1882.

*Mrs. Dinah Davies*, priod y diacon J. E. Davies. Yr oedd yr hen chwaer hon a'i chalon yn ymhyfrydu yn ngwaith yr Arglwydd bob amser. Gyda pharodrwydd siriol y rhoddodd ei thy am amser hir at wasanaeth ei eglwys. Hunodd Chwef. 7, 1879.

*Mrs. Jane Evans*, priod gyntaf J. L. Evans. Derbyniwyd hi pan yn ieuanc yn aelod o eglwys y Bedyddwyr yn Nghymru. Cartrefodd yn yr eglwys hon am rai blynyddoedd. Drwy ei ffyddlondeb profodd ei chariad at Iesu. Bu farw Rhag. 16, 1885.

*Mrs. Catherine Pugh*, priod gyntaf y diacon D. Pugh. Un o rai rhagorol yr eglwys a'r gymydogoeth ydoedd. Ffyddlawn iawn a diwyd fu yn ngwinllan ei Harglwydd o foreu ei hoes hyd ei marwolaeth. Bu farw yn 1889.

*Mrs. David L. Harries*. Yr oedd y chwaer hon yn un ofalus a chariadlawn gyda'i theulu, ffyddiog yn nhrefn iachawdwriaeth, ac yn caru ty a phobl Dduw. Hunodd Meh. 5, 1889.

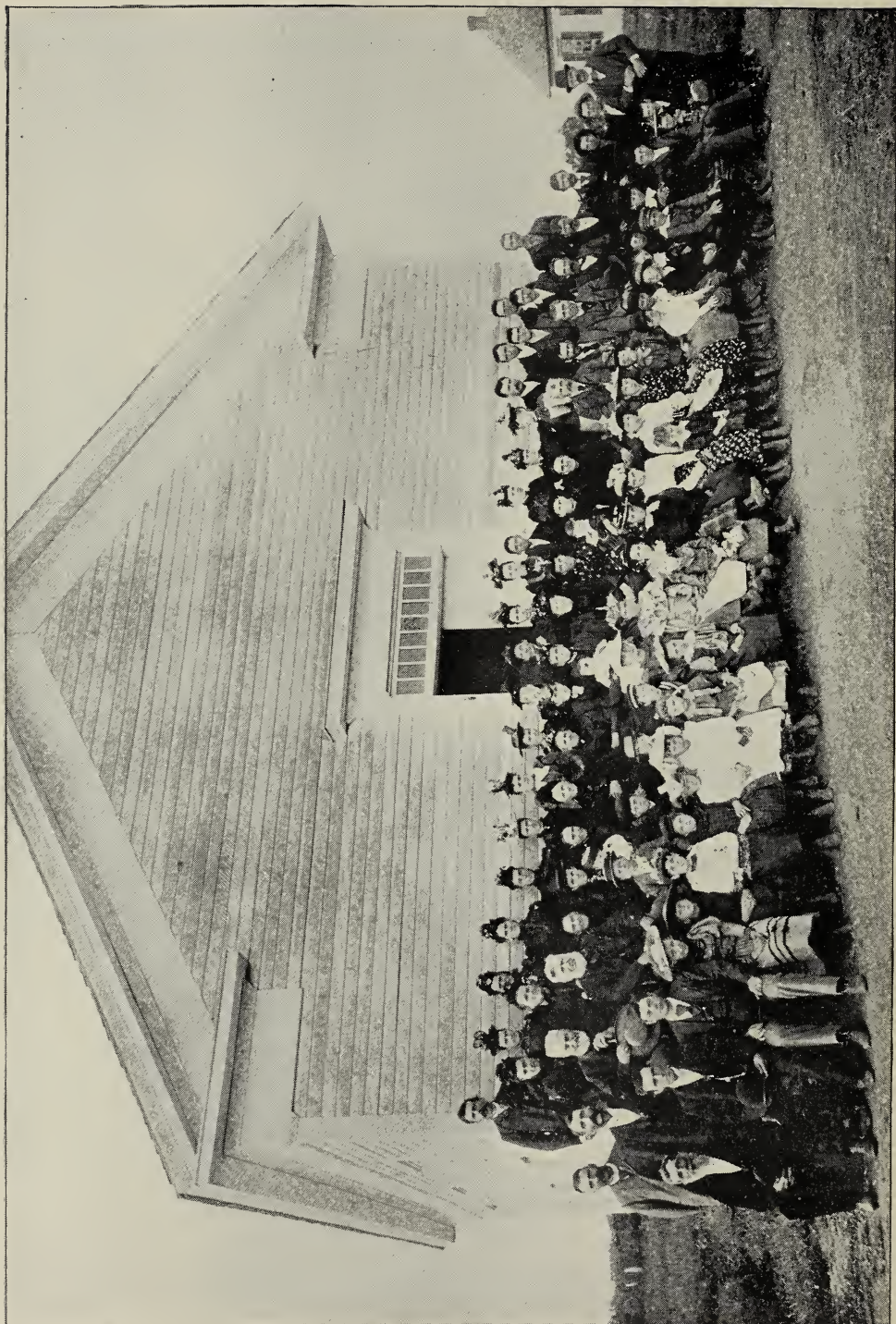
*Mrs. Jane Davies*, ail wraig y diacon D. T. Davies. Yr oedd y chwaer hon wedi rhoddi ei hun i'r Arglwydd ac i'w bobler's llawer blwyddyn, a ffyddlawn fu gydag eglwys a gwaith ei Duw hyd y diwedd. Hunodd Ion. 30, 1892.

*Hugh Rowlands*. Cristion gonest yn ol y ffurf Wesleyaidd oedd yr hen frawd hwn. Caethiwyd ef yn hir gan wendid a methiant, ond torwyd ei rwymau ac aeth yn rhydd.

*William Harris*. Yr oedd yr hen frawd hwn yn un odd yn ei ddull, ond yn caru Duw ac yn hoffi'r eglwys, a rhoddodd ei dy yn rhydd at ei gwasanaeth am flynyddau. Hunodd yn dawel yn yr Iesu. Bu farw Ion. 24, 1892.

*Thomas J. Evans*. Yr oedd y brawd hwn yn aml o ran ei





HOREB C. M. CHURCH, CAMBRIA, MINN.



brofiad, fel pe buasai lawr yn y pant ac yn ofnus rhag y gelyn; eto yr oedd ei ffydd yn ddiysgog yn yr Arglwydd, taer mewn gweddi, a melus oedd ei ddawn pan yn dweyd ei brofiad a'i garriad at Dduw. Hunodd Chwef. 3, 1892.

*Mrs. Martha Davies.* Terfynodd bywyd diwyd y chwaer ffyddlon hon tra yn nghanol ei llafur cariad yn ei theulu ac yn yr eglwys. Bu farw yn 1893.

*Mrs. Catherine Jones,* priod Stephen R. Jones. Ieuanc oedd y chwaer hon pan yn rhoddi ei hun i'r Arglwydd, ieuanc pan yn rhoddi ei hun i'r eglwys, a ieuanc pan yn marw, Mai, 1894.

Byr fu ei gyrfa, terfynodd ei thaith,  
Fry yr esgynodd, i'r nefcedd yr aeth.

### *Adolygiad.*

Er mai bychan yw eglwys Salem wedi bod ar hyd yr amser, yn ymdrechu yn ngwyneb llawer o anhawsderau, eto mae wedi ateb dyben da i'r gymydogiaeth ac wedi bod o les mawr i'r wlad. Cafodd llawer o breswylwyr yr ardaloedd hyn gartref eglwysig dymunol ynddi, ac hebddi diau na allasent fod mor gysurus. Hefyd, bu yn famaeth dda i'r ieuencyd. Drwy ei gwahanol foddianau addysgol cyfeiriodd a chynorthwyodd ei phobl ieuanc i fod yn aelodau defnyddiol o gymdeithas. Eisoes mae rhai o honynt wedi codi i sefyllfaoedd anrhydeddus. Heblaw hyny, fel y sylwyd eisoes, mae amrai o'i haelodau, yn hen ac ieuainc, wrth farw megys wedi esgyn o'i mynwes hi i fynwes yr Iesu—wedi gadael eglwys filwriaethus y ddaear am eglwys ogoneddus y nef. Felly priodol y gellir dweyd am eglwys Salem, “Nid oes yma onid ty i Dduw, a dyma borth i'r nefoedd.”

---

## EGLWYS HOREB (T. C.)

---

GAN YR ANRHYD. WILLIAM P. JONES.

Yn Swydd Jackson, Ohio, yn y flwyddyn 1855, yr oedd llawer o son am wlad newydd; ac yn mhllith lleoedd eraill, yr oedd Minnesota yn cael ei hystyried yn wlad dda i ymfudo iddi. Penderfynodd nifer o bersonau fyned yno fel ysbiwyr i edrych ansawdd y wlad. Yr ysbiwyr hyny oeddynt D. P. Davies, John I. Jones, Richard Morgan, James Morgan, Evan Williams a

Thos. Jones (Cooper). Dychwelasant yn ol yr un flwyddyn, a gwnaethant eu hadroddiad yn hynod ffafriol i'r wlad fel gwlad dda, iach, wastad, fras, ac anghydmareol mewn ffrwythlondeb. Un prawf o'i ffrwythlondeb oedd ei bod yn wlad dda am gloron. Meddai yr hen frawd Richard Morgan: "Fechgyn, yr oedd 'tatws yn tyfu yn Minnesota gymaint a 'nhroed i, ac nid fel *marbles* fel yn nghlai melyn Jackson." Gwyr pawb oedd yn gydnabyddus a'r hen frawd fod ganddo droed yn llawn troedfedd. Dyna ddigon o brawf ynte fod Minnesota yn wlad ffrwythlawn. Y canlyniad fu i amryw deuluoedd benderfynu ymfudo tua'r wlad.

Ar y 10fed o Fai, 1856, cawn i'r fintai lanio yn South Bend, Minn., prif-ddinas y Cymry, a'r rhan fwyaf o-honynt o Swydd Jackson, O. Yma ymwahanasant. Arosodd rhai yn agos i South Bend, aeth eraill i Swydd Le Sueur, ac eraill i'r lle a elwir yn awr Plwyf Cambria, Swydd Blue Earth. Pan gyr-aeddodd y rhai olaf lanau afon y Cottonwood, cawsant fod ambell i *sqüatter* yno o'u blaen, ac ambell i *shanty* a tho rhisgl (*bark*) arni. Yn mhlith y rhai hyn cawsom un dipyn mwy o faint na'r lleill, ond heb do. Daeth hono yn eiddo Daniel P. Davies.

Yr oedd pawb yr adeg hono yn teimlo yn dra chrefyddol, ac yn dwyn mawr sel dros grefydd a'i hordinhadau, a phenderfynwyd gwneyd "*bee*" i roddi to ar y ty cyffion (*logs*) er ei wneyd yn gymwys i gynnal moddion crefyddol ynddo. Safai y ty neillduedig hwn ychydig dros haner milldir i'r gogledd-orllewin o'r lle y saif capel presenol Horeb, yn Section 19. Yma y sefydlwyd yr Ysgol Sabbothol a'r cyfarfod gweddi cyntaf yn y plwyf. Mor bell ag yr ydym yn cofio, adeg eu sefydliad oedd Meh. 15, 1856. Nid ydym yn sicr o'r dyddiad, gan i gofnodion y blynyddau cyntaf fyned ar goll adeg ein rhyfel a'r Indiaid yn 1862. Ond yr ydym wedi bod yn dra ffodus, gan fod amryw o'r rhai oedd yno eto yn fyw ac yn alluog i roddi eu tystiolaeth.

Enwau y penau teuluoedd yn sefydliad yr Ysgol Sabbothol uchod ydynt David P. Davies, Dr. Davies, John Walters, David Price, John Shields, William P. Jones, David S. Davies, Thos. Lloyd a Hugh R. Williams. Nifer yr oll gyda'u gilydd, yn wyr, gwragedd a phlant, bychain a mawrion, oedd 38. Y swyddogion cyntaf oeddynt David P. Davies yn arolygwr a W. P. Jones yn ysgrifenydd.

Sefydlwyd eglwys Horeb (T.C.) Gorph. 2, 1856, yn yr un lle gan y Parch. R. Davies, South Bend. Rhif yr aelodau ar y pryd oedd tua 22. Eu henwau oeddynt: Parch. Dr. Davies a'i wraig

a'i blant, John, Peter a Mary; John Walters a'i wraig, a John eu mab; David P. Davies a'i wraig a'u dau fab, Daniel a John; John Shields a'i wraig; William P. Jones a'i wraig; David S. Davies a'i wraig; Thomas Lloyd a'i wraig; James Morgan a'i wraig. Yn fuan ymunodd David Price a'i wraig a Hugh R. Williams a'i wraig a'r eglwys, a chyn hir ychwanegwyd amrai eraill. Rhifai y plant oeddynt heb fod yn aelodau cyflawn y pryd hwnw tua deuddeg. Hefyd dewiswyd tri o frodyr i gynrychioli yr eglwys ac i ofalu am dani, sef David P. Davies, John Walters a John Shields. Mewn amser cyfaddas cawsant eu derbyn yn aelodau o'r Cyfarfod Dosbarth, sef pan sefydlwyd ef. Yr ysgrifenydd cyntaf oedd William P. Jones, a D. P. Davies yn drysorydd. Bu'r eglwys, fel yr Ysgol Sabbothol, yn treiglo o dy i dy am tua dwy flynedd nes adeiladwyd y capel. Yn 1858 gorphenwyd y capel oddiallan fel y gellid cynal moddion ynddo. Yr oedd o faintioli cyffredin ac o wneuthuriad cryf, yn 35 troedfedd wrth 28. Adeiladwyd ef gan un Andrew Friend, saer melinau, yr hwn drigiana yn bresenol yn Garden City, Minn., yn nghyd ag un John Davies.

Tua'r amser hwn daeth *panic* ar y wlad—prinder mawr am arian—yr hwn a barhaodd am flynyddau, ac felly arosodd y capel am hir amser heb ei orphen o'r herwydd.

Nid oeddym yn hollol amddifad o "weinidogaeth y cymod" y blynyddau cyntaf. Pregethai'r Parch. Dr. Davies yn aml, a'r Parch. Richard Davies yn dyfod atom yn ei dro; a'r Parch. John W. Roberts hefyd, byddai yntau yn ffyddlawn yn ei dro i draethu ei ddamag. Hefyd, y Parchn. William Roberts a Richard G. Jones.

Yr oedd llawer o bethau mewn gwlad newydd nad ydynt mewn lleoedd hynach, megys penderfynu ar leoedd i adeiladu ysgoldai, capelau, gwneyd ffyrdd newyddion, a phethau cyffelyb; dynion yn methu cydweled, a theimladau anghysurus yn cael eu cynyrchu, a'r rhai hyny yn cael ffordd i'r eglwysi. Er fod eglwys Horeb yn ei dechreuad yn un a chytun, ac iddi barhau felly am gryn amser, eto byddai ambell gwmwl yn codi yn arwyddo ystorm; ond yn rhyw glirio y byddai yr awyrgylech yn gyffredin wedi ychydig o ddrycin. Felly y parhaodd pethau i raddau hyd Awst 18, 1862, pryd y torodd allan y rhyfel Indiaidd. Yr adeg hono ffodd lluaws ymaith, aeth eraill yn erbyn yr Indiaid i amddiffyn y wlad; ac felly bu yr eglwys yn bur wasgaredig am ychydig amser. Bu y capel yn gartrefle i gwmni o filwyr y llywodraeth am ran o'r flwyddyn 1863. Ond arosodd ychydig bobl yn ardal Horeb yn ystod y dyddiau

terfysglyd hyny, a buont yn ffyddlon i'r Arglwydd trwy bob caledi.

Tra bu y capel yn meddiant y milwyr, cedwid y cyrddau o dy i dy. Yn Rhagfyr, 1862, daeth y Parch. Joseph Rees i'r sefydliad, a chymerodd ofal bugeiliol eglwys Horeb, a pharhaodd yn ffyddlon hyd yr ymranïad Presbyteriaidd yn 1866. Efallai nas gellir dweyd ei fod yn weinidog penodol ar Horeb, oblegid teithiol oedd y weinidogaeth y dyddiau hyny; ond tra bu mewn cysylltiad a'r eglwys, rhoddodd ran helaeth o'i wasanaeth iddi.

Ar ol terfyniad y rhyfel gyda'r Indiaid, ymfudodd llawer o Gymry o'r Talaethau dwyreiniol i'n mysg, a rhai gweinidogion a diaconiaid at y rhai oeddynt yma yn flaenorol.

Yn niwedd 1866 ymneillduodd y Parch. J. Rees ac ychydig aelodau i ffurfio eglwys Bresbyteriaidd, a bu adeg bur derfysglyd yn y cylchoedd eglwysig am dymor. Ond yn mhen dwy neu dair blynedd diflanodd yr eglwys Bresbyteriaidd, a daeth pethau i'w trefn arferol, fel erbyn hyn y mae tawelwch er's blynyddau; a dylem fod yn ddiolchgar mai felly y mae.

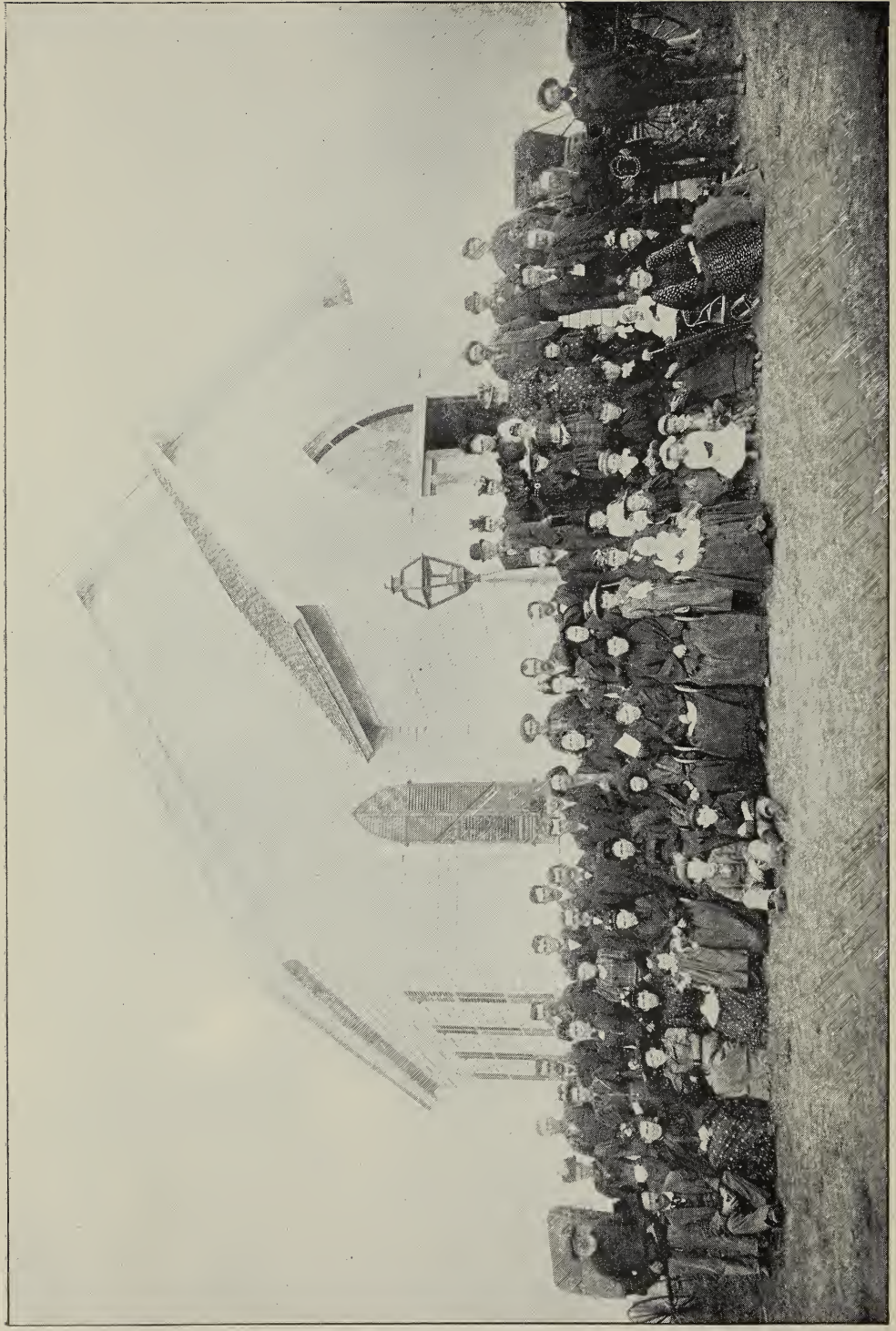
Y gweinidog sefydlog cyntaf ar eglwys Horeb, mewn undeb a Bethel, oedd y Parch. David M. Jones, yn awr o Fair Haven, Vt. Sefydlwyd ef yn y flwyddyn 1870, ac ordeiniwyd ef i gyflawn waith y weinidogaeth yn Nghymanfa Jerusalem, Mehefin 28, 1871. Bu gweinidogaeth Mr. Jones yn foddion adfywiad yn yr eglwys a'r ardal. Yn ei amser ef yr adgyweiriwyd y capel, tu fewn ac allan. Cychwynwyd cyrddau llenyddol ganddo, y rhai fuont yn llwyddianus iawn i ddwyn allan dalentau newyddion ac i greu dyddordeb neillduol yn mhlith y bobl ieuanc.

Y gweinidog nesaf oedd y Parch. Griffith Roberts, sydd yn awr yn byw yn Lake Crystal. Cafodd ef ei sefydlu yn Mai, 1874, a gwasanaethodd yn ffyddlawn am bedair blynedd ar ddeg. Ar ei ol ef daeth y Parch. Thomas E. Hughes yn weinidog ar yr eglwys. Sefydlwyd ef Medi 13, 1888, ac y mae yn parhau hyd yn hyn, sef 1894.

Heblaw y diaconiaid a enwyd eisoes, bu Wm. P. Jones yn gwasanaethu y swydd hono am flynyddau hyd nes y symudodd i Lake Crystal, ac hefyd Owen Morris hyd nes y symudodd yntau i St. Paul. Diaconiaid presenol eglwys Horeb ydynt y brodyr Richard Roberts, David S. Davies, John S. Davies, a James D. Price.

Yn Hydref, 1893, a gwanwyn 1894, bu adfywiad crefyddol lled rymus yn y gymydogogaeth fel ffrwyth ymweliad yr efengyles enwog Miss Rosina Davies o Gymru, pryd yr ychwanegwyd nifer fawr at yr eglwys. Nid oes yn awr ond ychydig yn yr





Jerusalem Calvinistic Methodist Church, Judson, Minn.

ardal heb fod yn aelodau eglwysig. Yn ystod y blynyddau diweddfaf collodd yr eglwys luaws drwy symudiadau a marwol-aethau, ond eto dalia ei thir yn lled dda, a rhifa y cyflawn aelodau yn bresenol 80.

Ychydig o'r hen bobl sydd yn aros, ond cymerir eu lle gan eu plant, ac mae'r achos yn llwyddianus. Yn awr ceir yno Gymdeithas Ymdrechol lewyrchus gan y bobl ieuainc. Er's blynyddau bellach cynelir rhan helaeth o'r gwasanaeth yn yr iaith Seisonig, gan fod nifer fawr o'r bobl ieuainc yn analluog i ddeall na siarad yr iaith Gymraeg, a bod rhai aelodau yn yr eglwys heb fod yn Gymry hyd yn nod o waed. Credwn fod parhad a chynydd eto i'r eglwys hon. Mae iddi eisoes yr anrhydedd o fod yr eglwys Fethodistaidd hynaf yn Swydd Blue Earth, ac mae ei rhagolygon yn addawol i barhau cyhyd a'r un o honynt.

[Ion. 2, 1895, bu farw y duwiol, y galluog, y call a'r ffyddlon D. S. Davies. Bu yn flaenllaw iawn gyda'r achos o'i gychwyniad, ac yr oedd ei wasanaeth o werth anmhrisiadwy.—GOL.]

---

## EGLWYS JERUSALEM (T. C.), JUDSON.

GAN MR. HUMPHREY J. ROBERTS.

Gorph. 11, 1858, yn nhy Owen Roberts, ar fferm Humphrey Jones, y sefydlwyd yr eglwys Fethodistaidd gyntaf yn mhlwyf Judson gan y Parch. Dr. D. Davies a Mr. Evan Evans, Pant. Rhifai yr aelodau driarddeg, sef Mr. a Mrs. Owen Roberts, Mr. a Mrs. Wm. Bowen, Mr. a Mrs. Wm. C. Williams, Mr. a Mrs. Owen Humphreys, Mr. a Mrs. Wm. Jenkins, Mr. a Mrs. Wm. R. Jones, a Mrs. Richard E. Davies. Rhif y plant, 15. Y diaconiaid cyntaf oeddynt Wm. Bowen a Owen Roberts, a'r ymgeisydd cyntaf am aelodaeth Richard E. Davies. Dyma flaenffrwyth Jerusalem. Yr ail ymgeisydd am aelodaeth oedd Joshua Wigley, a'r bachgen cyntaf fedyddiwyd oedd Caradog G. Jones, mab Mr. a Mrs. Wm. R. Jones, a'r ferch gyntaf oedd Margaret Jane, geneth Mr. a Mrs. Owen Roberts. Cartrefodd yr achos mewn tai anedd am hir amser. Am rai blynyddoedd bu yn nhy Owen Roberts, wedi hyny yn nhy John Francis, yna yn nghartref Richard E. Davies, lle preswylia Ch. G. Davies yn bresenol; ac yn ddilynol yn nhy Wm. C. Williams. Cynaliwyd y Cyfarfod Chwarterol cyntaf yn y ty diweddfaf yn Mawrth, 1863. O dy Wm. C. Williams symudodd yr eglwys i'r capel logiau, yr hwn a godwyd yn ngwanwyn 1865 ar gornel fferm y Parch.

John W. Roberts. Cafwyd defnyddiau at yr hen gapel hwn gan aelodau yr oedd tir coed yn eu meddiant. Y rhai fu wrth y gorchwyl o adeiladu oeddynt Thomas Hughes, Mankato; Wm. Hughes (brawd Thos. Hughes), Wm. Jenkins y saer, Robt. H. Hughes a John Francis.

Y gweinidogion fu yn gwasanaethu yr eglwys yn ei thymor boreuol oeddynt y Parchn. Dr. David Davies, Wm. Williams (B.), John W. Roberts a Wm. Roberts. Yn y cysylltiad hwn gallwn ddweyd mai yn yr eglwys hon y codwyd y Cymro cyntaf yn y Dalaeth i bregethu, sef Wm. R. Jones. Ar ol hyn cawsom wasanaeth y Parchn. Richard G. Jones, Joseph Rees, Richard W. Jones, David M. Jones ac Edward Thomas, Tracy, yr hwt. oedd yr ail bregethwr godwyd gan y Dosbarth hwn.

Y Parch. Wm. Machno. Jones oedd y gweinidog sefydlog cyntaf fu ar yr eglwys. Daeth yma o Cambria, Wis., a dechreuodd ar ei weinidogaeth yn Mawrth, 1871. Bugeiliodd yr eglwys hyd ddiwedd 1891, oddieithr yr ychydig flynyddau y bu yn Ixonia, Wis., sef o ddechreu 1876 hyd ddiwedd 1880. Pan ddechreuodd Mr. Jones ar ei lafur yma, nid oedd y capel presenol ond wedi ei haner orphen; hefyd yr oedd yr achos Presbyteriaidd yn ei lawn nerth. Nifer yr aelodau oedd 70. O hyn ym 1880 awr rhifa yr eglwys rhwng 80 a 100; yr Ysgol Sabbothol, 121; gwrandawyr, 140; plant yr eglwys o adeg ei sefydliad hyd 1880, rhwng 16 a 30; o 1880 hyd yn bresenol, o 30 i 46. Y cyfrifon arianol o 1873 hyd 1881 yn amrywio o \$91 i \$611.92. O 1881 hyd yn bresenol mae yr holl gasgliadau at bob achos yn amrywio o \$570 i \$756. Gwerth y meddianau, \$2,000. Nifer y diaconiaid ar ei sefydliad oedd dau. Yn 1866 galwyd dau atynt, sef John J. Evans a'r gwreiddiol a'r ffyddlon Jabez Lloyd. Yn 1882 dewiswyd pump, o ba rai y mae dau yn aros, sef O. Roberts a E. E. Jones, y gweddill wedi symud o'r ardal, sef E. J. Williams, J. L. Lewis a E. Davies. O ddiwedd 1891 hyd Chwefror, 1893, bu yr eglwys heb fugail. Yn Rhagfyr, 1892, estynwyd galwad i'r Parch. David Edwards, Pottsville, Nebraska, i'n bugeilio mewn undeb ag eglwysi Salem a Lake Crystal. Dechreuodd ar ei lafur ddechreu Chwefror, 1893.

Perthyna i'r eglwys Gymdeithas Ymdrechol, yn rhifo tua 30 o aelodau. Y mae Cymdeithas Ymdrechol hefyd yn perthyn i'r plant, yr hon sydd dan ofal bugail yr eglwys. Rhifa hon hefyd tua 30.

Perthyna i'r Ysgol Sabbothol lyfrgell gwerth \$150, ac mae yn parhau i gynyddlu, a hyderwa ei bod yn cael ei gwerthfawrogi gan y deiliaid.



## EGLWYS ANNIBYNOL SOUTH BEND.

GAN W. W. DAVIES, YSW.

Eglwys undebol oedd y gyntaf yn South Bend, yr hon a gorphorwyd gan y Parch. Richard Davies yn Awst, 1855. Yn Hydref, 1856, ymneillduodd y Methodistiaid Calфинаidd oeddynt wedi ymsefydlu ar y Minneopa Creek, er ffurfio eglwys Seion. Yn fuan wedi hyn ymneillduodd y Methodistiaid Wesleyaidd hefyd, er ffurfio eglwys o'r eiddynt eu hunain o dan ofal y Parch. R. D. Price fel bugail. Parhaodd yr eglwys i fodoli, a bu y Parch. J. Jenkins yn pregethu iddi yn achlysurol hyd Rhag. 11, 1859, pryd y corphorwyd hi yn eglwys Annibynol ganddo ef, yn cael ei gynorthwyo gan H. Hughes, yr hwn y pryd hyny a weithredai fel pregethwr cynorthwyol, a David T. Davies, yr hwn oedd yn cynrychioli eglwys Salem, Cambria. Corphorwyd yr eglwys mewn ty cyffion gwag yn South Bend, yr hwn dy a berthynai i E. Evans, Pant. Y blaenor canu cyntaf oedd Edward Thomas (hynaf), ac arolygydd cyntaf yr Ysgol Sul oedd W. W. Davies. Yr aelodau (*charter members*) oeddynt W. W. Davies a'i wraig, Griffith Roberts a'i wraig, Thomas Evans, Edward Thomas a'i wraig a'u mab (yn awr Parch. Edward Thomas, Tracy), Mrs. John A. Jones, Mrs. D. C. Evans, Mr. a Mrs. Griffith Williams, a Mr. a Mrs. John G. Roberts. Adeiladwyd y capel yn haf 1860 gan Robert S. Pritchard am y swm o \$600, heblaw y gwaith a'r defnyddiau cyfranedig gan yr aelodau. Yn 1860 ymneillduodd y Methodistiaid Calфинаidd a breswylent yn ardal South Bend, a ffurfiasant eglwys iddynt eu hunain. Bu y Parch. J. Jenkins yn weinidog ar yr eglwys Annibynol hyd Awst, 1869. Cafwyd llawer o hyfrydwch ac adeiladaeth wrth ei wrando yn pregethu ac yn esbonio yr Ysgrythyrau yn ei ddull ffraeth a threiddgar ei hun. Y diaconiaid oeddynt Thos. Evans a W. W. Davies. Dewiswyd Griffith Roberts yn ddiakon yn 1867. Yn Mawrth, 1870, dechreuodd y Parch. Griffith Samuel ar ei weinidogaeth, a thrwy ei bregethau hyawdl gwnaeth llawer o ddaioni yn y gymydogiaeth. Rhyfedd y fath fywyd oedd yn y trigolion y pryd hwnw i weithgarwch cymdeithasol a chrefyddol. Bu y Parchn. T. G. Jones, W. Powell a H. Jones yn bugeilio yr eglwys hon mewn cysylltiad a Salem. Er ymadawiad yr olaf yn 1893 mae yr eglwys heb weinidog. Bu ymadawiad y gweithgar J. A. Jones a'i wraig i California yn 1892 yn golled fawr i'r eglwys.

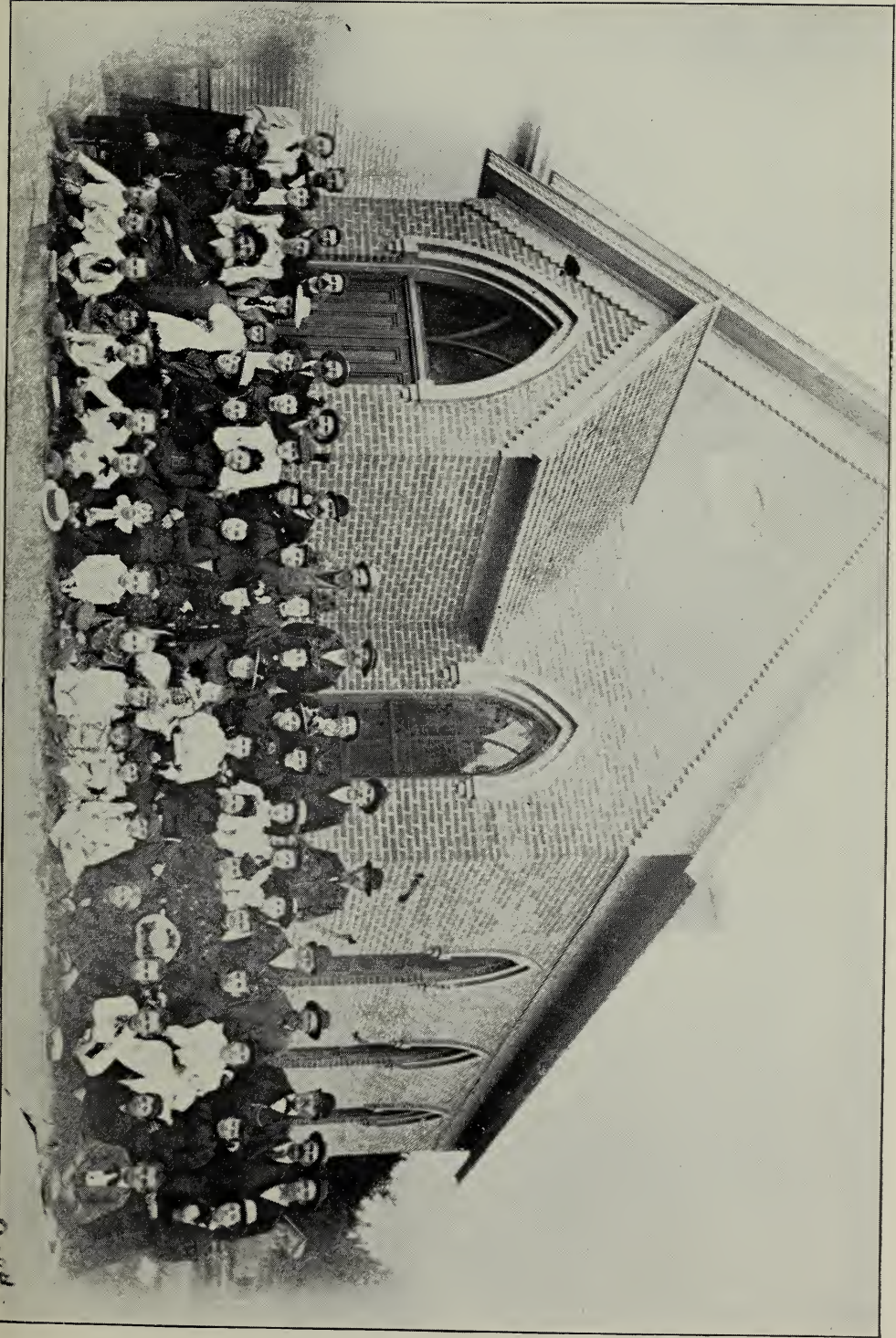
## EGLWYS MANKATO.

GAN THOMAS P. THOMAS.

Nid yw yn wybyddus pa bryd na chan bwy y pregethwyd y bregeth Gymraeg gyntaf yn Mankota. Dywed y Parch. John W. Roberts yr arferai ef ddyfod yma i bregethu o'r Coed Mawr cyn y cynwrf Indiaidd. Preswyliai yn y dref ar y pryd John D. Jones a Hugh Jones a'u teuluoedd, a Robert Jones, ac efallai eraill. Arferent ymgynull yn yr hen ysgoldy *log*. Ysgol Sabbothol oedd y cwrdd crefyddol cyntaf a gynaliwyd gyda chysondeb, a hyny Ebrill 30, 1865, yn nhy John D. Jones. Yr oedd yn bresenol John D. Jones a'i deulu, Hugh Hughes y crydd, Thomas Jenkins, Ellis E. Ellis a'i wraig, Mary, merch Richard Roberts, Maggie Jones (Rome), William Francis a'i wraig, William S. Hughes, John R. Williams (Horeb), a John J. Edwards. Arol-ygwr, John D. Jones; athraw, Hugh Hughes. Penderfynwyd cynal Ysgol Sul yn gyson yn y dyfodol. Yn mhen Sul neu ddau daeth Robert Roberts i'r ysgol, a pharhaodd yn ffyddlon am beth amser.

Yn Nghymanfa Horeb, yn Mehefin, 1865, gwnaed cais gan Gymry Mankato am gynorthwy i gynal y moddion ac am ychwaneg o bregethu. Yn fuan ar ol hyn daeth y Parch. Joseph Rees i Mankato, a sefydlodd gymdeithas eglwysig yma. Mewn Cwrdd Chwarter gynaliwyd yn Elim, Tach. 29-30, 1865, rhoddwyd awdurdod i'r brodyr yn Mankato i ffurfio eglwys Fethodistaidd reolaidd, a phenodwyd swyddogion Seion a South Bend i'w cynorthwyo, a sefydlwyd hi yn Rhagfyr, 1865. Yn ychwanegol at y personau a enwyd uchod yr oedd yn bresenol Owen Jones a'i wraig, Owen Roberts a'i wraig, Richard J. Thomas a'i wraig, dwy o ferched David J. Davies, Cambria, a dwy o ferched John Shields. Yn Nghwrdd Chwarter Seion, Medi 27-28, 1866, penderfynwyd fod South Bend a Mankato i fod yn daith Sabbothol. Oddeutu yr adeg hon ymddengys y byddent yn cael gweinidogaeth lled gyson gan y Parchn. R. W. Jones, William Roberts, Joseph Rees a Jenkin Jenkins.

Yn nechreu 1866 prynodd John D. Jones ac Ellis E. Ellis lot ar heol Hickory. Yn fuan ar ol hyn ymneillduodd nifer o'r brodyr Annibynol o'r eglwys Gymreig ac ymunasant a'r Saeson. Yn nechreu 1867 adeiladwyd y capel cyntaf ar y safle grybwyll-edig. Mesurai 25 wrth 30 troedfedd. Er nad oedd ond bychan, cafodd yr hen dadau gryn lawer o drafferth i'w gwblhau a thalu am dano. Yn y Cwrdd Chwarter uchod rhoddwyd caniatad



MANKATO C. M. CHURCH, MANKATO, MINN.



iddynt i anfon cais at Gymanfa Wisconsin am ryddid i gasglu yn eglwysi y Dalaeth hono. Cafwyd atebiad cadarnhaol, ac anfonwyd y Parch. R. W. Jones drwy yr eglwysi, a chasglodd dros \$600. Cyn fod y capel wedi ei gwbl orphen, cymerodd ym-raniad le yn yr eglwys. Ffurfiodd un adran eglwys Bresbyter-aidd, dan arweiniad John D. Jones ac Ellis E. Ellis, dau o ym-ddiriedolwyr y capel. Dechreuasant addoli mewn goruwch-ystafell, a bu y Parch. James D. Price yn pregethu iddynt, ond bu yr eglwys farw yn ei babandod. Y swyddog cyntaf alwyd ar yr eglwys Gymreig oedd John I. Davies, yr hwn a weinyddai yr un swydd yn Cambria, Wis.

Daeth amryw Gymry i Mankato yn 1866, ac ymunasant a'r eglwys hon, sef Edward Owens, John R. Thomas a'i deulu, Evan Williams, ac eraill. Yn 1867 dechreuodd y Parch. Edward Thomas bregethu yn Mankato. Oddeutu 1866 i 1868 daeth William Jones (Oshkosh), William W. Jones, Isaac Cheshire, a Evan Parry a'u teuluoedd i'r dref, a buont yn gynorthwy mawr i'r achos. Yn 1869 daeth Richard Hughes a'r Parch. David M. Jones i'r dref o Cincinnati, O. Bu yr olaf yn preg-ethu i'r eglwys am dros flwyddyn. Cychwynodd ef ac Ellis Ellis (Glan Dyfi), Isaac Cheshire, Thomas Hughes ac eraill gyrrddau llenyddol, y rhai fuont yn llwyddianus iawn.

Yn nghanol haf 1871 gwnaed Richard T. Jones yn flaenor, ond byr fu ei arosiad, gan iddo ymfudo i Gymru. Yn niwedd Tachwedd, 1872, dechreuodd y Parch. Richard F. Jones ei weinidogaeth ar eglwysi Mankota, Seion a Carmel, a pharhaodd am wyth mlynedd.

Yn 1877 galwodd yr eglwys bedwar o flaenoriaid, sef Hugh Jones, Owen Jones, John D. Evans a James Griffith. Bu tri o'r blaenoriaid hyn farw ar ol ffyddlon wasanaeth, sef Owen Jones Medi 25, 1884; James Griffith Rhagfyr 10, 1883; a Hugh Jones Hydref 11, 1885. Symudodd John D. Evans i Minneapolis yn 1886, ac ymunodd a'r Presbyteriaid.

Canol Chwefror, 1884, daeth y Parch. John C. Jones i'w bugeilio, a pharhaodd felly am ddeg mlynedd, gyda'r eithriad o un flwyddyn y bu yn Minneapolis. Bu ei undeb ef ag eglwysi Mankato, Seion a Carmel yn dra hapus.

Yn ngwanwyn 1884 daeth y brawd Jabez Lloyd i'n plith, a pharodd ei ddyfodiad sirioldeb mawr i'r holl frawdoliaeth; ond y flwyddyn ddilynol cymerwyd ef o'r eglwys filwriaethus ar y ddaear i'r ogoneddus yn y nefoedd.

Y Sabboth olaf yn Chwefror, 1884, llosgodd yr hen gapel, yr hyn oedd yn golled fawr, gan nad oedd yswiriant arno. Yn

niwedd yr un flwyddyn a dechreu yr un ddilynol, adeiladwyd y capel priddfeini presenol ar heol State. Costiodd oddeutu \$2,500. Bu y Parch. John C. Jones, Mr. Fred Roberts ac eraill yn neillduol ymdrechgar gyda'r gorchwyl o adeiladu y capel hwn, a gwnaeth y boneddigesau eu rhan er ei ddodrefnu a'i addurno.

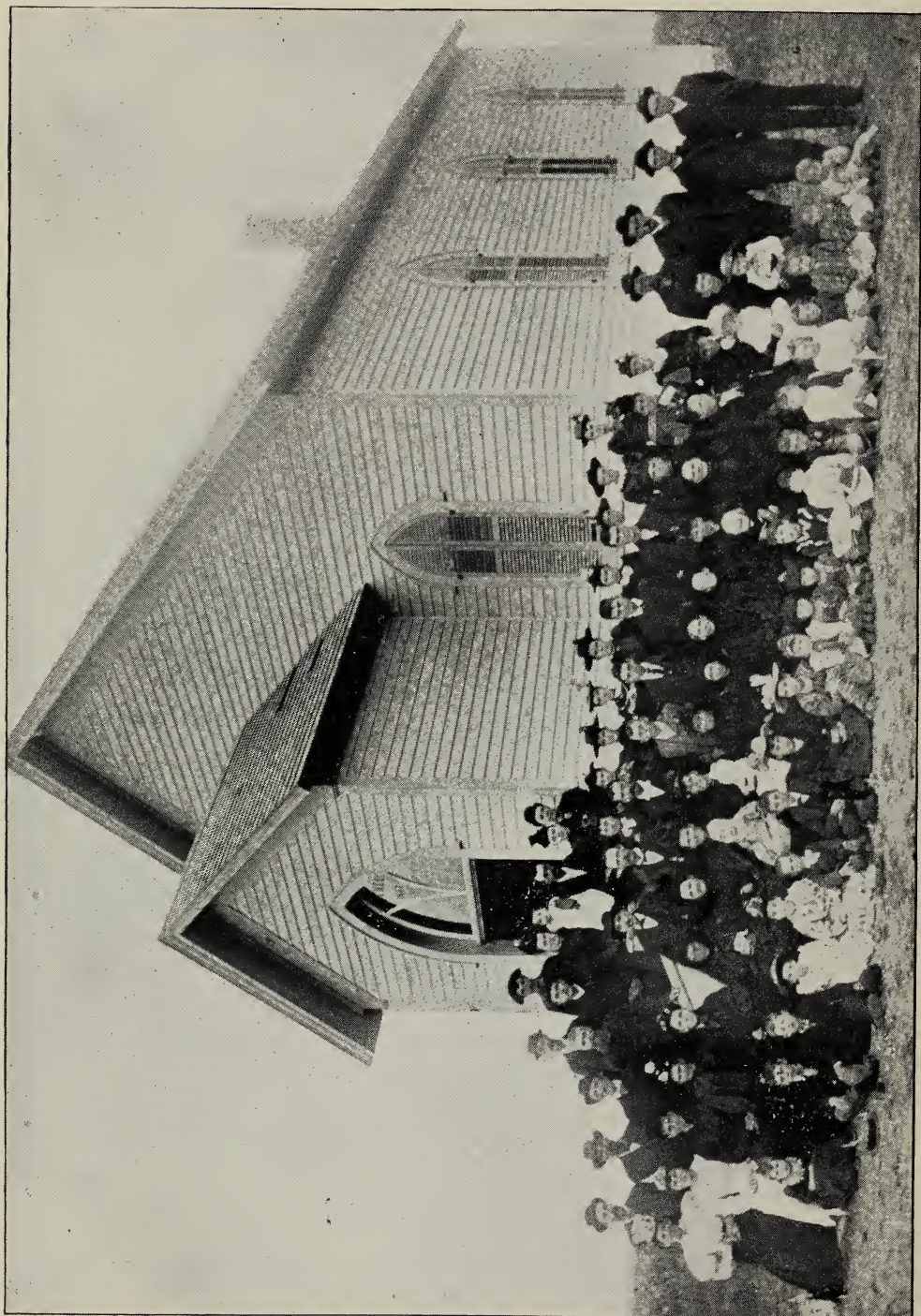
Yn nechreu 1886 dewiswyd y brodyr canlynol yn flaenoriaid: Owen E. Richards, Hugh D. Hughes a Richard Hughes, a pharhant yn ffyddlon hyd yn bresenol. Ychwanegwyd atynt drwy ddyfodiad Thomas Hughes o Seion yn 1890. Y blaenor canu cyntaf oedd Edward Owens, yna ei frawd, John R. Owens. Yn 1870 penodwyd Isaac Davies i'r swydd hon, a bu yn ffyddlawn iawn hyd ei ymadawiad yn mhen dwy neu dair blynedd; yna penodwyd James Griffiths, a bu yntau yn hynod ymdrechgar gyda'r gwaith hwn fel pob gwaith arall hyd ei farwolaeth yn niwedd 1883. Dilynwyd ef gan ei fab, Isaac Griffiths, yr hwn fu yn blaenori y canu am oddeutu dwy flynedd. Yna dewiswyd Hugh D. Hughes, ac efe sydd wedi llanw y cylch hyd yn bresenol gyda boddlonrwydd mawr. Mae y personau canlynol wedi bod yn gwasanaethu gyda'r organ: Ella Jones, Hannah Jones a Jennie Hughes. Ymddiriedolwyr presenol yr eglwys yw William F. Jones, William R. Hughes a David J. Jones; ysgrifenydd, Richard Hughes; trysorydd, Thos. O. Jones. Codwyd un i'r weinidogaeth, sef y Parch. Edward Thomas, Tracy, Minn.; ac y mae yn yr eglwys yn bresenol ddau ymgeisydd am urddau, sef Thomas P. Thomas a John O. Parry.

Sefydlwyd cangen o Gymdeithas Ymdrechol y Bobl Ieuainc yn nglyn a'r eglwys hon ddiwedd 1886, a pharha mewn ffyddlondeb difwlch a gweithgarwch canmoladwy. Ei nifer presenol yw 45. Hi yw y gangen Gymreig hynaf yn y byd. Mae gwedd ddymunol ar yr eglwys yn fewnol ac allanol, er wedi bod yn amddifad o weinidog am agos i flwyddyn.

Yn y Cwrdd Dosbarth gynaliwyd yn Elim, Tachwedd, 1894, torwyd y cysylltiad gweinidogaethol rhwng Mankato ac eglwysi Seion a Carmel; ac yn niwedd Rhagfyr, 1894, sicrhaodd eglwys Mankato wasanaeth y Parch. William Evans, Milwaukee, fel bugail. Dechreuodd Mr. Evans ar ei weinidogaeth y Sabboth cyntaf yn Ionawr, 1895.

Rhif yr aelodau mewn oed, tua 120; plant, 30; cyfarif yr Ysgol Sabbothol, 80; a'r gynulleidfa, 150. Yn ystod y deg mlynedd diweddaf cynyddodd yr eglwys yn gyflym, a theimlir mawr angen am adeilad helaethach.





BETHEL C. M. CHURCH, BUTTERNUT VALLEY, MINN.



## EGLWYS BETHEL (T. C.), BUTTERNUT VALLEY.

GAN MR. THOMAS E. EVANS.

Sefydlwyr cyntaf yr ardal hon oeddynt R. H. Hughes, Wm. E. Jenkins, John R. Jones a Wm. Jenkins, a'u teuluoedd, ac efallai eraill. Dechreu haf 1866 daeth amryw deuluoedd eraill i'r gymydogoeth, pryd y teimlid angen am foddion crefyddol mwy cyfleus. Hyd yn hyn elid gryn lawer o ffordd i'r addoliad, sef i Horeb. Yn mis Rhagfyr y flwyddyn uchod sefydlwyd Ysgol Sabbothol yn nhy Thos. E. Evans, o fewn chwarter mill-dir i'r fan y saif y capel presenol. Ty cyffion (*logs*) ydoedd, a saif eto yn dy i'r ceffylau. Y Sabboth cyntaf rhifai yr ysgolorion bedwar-ar-ddeg. Yr arolygwr cyntaf oedd John R. Jones. Methir a chael allan pwy oedd yr ysgrifenydd cyntaf. Y cyntaf y mae cofnodion o'i eiddo yw Evan J. Evans. Yr athrawon oeddynt Evan J. Evans, John R. Jones, Wm. E. Jenkins a Dorothy Evans. Cynaliwyd y cyfarfod gweddio cyntaf yn yr un lle nos yr un Sabboth ag y sefydlwyd yr ysgol; a phregethwyd yn yr un lle yn ystod gauaf 1866-7 gan y Parchn. R. W. Jones, Wm. Roberts a John W. Roberts.

Ni bu yr Ysgol Sabbothol yn hollol sefydlog yn nhy Thomas E. Evans, oblegid symudwyd hi oddiyno am dymor i dy Solomon Evans. Symudwyd hi oddiyno wedi hyny i dy W. S. Hughes. Cynaliwyd hi yno yn ystod haf 1867 hyd fis Hydref; ond o herwydd rhyw resymau digonol ar y pryd, symudwyd hi yn ol drachefn i dy Thos. E. Evans, y man ei ganwyd, ac yno y bu hyd nes adeiladwyd y capel yn haf 1870. O hyny yn mlaen talodd yr ysgol barch dyladwy i'r cyngor hwnw geir yn ei llyfr, "Na threiglwch o dy i dy."

Corphorwyd eglwys Bethel yn Mai, 1867, gan y Parch. R. W. Jones a Mr. Jabez Lloyd yn nhy Wm. E. Jenkins. Penodwyd y personau canlynol yr amser hwnw i ofalu am yr achos: John R. Jones, Wm. E. Jenkins a Thos. E. Evans. Rhifai yr aelodau ar y pryd dri-ar-ddeg. Wele restr o enwau yr aelodau hyny: John R. Jones, Wm. E. Jenkins a'i wraig, Thomas E. Evans a'i wraig, Evan J. Evans, Mrs. Mary Francis, Mrs. Elizabeth Evans, Mrs. Robert D. Jones, Mrs. Ellis Owens, Mrs. Robert H. Hughes, a Wm. A. Jones a'i wraig.

Diaconiaid cyntaf yr eglwys oeddynt John R. Jones, Wm. E. Jenkins a Thomas Richards. Parhaodd y ddau flaenaf yn eu swydd hyd adeg eu symudiad i eglwys Lake Crystal yn 1893, a'r olaf hyd ei farwolaeth yn 1885.

Yn hen Lyfr y Dosbarth, tudal. 67, ceir y nodiad a ganlyn: "Eglwys Bethel—Cymunwyr, 27; derbyniwyd trwy lythyrau, 9; o'r gwrandawyr, 2; yn ddirwestwyr o'r cymunwyr, 27; plant yr eglwys, 32; bedyddiwyd, 3; ar brawf, 2; diarddelwyd, 1; aelodau yr Ysgol Sul, 35; gwrandawyr, 45; casglwyd at y weinidogaeth, \$47.50; eto i'r gweinidog, \$10.25; eto at wahanol achosion, \$2.55; cyfanswm, \$60.30." Mae yr uchod o'r cyfrif blynyddol am 1869.

Cynaliwyd y gwasanaeth crefyddol am y tair blynedd cyntaf yn anedd-dai y gymydogiaeth, ond gan mwyaf yn nhy Thos. E. Evans. Cynaliwyd seiat rai gweithiau yn nhai William E. Jenkins a Robert D. Jones. Bu y Parch. Rees Evans yn pregethu yn nhy R. H. Hughes, a chynaliwyd rhan o gyfarfod blynyddol y Feibl Gymdeithas unwaith yn yr un lle. Bu y Parch. Howell Powell hefyd yn pregethu yn yr hen ysgoldy cyffion yn y gymydogiaeth.

Yn mhen ysbaid byr wedi sefydliad yr eglwys ychwanegwyd eraill at nifer ei haelodau. Yn eu plith gellir enwi John R. Owens, R. D. Jones, Mrs. John R. Jones ac eraill.

Yn nechreu haf 1870 yr adeiladwyd y capel cyntaf yn nghanol y sefydliad, ac o fewn chwarter milldir i dy Thomas E. Evans, lle y cynelid y moddion yn flaenorol. Ei faintioli oedd 26 troedfedd wrth 20 troedfedd. Y seiri oeddynt William Francis a Thomas Edwards. Bu y blaenaf farw yn haf 1893, ac mae yr olaf yn awr yn byw gerllaw i Tracy, Minn.

Cynaliwyd y Cyfarfod Dosbarth cyntaf yn Bethel Medi 14 a 15, 1870. Tebygol fod hwn hefyd yn gyfarfod agoriadol. Pregethwyd gan y Parchn. Richard Hughes, R. W. Jones, Jenkin Jenkins, D. M. Jones, J. W. Roberts ac Edward Thomas.

Bugail cyntaf yr eglwys mewn undeb a Horeb oedd y Parch. D. M. Jones, yr hwii sydd yn awr yn fugail llwyddianus yn Fair Haven, Vt. Ordeiniwyd ef yn Nghymanfa Jerusalem yn 1871. Parhaodd ei gysylltiad a'r eglwys am dair blynedd. Yn 1874 ymgymerodd y Parch. Griffith Roberts a gofal Bethel mewn undeb a Horeb. Parhaodd ei weinidogaeth am bedair blynedd ar ddeg. Yn Medi, 1888, rhoddodd Bethel, mewn undeb a Horeb, alwad i'r Parch. Thomas E. Hughes i'w bugeilio, ac y mae y cysylltiad yn parhau hyd yn hyn gyda graddau o hapuswydd a llwyddiant.

Wedi ymadawiad yr hen frodyr da John R. Jones a Wm. E. Jenkins i Lake Crystal, neu tua'r adeg hono, dewiswyd y brawd Robert R. Thomas yn ddiakon; a chyn hir wedi hyny ychwan-





CARMEL C. M. CHURCH, JUDSON, MINN.

egwyd ato y brodyr Robert T. Thomas, John R. Owens a Robert I. Jones.

Erbyn 1886 yr oedd y capel cyntaf wedi myned yn rhy fychan a gwael i gynnal moddion ynddo, a phenderfynwyd adeiladu un newydd gerllaw i'r hen, yr hyn a wnaed yn 1887. Agorwyd y capel newydd presenol yn 1887, y Parchn. John J. Roberts, Columbus, a Griffith Roberts yn pregethu. Tua 1890 neu 1891 rhifai yr eglwys oddeutu 100, ond yn bresenol rhifa tua 80. Lleihawyd rhif yr aelodau yn benaf drwy symudiadau. Yn ystod y blynyddoedd diweddfaf symudodd Thomas E. Evans, Robert D. Jones, W. E. Williams, John R. Jones a W. E. Jenkins a'u teuluoedd i Lake Crystal, ac hefyd Mrs. Francis. Erbyn hyn mae y blaenaf a'i briod wedi symud yn ol. Mae'r achos yn Bethel yn awr yn llwyddianus, a chynulleidfa dda yn ymgynull bob Sabboth i addoli Duw. Collodd yr eglwys rai, hen ac ieuanc, y blynyddoedd diweddfaf hyn drwy farwolaethau; ond yr oedd colled yr eglwys yn enill iddynt hwy.

---

### EGLWYS CARMEL, JUDSON.

GAN MR. EVAN JONES.

Cychwynwyd yr Ysgol Sabbothol gyntaf yn nhy William D. Jones yn haf 1867, o dan arolygiaeth James T. Davies. Dewiswyd W. D. Jones yn ysgrifenydd. Yn ngwanwyn 1868 adeiladwyd ysgoldy District No. 75, a symudwyd yr Ysgol Sabbothol i'r adeilad hwn yn haf y flwyddyn hono. Dewiswyd H. H. Edwards yn ysgrifenydd am un flwyddyn. Corphorwyd yr eglwys yn yr ysgoldy uchod Awst 29, 1869, gan y Parch. Wm. Roberts, yn cael ei gynorthwyo gan Evan H. Evans, Robert E. Hughes a Hugh Edwards o eglwys Seion. Yr aelodau oeddynt Wm. D. Jones a'i wraig, E. Davies a'i wraig, J. T. Davies a'i wraig, Mrs. Robt. S. Pritchard, Mrs. Robert Jones, Mrs. Ellen Griffiths, Mrs. Mary Hughes, Mrs. John J. Griffiths, Mrs. Thomas C. Charles, Mrs. John Edwards, Mrs. David J. Williams, Mrs. Humphrey E. Jones, Hugh D. Hughes a'i wraig, Mrs. Joshua Wigley, Hugh Davies a'i wraig, Mrs. Thomas D. Williams, Mrs. E. R. Jones, Watkin H. Jones a'i wraig, Wm. E. Williams a'i wraig, Mrs. William H. Hughes a Mrs. John P. Jones. Diacon cyntaf yr eglwys oedd Evan Williams. Bu y diweddar Thomas Jones, Poples, yn gynorthwy mawr i'r eglwys hon pan yn ei babandod.

Cynyddodd yn raddol, fel y teimlwyd angen am gapel; ac yn 1874 adeiladwyd capel Carmel gan Richard Hughes, Mankato, am \$1,625. Yn ychwanegol at y swm hwn, talwyd am blastro a phaentio. Pwyllgor yr adeiladu oeddynt y Parch. R. F. Jones (y gweinidog), John J. Griffiths, Evan Williams a James T. Davies. Y casglyddion oeddynt Hugh H. Edwards a Rich. Wigley. Bu yr holl gymydogeath yn bur ffyddlon mewn cludo defnyddiau, yn neillduol James T. Davies a'r Parch. Griffith Samuel. Yr ymddiriedolwyr cyntaf oeddynt Thomas Charles, Edward Wigley a Evan Williams. Cyflwynwyd y tir-weithred Tachwedd 30, 1874, gan John J. Griffiths. Cynwysai y weithred hon na chaniateid defnyddio y capel at amcanion gwleidyddol. Ataliwyd ymgais i hyny fwy nag unwaith.

Yn 1874 daeth Evan Jones (y gof) i'r gymydogeath, ac yn yr un flwyddyn dewiswyd ef ac Edward Wigley yn ddiagoniaid, a pharhant yn ffyddlon yn y swydd hyd yn bresenol. Yn 1886 dewiswyd yn ychwanegol John W. James a Moses Jones, ond gomeddodd yr olaf ymgymeryd a'r swydd, ac yn ddiweddar symudodd y blaenaf i eglwys Jerusalem. Bu dyfodiad y brawd H. G. Jones i'r gymydogeath hon yn gaffaeliad mawr i'r achos. Er nad ydyw yn *flaenor* o ddewisiad, eto mae bod ar y blaen mewn pob achos da yn naturiol iddo. Bu yr eglwys hon mewn undeb a Seion a Mankato hyd ddiwedd 1894, dan weinidogaeth y Parchn. R. F. Jones a J. C. Jones.

---

## RHAGOR O HANES EGLWYS SEION.

GAN MR. EDWARD EVANS.

Teithiol fu y weinidogaeth o sefydliad yr achos yn 1856 hyd 1872. Yn ychwanegol at y gweinidogion a enwyd yn yr erthygl gyntaf\* ar yr eglwys hon, pregethid gan y Parchn. R. G. Jones, Joseph Rees, R. W. Jones a J. W. Roberts. Ychwanegwyd llawer at yr eglwys yn y cyfnod hwn drwy ddyfodiaid o'r dwyrain a manau eraill. Caffaeliad mawr i'r eglwys oedd dyfodiad Robert E. Hughes a'r teulu, yr hwn a fu yn wasanaethgar iawn fel blaenor, heblaw ei fod yn gerddor galluog, ac yn athraw rhagorol yn yr Ysgol Sabbothol. Oddeutu diwedd y cyfnod

---

[\*Gwel tudal. 19 am hanes dechreuad yr eglwys hon.—GOL.]

hwn bu farw Edward Thomas a Thomas D. Jones, yr hyn a fu yn golled fawr i'r eglwys, oblegid ystyridd hwy yn golofnau gyda'r achos. Yr oedd Mr. Jones yn feddianol ar gymwysderau neillduol fel blaenor, heblaw ei fod yn "ffyddlon yn yr holl dy." Yn 1872 daeth y Parch. R. F. Jones i'n gweinidogaethu mewn undeb a Carmel a Mankato. Yn y cyfnod hwn bu farw amryw o'r aelodau, ac yn eu plith un o'r blaenoriaid, yr hwn hefyd oedd y dechreuwr canu er sefydliad yr eglwys. Yn ddilynol i hyn dewiswyd Thomas Hughes, William J. Roberts a John S. Davies yn flaenoriaid. Disgynodd y gwaith o ddechreu canu ar ysgwyddau Robert E. Hughes a John S. Davies. Ymadawodd Mr. Jones wedi naw mlynedd o weinidogaeth gynyddol a llwyddianus.

Erbyn hyn teimlai yr eglwys a'r gynulleidfa fod yr hen gapel yn rhy fychan, ac y gallent fforddio cael un mwy ac anrhydeddusach. Cyn rhoddi y teimlad hwn mewn gweithrediad, cododd anghydweliad o berthynas i safle y capel newydd; a'r canlyniad fu, i un blaid barhau i addoli yn yr hen gapel tra yr ymneillduodd y blaid arall er trefnu i adeiladu capel newydd, yr hyn a wnaed yn haf 1883. Mesura 28 wrth 40 troedfedd, a chostiodd \$2,000, a chasglwyd yr oll o fewn cylch yr eglwys a'r gynulleidfa. Agorwyd ef yn Chwefror, 1884, a phregethwyd ar yr achlysur gan y Parchn. John Moses, Minneapolis; John T. Morris, Ixonia, Wis.; a J. C. Jones, Mankato. Ychydig cyn adeiladu y capel, gwnaed corphoriad gan yr eglwys yn unol a'r gyfraith, ac etholwyd Thomas Hughes, William J. Roberts a Griffith J. Lewis yn ymddiriedolwyr; a buont yn dra gweithgar a ffyddlon gyda'r symudiad hwn.

Yn 1886 dewiswyd R. W. Price ac Edward Evans yn flaenoriaid, a pharhant i weinyddu y swydd hyd yn awr (1885). Y diweddaf hefyd sydd wedi blaenori y canu er 1883.

Yn 1884 galwodd yr eglwys, mewn undeb a Carmel a Mankato, ar y Parch. John C. Jones i'w bugeilio, yr hyn a wnaeth gyda ffyddlondeb hyd Chwefror, 1894, gyda'r eithriad o un flwyddyn y bu yn Minneapolis.

Yn 1892 ymunodd mwyafrif aelodau yr hen gapel ag eiddo y capel newydd, a bu yn ymuniad doeth a chalonogol iawn i'r achos yn y lle. Ymunodd eraill ag eglwys Mankato. Yn fuan cafodd yr eglwys golledion trymion drwy symudiad rhai o'r teuluoedd mwyaf pwysig o'r ardal, sef Thomas Hughes, R. W. Hughes, David J. Jones, Griffith Lewis, Thomas Jones, Brynlllys, a Griffith Williams i Mankato, a Joshua Wigley i Lake Crystal.

Bu Ysgol Sabbothol lwyddianus yn nglyn a'r eglwys hon o'i dechreuad. Dechreuwyd cynal cyfarfod ysgolion tri-misol mewn undeb a Carmel a Mankato, yn cael eu cynal ar gylch. Wedi sefydliad Ysgol Sabbothol Lake Crystal ymunodd a'r undeb, a pharheir i gynal y cyrddau hyn gyda chysondeb. Yn ystod yr haf diweddaf cynaliodd yr ysgolion unedig gymanfa hynod lewyrchus yn Seion.

---

### EGLWYS SALEM (T. C.), BUTTERNUT VALLEY.

---

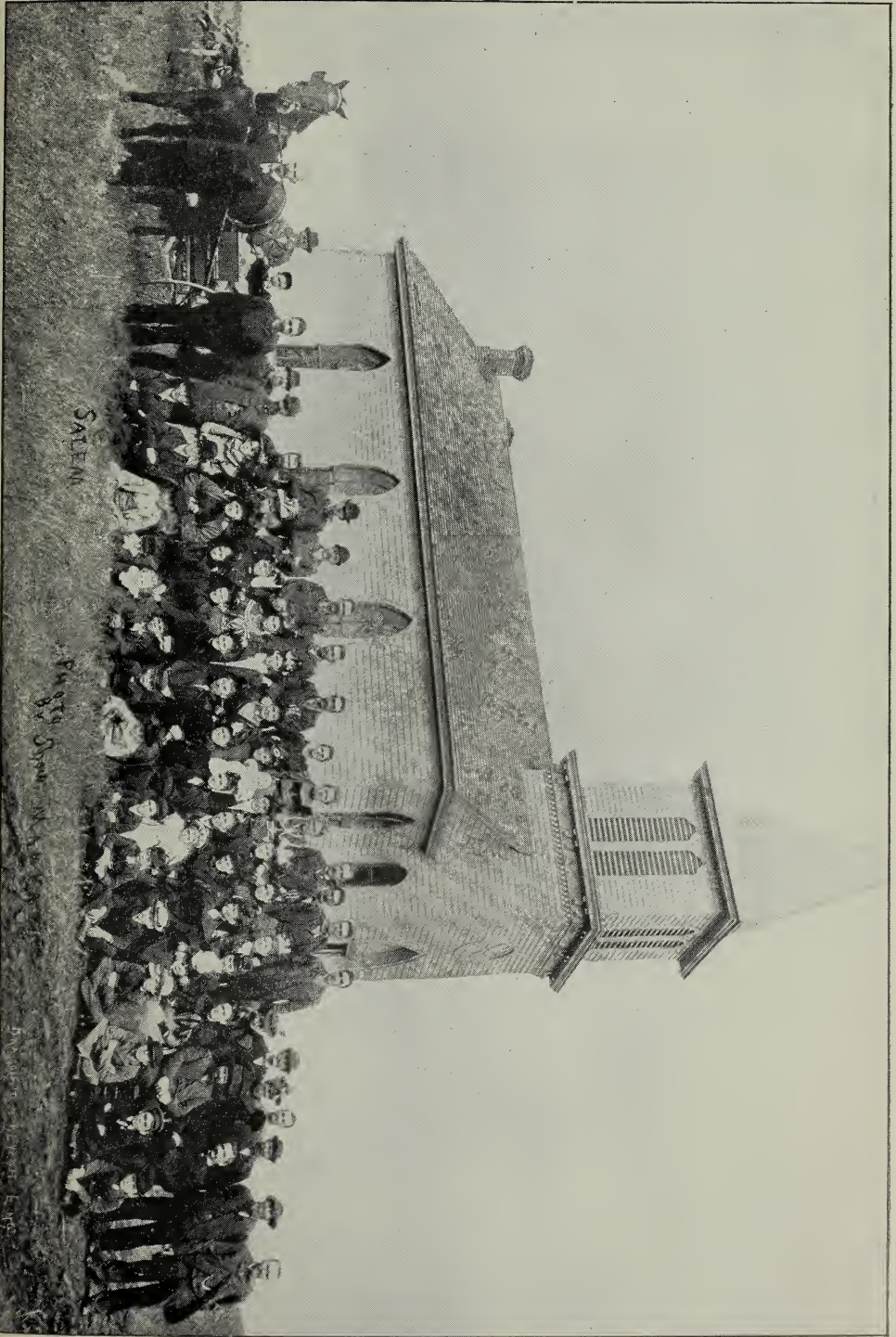
GAN JOHN J. LLOYD.

Y Cymro cyntaf ymsefydlodd yn ardal Salem oedd Richard Lewis. Adeiladodd dy *log* yn 1863. Yn fuan ar ei ol ef daeth Owen R. Owens a John Meredith a'u teuluoedd. Yn 1866 daeth Richard Rowlands a'i deulu; ac yn 1864 daeth John Hughes, Bryn Menai, i ardal Judson. Yn 1867 daeth Richard Jones a John I. Davies a'u teuluoedd. Yn 1868 symudodd y teuluoedd canlynol i'r ardal uchod: Richard Williams, Evan P. Jones, John D. Thomas, Cornelius Williams a Owen Pritchard. Yn 1869 ymsefydlodd Evan P. Davies, William a Winifred Williams, a John Phillips. Yn 1870, John T. Jones a'i deulu; a pharhau i ddyfod y maent byth er hynny.

Yn ngauaf 1868-69, dechreuwyd cynal cyfarfodydd gweddio ac Ysgol Sabbothol yn anedd-dai Richard R. Williams a Cornelius Williams; ond yr oeddym wedi arfer cadw Ysgol Sul yn achlysurol yn flaenorol i hyn yn nhy Richard Lewis. Yn 1869 caed caniatad i sefydlu eglwys Fethodistaidd fel cangen o Jerusalem, a sefydlwyd hi gan y Parch. William Roberts a'r brawd Evan H. Evans, Seion. Yn 1870, adeiladwyd y capel cyntaf ar dir Richard R. Williams, tua thri chwarter milldir yn ogleddol o'r fan y saif y capel presenol. Ni orphenwyd y cyntaf hyd 1872. Y flwyddyn uchod symudwyd ef dri chwarter milldir yn ddeheuol, sef ar ganol llinell ddwyreiniol N. E.  $\frac{1}{4}$  Sec. 24, Butternut Valley. Yr adeg hon y cawn i'r capel gael ei orphen.

Y pregethwyr cyntaf oeddynt y brodyr John W. Roberts, William Roberts, Richard W. Thomas ac Edward Thomas. Yn achlysurol byddem yn cael gweinidogaeth y brodyr Robert D. Price (W.) a Phillip Peregrine (A.) Yn 1871 daeth y Parch. William Machno Jones yn fugail ar eglwysi Jerusalem a





SALEM

PAID BY JOHN M. ...

Salem C. M. Church, Butternut Valley, Tenn.



Salem, a pharhaodd i'w gwasanaethu hyd 1877, pryd y symudodd i Wisconsin. Dychwelodd yn 1881, a bugeiliodd Salem hyd Mai, 1888.

Ddechreu y flwyddyn 1870, sefydlwyd eglwys Bresbyteraidd Gymreig ar ochr ddwyreiniol yr ardal. Ei gweinidog cyntaf oedd y Parch. David Lewis, yr hwn a hunodd yn 1871. Yn achlysurol arferai y Parchn. Phillip Peregrine, Richard G. Jones a Richard W. Jones bregethu iddynt. Ail weinidog yr eglwys oedd y Parch. Daniel Rowlands. Ar y cyntaf arferent gynal eu cyfarfodydd yn ysgoldy dosran 7, ond yn 1873 adeiladwyd capel yn orllewinol oddiwrth yr ysgoldy. Yr oedd yn adeilad hardd ac eang, a chostiodd rhwng \$1,500 a \$2,000. Yn 1881-82 ymunodd rhai o'r Presbyteriaid ag eglwys Salem, ac eraill ag eglwys Jerusalem. Yn 1886 prynwyd y capel Presbyteraidd gan eglwys Salem. Symudwyd ef o Sec. 18, Judson, i Sec. 24, Butternut Valley. Gwerthwyd hen gapel Salem i John D. Thomas.

Er gweled y llwyddiant sydd wedi bod ar yr eglwys hon o'i sefydliad, rhoddwn grynodedb o'i hanes am 1874 ac 1884. Yn 1874, diaconiaid 3, sef John D. Thomas, Cornelius Williams a G. Meredith; aelodau, 29; plant, 16; aelodau yr Ysgol Sabbothol, 35; gwerth yr addoldy, \$800; dyled, \$140. Yn 1884, diaconiaid 3, sef John D. Thomas, Lewis Davies a John Hughes; aelodau, 60; plant, 34; aelodau yr Ysgol Sabbothol, 105; gwerth yr addoldy, \$1,000, ac yn ddiddyled. Mae rhifedi yr eglwys a'r gynullidfa am y flwyddyn hon ychydig yn llai, gan i rai ymuno ag eglwys Lake Crystal. Bugail presenol Salem yw y Parch. David Edwards, yr hwn a ddaeth yma i ofalu am yr eglwys hon ac eglwysi Jerusalem a Lake Crystal yn Chwefror, 1893. Y diaconiaid presenol ydynt John D. Thomas a Lewis Davies; trysorydd, John J. James; ysgrifenydd, David Davies, ieu. Mewn cysylltiad a'r eglwys hon ceir Cymdeithas Ymdrechol, yr hon a gyferfydd bob yn ail nos Sabboth.

---

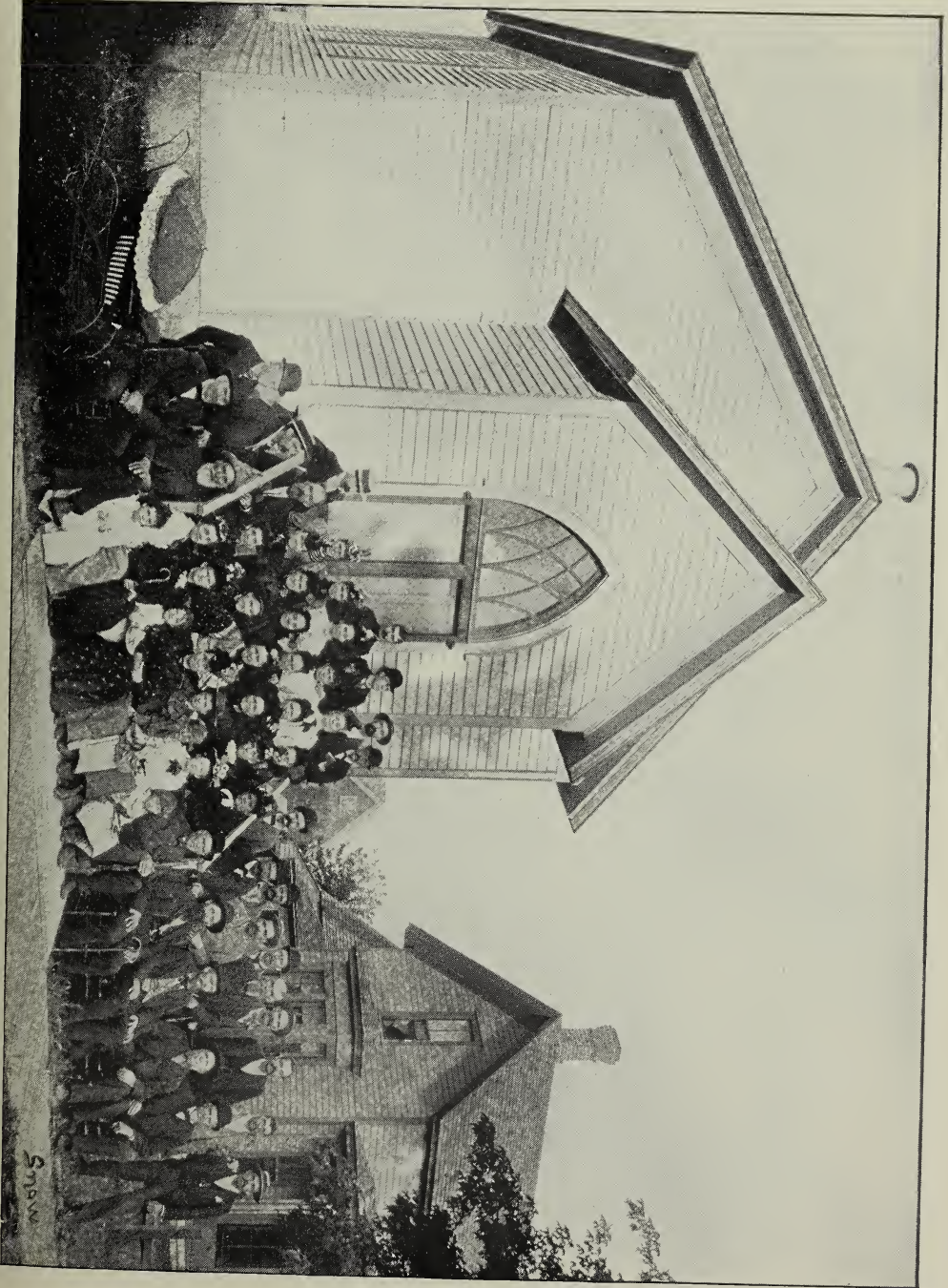
### EGLWYS T. C. LAKE CRYSTAL.

---

GAN MR. EDWARD JENKINS.

Diwedd 1885 a dechreu 1886 daeth i feddwl rhai o'r Cymry breswylent yn y pentref uchod y priodoldeb o sefydlu Ysgol

Sabbothol Gymreig. Ffrwyth y drychfeddwl fu i'r personau canlynol gyfarfod yn nhy Mr. Peter Lloyd yr ail Sabbath yn Ionawr, 1886, sef Mrs. Timothy Rees, Mrs. David E. Evans, Mrs. Richard Lewis, Mr. a Mrs. Peter Lloyd a Mr. Edward Jenkins. Er mai bychan oedd y nifer, yr oeddynt yn feddianol ar ddigon o benderfyniad a sel i anturio rhoddi cychwyn i'r mudiad a gwneyd eu goreu er ei lwyddiant. Yn y cyfarfod hwn etholwyd Mr. Peter Lloyd yn arolygwr a Mr. Edward Jenkins vn ysgrifenydd. Mor bell ag y gallwn gofio, dyma y cyfan wnaed yn y cyfarfod hwn, oddigerth bwrw golwg ar y man mwyaf priodol i'w chynnal yn y dyfodol. Llwyddodd Mr. T. Rees ac un neu ddau arall i gael capel y Presbyteriaid erbyn y trydydd cyfarfod, ac yno y cynaliai y Cymry eu holl gyfarfodydd hyd Medi, 1890. O'i chychwyniad edrychai pobpeth yn dra ffafriol i lwyddiant yr ysgol, gan fod amryw Gymry yn preswyllo yn yr ardal ac yn mynychu y cyfarfodydd yn lled gyson, ac i bob ymddangosiad yn teimlo dyddordeb yn yr achos. Gwelsom haf a gauaf yn ei hanes—adegau o lwyddiant ac aflwyddiant, adfywiad a marweidd-dra. Bu cyfnod pan nad oedd ei dylanwad ond bychan, a golwg wywedig ac adfeiliedig arni. Yn ngwanwyn 1887 yr oedd yr ysgol wedi myned yn bur fychan o ran rhifedi, dim ond tua haner dwsin yn ymgyfarfod; ond torodd gwawr; cawsom weled a mwynhau bywyd newydd yn y gwersyll, ac o hyny hyd yn awr mae wedi parhau i lwyddo mewn dylanwad a rhifedi. Rhifa yr aelodau yn bresenol oddeutu cant. Mae amryw o'r rhai fu yn ffyddlawn gyda'r sefydliad hwn o'i ddechreuad yn aros eto yn ein plith, ac yn dangos yr un ffyddlondeb, eraill wedi symud ymaith, a dau frawd fu yn nodedig am eu ffyddlondeb wedi eu symud drwy oruchwyliaeth angeu, sef Thomas Morgan a Thomas G. Owens. Wrth ganfod yr ymdrechion gyda'r ysgol yn troi yn llwyddiant, penderfynwyd sefydlu eglwys Gymreig. Pr perwyl hwnw daeth y Parch. John C. Jones, Mankato, a Mr. Evan Jones, Carmel, yma i'n cynorthwyo, a sefydlwyd hi Ionawr 27, 1889. Yr oedd y Parch. Griffith Roberts, yr hwn a symudodd i'r pentref hwn oddeutu saith mlynedd yn ol, wedi bod yn pregethu amryw weithiau yn flaenorol i'r dyddiad uchod. Bu y brodyr John W. Roberts, Jerusalem; Thomas E. Hughes, Courtland; William Machno Jones, ac eraill ddigwyddent dalu ymweliad a'r sefydliad, yn pregethu yma o dro i dro, ond nid oedd un eglwys Gymreig wedi ei sefydlu hyd y dyddiad a nodwyd eisoes. Tebygol mai y Parch. Wm. Machno Jones, y pryd hwnw bugail eglwys Jerusalem, draddododd y bregeth Gymraeg gyntaf yn y



CALVINISTIC METHODIST CHURCH, LAKE CRYSTAL, MINN.

Snow



pentref hwn, Mai 25, 1885. Gwir ddarfod i'r Parch. Thomas R. Jones, Minneapolis, bregethu yma pan ar ymweliad a ni, ond yr oedd rhan o'r gwasanaeth y pryd hwnw yn Seisonig. Yr oedd hyn ryw gymaint yn flaenorol i'r adeg y cawsom y bregeth gyntaf gan y Parch. Wm. Machno Jones. Teilwng cofnodi i ni gael cryn lawer o wasanaeth Mr. Jones ar y cychwyniad. Efe hefyd ffurfiodd gyfansoddiad cyntaf yr eglwys, cofnodiad o ba un geir yn llyfr yr eglwys. Cawsom wasanaeth gwerthfawr y Parch. Griffith Roberts hefyd, yn nghyda brodyr eraill. Nifer yr aelodau ar y cychwyn oedd 29; erbyn hyn rhifa 102. Ei swyddogion cyntaf oeddynt Dr. John Williams, Thomas G. Owens, David E. Davies, Edward Jenkins ac Edward Morgan. Yr ysgrifenydd cyntaf oedd David E. Davies, a'r cyhoeddwr T. G. Owens, a pharhaodd yr olaf i lanw y swydd nes y lluddiwyd ef gan afiechyd tua diwedd 1893. Swyddogion presenol yr eglwys ydynt: Diaconiaid, Mri. Evan Williams, Evan Davies, Wm. P. Jones, William E. Jenkins, John R. Jones a John L. Lewis; trysorydd, Thomas E. Evans; ysgrifenydd, Henry R. Roberts; cyhoeddwr, William P. Jones.

Fel mae yn digwydd yn aml mewn sefydliadau newyddion, yr oedd y cantorion yn hynod brin yn yr ardal; ond cynelid cyfarfodydd canu yn wythnosol yn anedd-dai Timothy Rees a Peter Lloyd, dan arweiniad Owen Williams. Amcan y cyfarfodydd hyn oedd paratoi gogyfer a'r Sabboth.

Er ein bod yn cael gweinidogaeth lled ddifwlch, ni chawsom fugail hyd Chwefror, 1893, pryd yr estynwyd gwahoddiad, mewn undeb ag eglwysi Salem a Jerusalem, i'r Parch. David Edwards, Pottsville, Nebraska. Derbyniodd yr alwad, a symudodd ef a'i deulu yma Chwefror 10, 1893, ac o hyny hyd yn bresenol wedi parhau i wasanaethu y tair eglwys uchod.

Parhawyd i gynnal moddion crefyddol yn addoldy y Presbyteriaid hyd Medi, 1890, pryd y prynwyd addoldy fu unwaith yn eiddo y Methodistiaid Esgobol. Wedi pwrcau lot mewn lle cyfleus, symudwyd y capel arni.

Yn Rhagfyr, 1889, penderfynwyd ymuno a'r Methodistiaid Calffinaidd, a thrwy hyny ddyfod i undeb ag eglwysi eraill y Dosbarth ac o dan nawdd Cymanfa Minnesota.

Cynaliwyd y Cyfarfod Dosbarth cyntaf yn Lake Crystal Mawrth 25-26, 1891. Heblaw bod yn Gyfarfod Dosbarth, yr oedd hefyd yn gyfarfod agoriadol y capel. Am 2 o'r gloch y dydd cyntaf, traddododd y Parch. Thomas E. Hughes y bregeth agoriadol oddiar Math. xviii. 20. Yn ystod y cyfarfod pregethwyd hefyd gan y Parchn. William A. Jones, Coed Mawr; John

C. Jones, Mankato; Wm. Machno Jones, Jerusalem; Wm. W. Davies, Lime Springs; a Joseph Roberts, Minneapolis.

Ymddiriedolwyr cyntaf yr eiddo oeddynt Mri. Thomas E. Evans, Robert S. Hughes ac Edward Jenkins. Yr ymddiriedolwyr presenol ydynt Dr. Williams, Mri. Edward Jenkins a Robt. D. Jones. Trysorydd bwrdd yr ymddiriedolwyr, Mr. Wm. P. Jones.

Perthyna i'r eglwys gangen gref o'r Gymdeithas Ymdrechol, ac ymddengys fod y bobl ieuainc yn teimlo dyddordeb yn ei llwyddiant. Hefyd perthyna i'r eglwys Gymdeithas Gynorthwyol y Chwiorydd, gyda'r swyddogion canlynol: Llywydd, Mrs. Dr. Williams; ysgrifenydd, Mrs. Daniel Edwards; trysorydd, Mrs. Edward Jenkins.

Y cyntaf gollwyd o'r eglwys drwy angeŷu oedd y brawd Henry Williams. Er y pryd hwnw, er nad yw ond ieuanc, mae yr eglwys wedi colli amryw o rai ffyddlawn gyda'r achos.

---

## EGLWYS WESLEYAIDD SOUTH BEND.

---

GAN Y PARCH. R. D. PRICE.

Ffurfiwyd eglwys Wesleyaidd Gymreig South Bend yn nhy y Parch. R. D. Price, y gweinidog, ar y 19eg o Hydref, 1856. Ar y cychwyn cynwysai 16 o aelodau a chwech o swyddogion, heblaw y gweinidog. Y blaenoriaid oeddynt Hugh Edwards a W. R. Price; stiwardiaid, Griffith Roberts a Hugh W. Williams; ysgrifenydd, John G. Roberts; trysorydd, Robert Williams. Yn 1857 darfu i'r brawd W. R. Price ddodrefnu rhan uchaf ei faeldy a gosod ynddo bwlpudd, eisteddleoedd, *stove* a lampau, gan sicrhau y gymdeithas fod y cyfan at ei gwasanaeth yn rhad ac am ddim, yr hyn fu yn gaffaeliad mawr. Parhawyd i gynnal moddion crefyddol yn y lle hwn hyd Hydref, 1862, pryd y gwasgarwyd y ddeadell drwy y gyflafan Indiaidd. Ar y 19eg o Hydref, 1862, ymunodd y Wesleyaid a'r Annibynwyr i gynnal Ysgol Sul a moddion cyhoeddus yn yr eglwys fechan ar y bryn yn South Bend, a phregethid iddynt bob yn ail Sabboth gan yr hybarch Jenkin Jenkins a'r Parch. R. D. Price. Parhaodd yr undeb heddychol hwn hyd Mawrth, 1868, pryd yr ymwahanodd yr eglwys Wesleyaidd, a chymerodd ei gweinidog ofal cylchdaith Garden City a Madelia.



**EGLWYS FEDYDDIEDIG JUDSON.**


---

 GAN MR. JOHN REES.

Ffurfiwyd yr eglwys hon yn 1858. Yr aelodau cyntaf oedd-  
 ynt y Parch. William Williams a'i wraig, David Williams,  
 Morris Lewis a'i wraig, a John Rees a'i bum' merch. Bugeil-  
 iwyd y ddeadell hon gan y Parchn. J. R. Ash, Wm. Williams a  
 Mr. Miller. Bu y Parch. W. Williams, yn ystod ei arosiad yn y  
 sefydliad, yn neillduol ffyddlon a gwasanaethgar gyda'r achos,  
 ac yn ei ymadawiad cafwyd colled anadferadwy. Sefydlwyd yr  
 eglwys Fedyddiedig yn Judson Academy, a chynaliwyd y gwas-  
 anaeth yn yr adeilad hwnw am oddeutu dwy flynedd. Am rai  
 blynyddau cynaliwyd y moddianau crefyddol mewn gwahanol  
 anedd-dai. Oddeutu 1867 neu 1868, cynaliai yr eglwys ei chyf-  
 arfodydd yn ysgoldy Rhif 6, Judson. Y diaconiaid cyntaf oedd-  
 ynt Morris Lewis, George Smith a John Rees. Ymwasgarodd  
 yr eglwys hon yn Tachwedd, 1882. Ymaelododd nifer o'r ael-  
 odau yn eglwys y Bedyddwyr Seisonig, Lake Crystal, ac maent  
 yn parhau yn addurn i'w proffes; ac ymunodd eraill a gwahanol  
 eglwysi y sefydliad.

**EGLWYSI PRESBYTERAIDD CYMREIG BLUE EARTH.**


---

 GAN PETER LLOYD.

Yn 1865 cododd anghydfod parthed dysgyblaeth yn mhlith  
 y T.C., ac ymunodd y Parchn. R. G. Jones a Jos. Rees ac eraill  
 a'r Presbyteriaid. Yn Cambria cynelid gwasanaeth yn nhy Jas.  
 Morgan, yn Judson yn nhai W. C. Williams, R. Rowlands, &c.,  
 hyd nes codwyd capel hardd yn 1873, yn S. Bend yn y capel, yn  
 Coed Mawr yn nhy y Parch. R. G. Jones. Byr fu oes yr achos  
 yn Cambria a'r Coed Mawr, ond bu eglwysi lled fodeuog yn Jud-  
 son a South Bend am flynyddau. Gweinyddai y Parchn. R. G.  
 Jones a Jos. Rees i'r holl eglwysi ar y cyntaf. Yn 1866 daeth y  
 Parch. Jas. M. Pryse i eglwys S. Bend, ac weithiai pregethai yn  
 Mankato; wedi hyny gofalodd y Parch. D. J. Lewis am eglwysi  
 S. Bend a Judson, a pharhaodd hyd ei farwolaeth yn 1871. Yna  
 gofalodd y Parch. D. T. Rowlands am danynt hyd 1879; hefyd  
 pregethodd y Parch. R. W. Jones am ysbaid i eglwys Judson.  
 Yn 1879, o herwydd symudiadau a marwolaethau, penderfynodd  
 y ddwy eglwys ymwasgaru, ac ymunodd y mwyafrif a'r T.C.

# Sefydliad Cymreig Swydd Le Sueur.

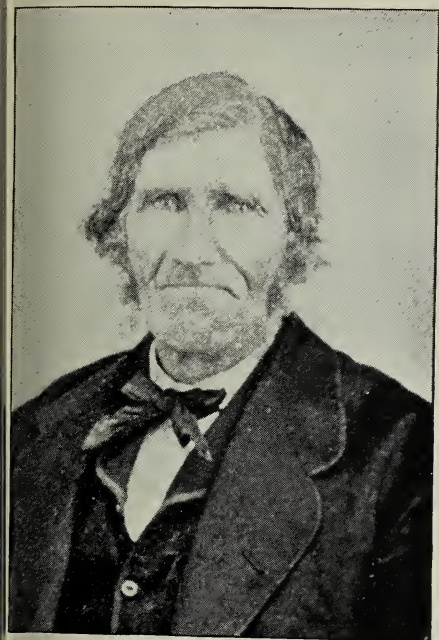
---

## Hanes Sefydlwyr Cymreig Cyntaf Swydd Le Sueur, Minn.

---

GAN MR. EVAN T. JONES.

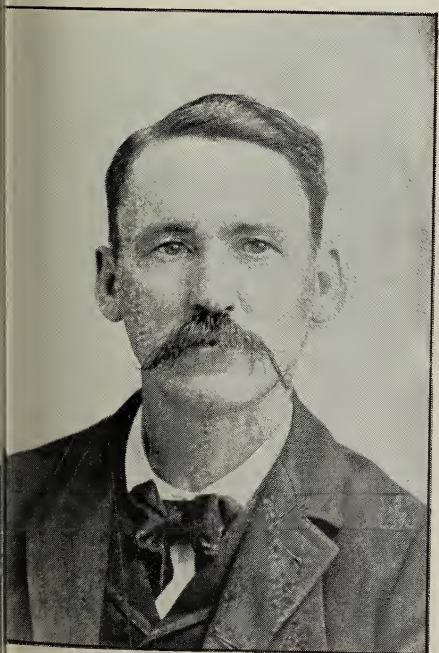
Yn nechreu Mai, 1853, daeth John C. Evans, David Jones a John Roberts i fyny mewn agerfad mor bell a Mankato, pan na chynwysai ond dau neu dri o dai. Syrthiodd arian-god (*pocket-book*) David Jones i'r afon, ac o herwydd fod ei chynwys yn arian caled suddodd i'r gwaelod ar unwaith, yr hyn oedd iddo ef yn anffawd o'r mwyaf, am fod swm yr arian yn fawr ac yn cynwys yr oll oedd yn ei feddiant. Cerddasant amryw filldiroedd o amgylch Mankato mewn ymchwiliad am dir *prairie*, ond yn aflwyddianus. Oddiyno cychwynasant ar draed tua St. Paul. Gwlawiai yn drwm ar y pryd, a bu raid iddynt aros yn y coed dros nos. Cyneusant dan i sychu eu dillad, a thorasant risgl (*bark*) y coed yn gysgod oddiarnynt ac yn wely odditanynt. Cyraeddasant St. Paul yn mhen chwe' diwrnod, ar ol crwydro yn ol a blaen yn y coed. Mai 31 dychwelodd pump o honynt, sef John Roberts, Griffith Jones, John C. Evans, Elizabeth Evans ac Edward S. Evans gyda phedwar iau o ychain a thair o wageni ac amryw o dda rhyddion. Dilynasant y ffordd o St. Paul i Faribault. Nid oedd yno drachefn ond un teulu o ddynion gwynion newydd ymsefydlu, ond yr oedd yno lawer o Indiaid a haner-gwaedolwyr (*half-breeds*). Cychwynasant oddiyno gan ddilyn y llwybr Indiaidd hyd St. Peter. Weithiai gorfyddid tori coed er gwneyd ffordd, a chroesi afonydd a *sloughs*. Suddai yr ychain a'r wageni fel na ellid eu syflyd, a gorfyddent gario eu llwythi ar eu cefnau. Cariodd Griffith Jones farilaid o flawd



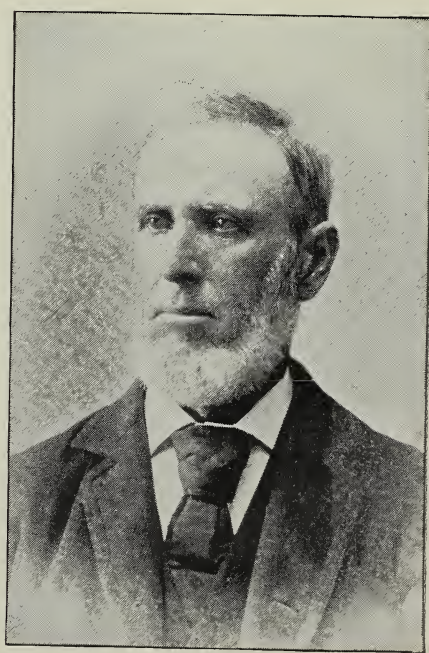
**Edward Evans.**



**Mrs. Edward Evans.**



**Evan D. Lloyd,**



**Wm. E. Jones.**

EARLY WELSH SETTLERS OF LE SUEUR COUNTY, MINN,



ar ei ysgwydd trwy ddwfr hyd at ei benliniau. Cyraeddasant *prairie* Le Sueur yn mhen tair wythnos. Nid oedd ar y pryd hwnw ond wyth o deuluoedd a thri dyn sengl yn y Swydd, heb law ychydig yn nhref Le Sueur. Nid oedd y tir y pryd hwnw wedi ei fesur. Y peth cyntaf a wneid oedd adeiladu bythod (*shanties*), yna tori y *prairie*. Yn yr Hydref daeth rhieni John, Edward ac Elizabeth Evans a dwy chwaer iddynt o St. Paul. Yr adeg hono bu farw John Roberts yn dra sydyn. Gweinyddwyd yn ei angladd gan y Parch. Mr. Adams ar brydnawn Sabboth. Ni ddaeth yr arch hyd yr hwyr, a bu raid ei gladdu wrth oleuni llusern. Yr oedd yn ddyn pur grefyddol, ac yn aelod gyda'r Methodistiaid Wesleyaidd. Yn 1854 daeth David Williams yma o Pennsylvania, a brawd-yn-nghyfraith iddo o'r enw John Thomas. Yn 1855 daeth Thomas Davies, Evan Jones a David Jones a'u teuluoedd o Ohio. Aeth dau deulu arall, sef eiddo Humphreys a Roberts, yr ochr arall i'r afon, gan ymsefydlu yn Swydd Sibley. Yr unig foddion gras a fwynheid yr adeg hono ydoedd pregethau Mr. Adams unwaith yn y mis yn Le Sueur, ac yn achlysurol yn Traverse. At y capelau hyn ymdyrai yr Indiaid, gan ymrythu yn y drysau a'r ffenestri, a pheri rhwystr mawr i'r gwasanaeth crefyddol drwy eu hoernadau aflafar, yn yr hyn y rhagorai y benywod yn fawr. Ychydig o leshad a dderbynid wedi teithio wyth neu naw milldir.

Yn 1856 daeth y fintai ganlynol o Ohio: Evan T. Jones, Lewis Hughes, John D. Jones, David Evans, David Lloyd, Thomas J. Jones, Lewis Jones, John C. Jones, David Jones, Thomas W. Jones, John E. Jones, David Hughes, Evan Morgan, David Morgan, William L. Jones. Wedi dyfodiad y personau hyn cynelid y cyrddau crefyddol yn fwy rheolaidd a threfnus, a dygid yr oll yn mlaen yn Gymraeg.

Y flwyddyn hon ymgymerodd tri Chymro a'r anturiaeth o godi melin lif, a phrofodd yn gaffaeliad gwerthfawr i'r gymydogoeth drwy helaethu a lluosogi cyfleusderau i fasnachu mewn coed, yn ogystal a galluogi y preswylwyr i gael aneddau mwy cysurus.

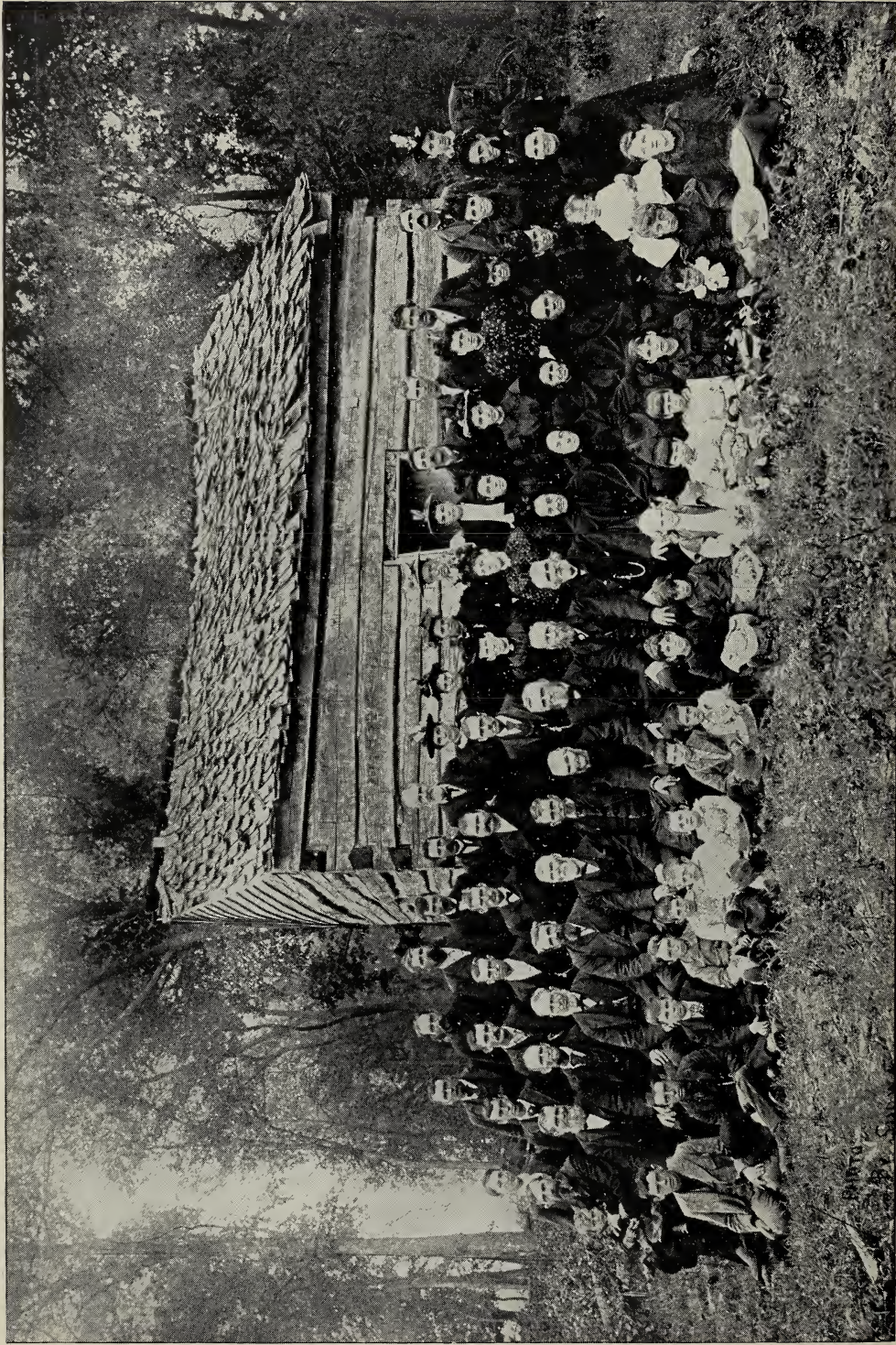
Yn 1857 daeth y Parch. John W. Roberts, Owen Davies, David Thomas a John Hughes; yn 1858 David L. Morgan a'r Parch. Richard Davies; yn 1860 y Parch. Richard G. Jones a John Francis. Prynodd Evan Griffiths, William E. Jones, David E. Morris ac Owen Davies *claims* a thai arnynt eisoes. Yr oedd tai wedi eu hadeiladu ar dir y Parch. Richard G. Jones. Yn ddilynol daeth y teuluoedd canlynol: Edward Hughes, Lieutenant John Roberts a'i frawd Hugh, William Evans, Evan D.

Jones, Robert Roberts, John Oliver, John Morris, Parch. Richard Hughes, Phillip P. Phillips, John a Charles Davies, John Morton, Margaret Davies, Evan Jones y gof, Parchn. Edward Thomas, David T. Jones a William A. Jones. Trafferthus a helbulus iawn fu hanes y sefydlwyr cyntaf. Yr oedd y wlad yn anialwch gwag erchyll, a'u profiad hwythau o'r fath sefyllfa yn dra dyeithriol. Ond trwy benderfyniad diddroiynol, a llafur caled a pharhaus, gwnaethant hi yn baradwys mewn cydmariaeth i'r hyn ydoedd.

Nodwn yma ychydig engreiffiau, o luaws, o'u sefyllfa adfydus. Wedi cymeryd *claims* adeiledid ty, yr hwn yn gyffredin fyddai o un ystafell, a hyny yn nghanol y coed, heb na llwybr na ffordd i unman. Llifid y coed i hyd priodol, yna holltid hwy yn ddau, wedi hyny llyfnheid un arwyneb iddynt gyda bwyell, a dodid hwy ochr yn ochr i ffurfio y llawr. Gwneid y to drwy hollti *clap-boards*. Gwneid y lle tan yn un pen i'r ty. Y simddai a wneid o goed wedi eu hollti yn dair neu bedair modfedd o led a modfedd o drwch, ac o ddwy i dair troedfedd o hyd. Dodid hwy ar eu gilydd yn bedair ochr, gan eu dwbio o fewn a mwd. Gan nad oedd byrddau yn y wlad i wneyd drysau, defnyddid y *quilt* i'r amcan hwnw. Yn nesaf clirid y tir, er ei gymwyso i godi cynaliaeth, yr hyn oedd waith caled ac araf yn nghanol coed tewion. Buont flwyddyn a haner heb fwynhau cnwd o gwbl. Gorfyddid talu prisiau uchel am bob math o ymborth. Blawd, \$12 y farilaid; cloron, \$1 y bwsiel; indrawn, \$1 y bwsiel; ceirch, \$1 y bwsiel; ymenyn, 50c. y pwys; mochgig, 14c. y pwys. Prisiau buchod, o \$30 i \$50; ychain, o \$100 i \$150; lloi, \$5. Talwyd cymaint a \$49.90 am un mochyn. Anaml iawn y ceid ceffylau y pryd hwnw, ond ymdrechai pob teulu gael buwch, a phob un a allai iau o ychain. Mantais yn nglyn a thir yn y coed oedd fod gwair i'w gael yn y *sloughs*.

Gellid nodi llawer o ddigwyddiadau digrifol gymerodd lle yn eu hanes, megys colli y ffordd, cerdded drwy y nos, a hyny yn aml i gyfeiriad hollol groes i'r un ddylasant gymeryd. Buont mewn dychryn diachos lawer tro drwy feddwl eu bod mewn perygl o ymosodiad gan fwystfilod gwylltion. Parai dyfodiad yr Indiaid at y tai anghysur a dychryn mawr, yn enwedig i'r merched. Un tro yr oedd un o'r sefydlwyr yn myned a llwyth o gloron i'r farchnad, ac yn ddamweiniol aeth i *slough*, a dyna lle'r oedd ef a'i lwyth yn nghanol "cors anobaith," fel y tybiai ef. Cyn hir gwnaeth ddarganfyddiad nodedig. Dadwisgodd ei lodrau (*pants*), rhwymodd y gwaelod, a gwnaeth y cluniau yn sachau, a chariodd y llwyth drosodd ar ei gefn. Tynodd yr





Built in 1857.

Old Saron Church, Sharon, LeSueur Co., Minn.

First Welsh Church in the State.



ychain y wagen i dir, llwythodd yntau drachefn, cyraeddodd y farchnad, gwerthodd y cloron, a dychwelodd adref yn iach a dianaf.

---

## EGLWYSI SARON AC ELIM.

---

GAN MR. WILLIAM E. JONES.

Dydd Sadwrn, Mai 24, 1856, cychwynodd mintai, yn cynwys y personau canlynol: Edward Morris, John D. Jones, John Walters, Thomas Lloyd, David S. Davies, John S. Davies, Lewis Hughes, David Hughes, Lewis Jones a William E. Jones, o South Bend i Swydd Le Sueur, lle y preswyliai dau deulu Cymreig, sef eiddo Edward Evans a Thomas Davies. Cyraeddasant dy yr olaf yn y prydawn, lle yr arosodd rhai, ac aeth eraill i dy y blaenaf a thai y cymydogion cylchynol. Cyn ymadael penderfynasant gydgysfarfod yn nhy E. Evans i dreulio y Sabboth dilynol, yr hyn a wnaed drwy gynal cwrdd gweddi ac Ysgol Sabbothol yn ei aneddy. Yn yr hwyr dychwelasant i'w gwahanol letydaï. Boreu Llun ymunasant mewn ymchwil- iad am hawl-diroedd (*claims*), a llwyddasant. Yna dychwelasant i South Bend i gyrchu eu teuluoedd.

Dydd Llun, Meh. 2, cychwynasant drachefn am Le Sueur mewn agerfad, ond arosodd rhai yn y Bend, a daeth rhai eraill gyda hwynt, sef Evan Griffith, Thomas J. Jones, David Lloyd a David Evans. Ar y cyntaf cyd-drigai dau neu dri o deuluoedd yn yr un *shanty*. Cafodd David Lloyd a David Evans le mewn gweithdy saer o'r enw Cadwaladr. Am fod y lle hwn y mwyaf cyfleus, cynaliasant gyrddau gweddi ac Ysgol Sabbothol ynddo. Pregethwyd yn Gymraeg ynddo gyntaf gan y Parch. Richard Davies, Meh. 22, 1856, ac ar y 24ain y sefydlwyd ynddo eglwys Saron. Enwau yr aelodau (*charter members*) oeddynt Evan Griffiths, Jane Griffiths, Mary Griffiths, Thomas J. Jones, Elenor Jones, John C. Jones, Rachel Jones, Edward Evans, Ann Evans, John C. Evans, John D. Jones, David Howell, David Evans, Mary Evans, David Lloyd, Margaret Lloyd, Lewis Jones, Mary Jones, Thomas Davies, William E. Jones a Margaret Jones. Y blaenoriaid oeddynt Evan Griffiths, Thomas J. Jones ac Edward Evans. Cynaliwyd moddion cyhoeddus o'r dyddiad uchod yn mlaen—cwrdd gweddi ac Ysgol Sul ar y Sabboth, *society* bob dydd Iau am 2 o'r gloch, a chwrdd gweddi cenadol bob dydd

Llun cyntaf o'r mis am 2 o'r gloch. Deuai y Parch. R. Davies atynt yn fisol i bregethu ac i weinyddu yr ordinhad o Swper yr Arglwydd. Bu y Parch. J. Jenkins yno unwaith yn niwedd 1856. Ychwanegwyd at rif yr eglwys hon drwy ddyfodiad Lewis Hughes a'i deulu, David Hughes, Evan T. Jones, Thomas W. Jones a'u teuluoedd. Yn fuan symudwyd yr achos i dy Wm. E. Jones, ac yno y bu hyd ddechreu y gauaf.

Yn mis Gorphenaf bu farw mab bychan i Evan T. ac Elizabeth Jones. Arweiniodd yr amgylchiad hwn y Cymry i benodi lle claddfa a chapel. Enwyd y lle yn Saron. Yn mis Hydref cynaliasant gyrddau diolchgarwch. Yn fuan wedi hyn symudwyd yr achos i dy David Evans. Yn absenoldeb pregethwr yn ystod y gauaf, arferai rhyw frawd ddarllen pregeth o'r *Cyfaill* neu ryw gyhoeddiad arall.

Yn Chwefror, 1857, cynaliwyd y Cwrdd Chwarter cyntaf yn y lle, a'r ail yn y Dosbarth. Mater y seiat oedd, "Parhaed brawdgarwch." Yn awr dechreuwyd ar y gwaith o adeiladu capel, sef yr hen gapel cyffion a saif ar gornel y S. W.  $\frac{1}{4}$  a S. E.  $\frac{1}{4}$  o Sec. 33, Town. 111, Range 25. Aed iddo i addoli yn niwedd y gwanwyn. Dygwyd yr holl draul gan y frawdoliaeth. Hwn ydoedd y capel Cymreig cyntaf yn Minnesota, a'r cyntaf o unrhyw enwad yn y Swydd. Yn y mis hwn y daeth y Parch. John W. Roberts yno, a chafwyd pregethu mwy rheolaidd. Yn niwedd 1857 talodd y Parch. John Davies, Picatonica, Wis., ymweliad a'r sefydliad, a bu ei weinidogaeth yn dra effeithiol. Yn ddilynol daeth David Morgan, Owen Davies, Parch. R. Davies, South Bend, John Francis a'r Parch. Richard G. Jones, gan ymsefydlu ar y *prairie*. Yn ngauaf 1858, arferent gynnal cyrddau gweddi wythnosol ar gylch yn eu tai.

Gan fod y blynyddau hyn yn rhai hynod wlyb, a'r ffyrdd mewn canlyniad yn bur ddrwg, ac yn bur bell i rai o'r aelodau, meddylodd y brodyr ar y *prairie* mai doethach fuasai cael capel yn y rhan hwnw o'r sefydliad yn hytrach na myned i Saron. Wedi peth gwrthwynebiad, cydsyniwyd a'u cais; ac yn mis Hydref, 1860, sefydlwyd yr ail eglwys yn y Coed Mawr yn nhy y Parch. Richard Davies. Dewiswyd y Parch. R. G. Jones yn llywydd a W. E. Jones yn ysgrifenydd. Rhoddodd David E. Morgan erw o dir i adeiladu capel ac yn gladdfa. Llifiwyd y coed gan Evan T. Jones; ac ymroddodd yr holl frawdoliaeth i weithio yn galonog, a chwblhawyd ef yn 1861. Enwyd ef Elim gan Edward Evans, yn ol enw y capel y perthynai efe iddo yn yr Hen Wlad. Enwau yr aelodau cyntaf (*charter members*) oeddynt y Parch. R. G. Jones, Evan a David Griffiths, Edward ac Ann



**Elim C. M. Church, Ottawa, LeSueur Co., Minn.**



**Sharon C. M. Church, Sharon, LeSueur Co., Minn.**



Evans, Morris Evans, Parch. R. Davies ac Elenor Davies, John ac Elenor Francis, David ac Elizabeth Morgan, Evan T. a Margaret Jones, Edward Hughes, William E. a Margaret Jones. Y blaenoriaid oeddynt Evan Griffiths ac Edward Evans; arolygwr yr Ysgol Sabbothol, y Parch. R. Davies. Ymunodd amryw eraill a'r eglwys y gwanwyn dilynol.

Yn 1880 adeiladwyd capel newydd yn Saron. Agorwyd ef ar Ddydd Diolchgarwch o'r un flywyddyn. Yn yr eglwys hon, ar ol ymadawiad y brodyr Evan Griffiths ac Edward Evans, bu y brawd Thomas J. Jones yn gwasanaethu fel blaenor am rai blynyddau; wedi hyny y brawd David Evans; yna dewiswyd y brawd David Jones, y blaenor presenol.

Yn 1882 adeiladwyd capel presenol Elim, yn werth \$1,500. Y brodyr ddewiswyd yn flaenoriaid yn yr eglwys hon oeddynt Evan Griffiths, Edward Evans, David E. Morgan, John C. Evans, William E. Jones a Phillip D. Phillips. Bu y ddwy eglwys yn un fel taith Sabbothol o'u cychwyniad hyd yn bresenol. Teithiol oedd y weinidogaeth o 1857 hyd 1870, a chafodd y daith ei llanw gan y Parchn. Richard Davies, John W. Roberts, William Roberts, R. G. Jones, Joseph Rees, R. W. Jones a David M. Jones. Gan nad oedd y cyfleusderau teithiol y pryd hwnw mor ddymunol ag ydynt yn awr, amddifadid hwy yn fynych o bregethwr. Er cael gweinidogaeth gyson, anfonwyd i Gymru at y Parch. Richard Hughes, yr hwn ar y pryd oedd a'i fryd ar ddyfod i America. Cyraeddodd yma yn 1870, ac ymadawodd yn 1874. Dilynwyd ef gan y Parch. Edward Thomas, ac ymadawodd yntau yn 1887. Yn 1879 daeth y Parch. David F. Jones, a bu yno hyd ei farwolaeth yn 1885. Yn 1886 daeth y Parch. William A. Jones, ac erys yno hyd yn bresenol.

Bu y ddwy eglwys o'u sefydliad cyntaf yn Undeb Cyfarfod Dosbarth Blue Earth, neu ddosbarth cyntaf Cymanfa Minnesota. Buont bob amser yn ffyddlon a theyrngarol i'w henwad, ac hefyd yn hynod haelfrydig at enwadau eraill. Ni chafodd yr eglwysi hyn eu gwneyd i fyny o lawer o rai doethion yn ol y cnawd, nac o rai galluog, nac o foneddigion; eto, gellir dweyd iddynt ar rai cyfrifon wneyd gwrhydri, yn arbenig gyda golwg ar haelioni, yn neillduol gyda chodi eu capelau. Adeiladasant ddau gapel yn Saron a dau yn Elim heb unrhyw gynorthwy tu allan i gylch y sefydliad. Yr oeddynt yn hyn, yn ogystal ag yn nghynaliad y weinidogaeth a dygiad yn mlaen holl dreuliau yr achos yn eu plith, yn credu mai "dedwydd yw rhoddi yn hyt-rach na derbyn."

# Crefydd, Addysg a Llenyddiaeth.

---

## BEIBL GYMDEITHASAU SWYDDI BLUE EARTH A LE SUEUR.

---

Ymddengys i'r tair Cymdeithas Feiblaidd y ceir eu hanes yn ddilynol gael eu geni ar yr un dydd, sef Nadolig, 1856. Ar y cyntaf nid oedd y cymdeithasau hyn yn annibynol, fel maent yn awr, ond yn dal perthynas agos a'u gilydd. Wedi i'r casgliadau blynyddol arferol gael eu gwneyd, anfonid yr oll i un drysorfa gyffredinol i'w gyru i'r Fam-gymdeithas. Yr oedd hyn yn ol hen gynllun Swyddi Jackson a Gallia, Ohio, o ba le y daeth y mwyafrif o'r Cymry i'r sefydliad yn yr amser boreuol. Yn ol y rheol wreiddiol, yr oedd yn ofynol talu y swm o un ddolar er bod yn aelod, ond yn mhen ychydig amser ni wneid gwahaniaeth am y swm. Yr oedd casgliad cyntaf Cymdeithas y Cottonwood yn \$46.30, South Bend \$51.03, a'r Coed Mawr \$63.30; cyfanswm, \$160.63; o ba swm anfonwyd \$159.67 yn rhodd i'r Fam-gymdeithas, ac anfonodd y Fam-gymdeithas lythyr neillduol o gymeradwyaeth a diolchgarwch am y rhodd.

---

## BEIBL GYMDEITHAS SOUTH BEND A SEION.

---

GAN R. W. PRICE.

Sefydlwyd y gymdeithas hon Rhagfyr 25, 1856. Y swyddogion am y flwyddyn gyntaf oeddynt: Llywydd, Parch. R. D. Price; is-lywydd, John I. Jones; trysorydd, Evan Evans, Pant; ysgrifenydd, Edward Thomas; casglyddion, Hugh Edwards, William R. Price, Isaac Woods a Humphrey Jones, Maes Mawr. Cyfanswm y casgliadau am 37ain mlynedd yw \$2,204.79. Sef-

ydlwyd y gymdeithas yn South Bend yn nhy David D. Evans. Cafwyd cyfarfod hwyliog, y Parch. J. Jenkins yn gwneyd yr anerchiad, ac Ed. Thomas (hynaf) yn arwain y canu. Gelwir hi gan y Fam-gymdeithas yn "First Welsh," a chynwysa ei thirlogaeth gylchoedd eglwysi Seion, South Bend, Carmel a Mankato.

---

### BEIBL GYMDEITHAS OTTAWA (COED MAWR).

GAN YR ANRH. JOB LLOYD.

Sefydlwyd hi dan yr enw uchod yn 1877, ond yr oedd y Feibl Gymdeithas wedi ei sefydlu yma yn 1856, yn nhy David E. Evans, pryd y casglodd yr hen batriarch Evan Griffiths y swm o \$60 drwy fyned o dy i dy i'r amcan hwnw. Parhawyd i gasglu bob blwyddyn o hyny hyd yn bresenol, a chyraedda yr holl gasgliadau y swm o \$2,300. Nid yw enwau y *charter members* ar gael. Bu y personau canlynol yn llywyddion y gymdeithas hon: Evan Griffiths, David Hughes, David Jones, Parchn. Richard Davies, Richard G. Jones, Richard Hughes, Edward Thomas, John W. Roberts, David F. Jones a William A. Jones. Gwnaed y personau canlynol yn *life members*: Parch. Richard G. Jones, David E. Morgans, David Hughes, William E. Jones, John C. Evans, David Lloyd, David Thomas, Owen Davies, David Jones, Margaret Davies, Thomas Griffiths, David Griffiths, John Thomas, Parch. Wm. A. Jones, Phillip D. Phillips a David R. Lloyd. Cynelir cyfarfod bob Nadolig i drafod amgylchiadau y gymdeithas ac i areithio, adrodd, a chanu.

---

### BEIBL GYMDEITHAS JUDSON.

GAN CARADOG G. JONES.

Sefydlwyd y gymdeithas hon yn nhy Owen Roberts, Rhag. 25, 1863. Cynaliwyd cyfarfodydd am 10 a 2 o'r gloch. Dechreuwyd y cyfarfod cyntaf gan William Bowen. Dewiswyd y Parch. John W. Roberts yn llywydd a William Jenkins (y saer) yn ysgrifenydd. Yna dewiswyd y personau canlynol yn swyddogion am y flwyddyn ddilynol: Llywydd, Parch. R. W. Jones; islywydd, Parch. J. W. Roberts; ysgrifenyddion, Robert H. Hughes a William R. Jones; trysorydd, William Griffiths. Yr oedd cyfansoddiad y gymdeithas fel y canlyn:

1. *Enw*.—Cymdeithas Feiblaidd Judson a'r Amgylchoedd.

2. *Amcan*.—Diwallu angenion cartrefol o Air Duw, a chydweithredu a'r Fam-gymdeithas yn Efrog Newydd yn anfon-  
iad Gair Duw i wledydd tramor.

3. Fod y llyfrau i'w gwerthu yn ol pris y Fam-gymdeithas, oddieithr mewn achosion o dlodi.

4. Fod trefnwyr y gymdeithas i gynwys llywydd, is-lywydd, ysgrifenydd, is-ysgrifenydd a chasglyddion.

5. Fod cyfarfod blynyddol i'w gynnal bob cyntaf o Ionawr.

Y flwyddyn gyntaf casglwyd \$38.40. Cyfanswm yr holl gasgliadau o hyny hyd yn bresenol ydyw \$2,070.28. Y swyddogion ar ol yr amser cyntaf oeddynt: Llywyddion, Parchn. R. W. Jones, W. M. Jones, J. W. Roberts a David Edwards; trysor-yddion, William Griffiths, John Hughes, R. E. Pritchard, Evan E. Jones a William R. Jones; ysgrifenyddion, R. H. Hughes, W. R. Jones, H. J. Roberts a John J. Lloyd.

Gwneir ei thiriogaeth i fyny o eglwysi Jerusalem, Salem (T.C.), a Lake Crystal.

---

## BLUE EARTH COUNTY WELSH BIBLE SOCIETY.

BY D. E. BOWEN.

The history of what is now known as the Blue Earth Co. Welsh Bible Society dates back nearly 38 years, to the time when the people were all known as *pioneers* and the few places inhabited called *settlements*; a time when the necessities of life occupied an important place in the thoughts of the settlers, and where luxuries were not even to be thought of. Those who are acquainted with the early history of these Welsh settlers know that the Bible was considered among the necessities in nearly every household; thus it became apparent that some means must be employed to supply this want, and the result was the organization of a Bible Society.

The Welsh Auxiliary Bible Society was organized in the year 1856. It consisted of three branches, one called the South Bend Society, another called the Cottonwood Bible Society, and the third known as the Big Woods Bible Society. That branch known as the Cottonwood Society was organized Dec. 25, 1856, at the house of David P. Davies. It included in its territory the towns of Cambria and Butternut Valley, and the western part of Judson. The first officers were: President, Rev. David Davies; treasurer, David P. Davies; secretary, Rev. J. Jenkins.



On Dec. 25, 1857, the second meeting of this society was held. The same officers were elected, with an additional secretary in the person of Evan Jenkins. Collections were taken up by the branch societies, and transmitted through the Auxiliary Society to the parent society at New York. Their first collection amounted to \$46.30. Bibles were ordered through this same source and distributed to the several branch societies as required. Dec. 25, 1858, the Cottonwood Society organized itself into a separate society, the union plan being given up. The same territory was included as before, with the addition of Eureka, (a settlement on the north side of the Minnesota River opposite to Judson). The meeting that year was held at the house of Evan J. Davies, now owned by the Rev. Thomas E. Hughes. The meeting was held in two sessions. The morning meeting, held at 10 A. M., was opened through reading of the Scriptures, singing and prayer, or, to give the account as recorded by the hand of the Rev. Jenkin Jenkins, "drwy ddarllen cyfran o'r Gair, drwy ganu mawl, a gweddi gan John Shields." Addresses were then given as follows: "Dwyfoldeb yr Ysgrythyrau," by Rev. David Davies; "Hanes y Beibl," by David S. Davies; "Dylanwad y Beibl ar y Byd," by Rev. Jenkin Jenkins; "Gweithrediadau y Feibl Gymdeithas," by Wm. E. Davies; "Yr Angenrheidrwydd o Gyfranu tuag at y Feibl Gymdeithas," by Henry Hughes. At 2 o'clock P. M. a business meeting was held, in which it was resolved to organize into a separate society. The following officers were elected: President, Rev. David Davies; vice-presidents, Evan Bowen and Henry Hughes; secretary, Rev. Jenkin Jenkins; assistant secretary, Evan Jenkins; treasurer, Lewis D. Lewis; committee on programme, David S. Davies, Wm. E. Davies, David Price, Wm. J. Williams, Evan J. Davies; collectors, Wm. Bowen, Wm. C. Williams and David T. Davies in Judson and Eureka; Wm. E. Jenkins, Wm. P. Jones and James Morgan in the middle district; and John Shields, David S. Davies and Evan Jones in the upper district. It was also resolved that Wm. E. Davies, H. Hughes, Evan Jenkins and Rev. Jenkin Jenkins hold a meeting the first Monday in January, 1859, at the house of Wm. C. Williams in Judson in the interest of the Bible Society. It was further resolved at this meeting that all who contributed to the Bible cause should have a voice in the proceedings of the society. Prior to this time only those who contributed the sum of one dollar were considered members. As only a few of the settlers at that time were able to contribute that amount, those who could not soon

ceased to contribute at all, and interest in and sympathy for the society was soon wanting. The resolution making all contributors *members* helped to revive lost interest, and increased the amount of the collections from that time on.

Another resolution which helped to build up and strengthen the cause was that which authorized the librarian to sell Bibles and Testaments at 50 per cent. discount from list prices of the parent society. Since the passage of that resolution to the present time, with the exception of a few years, books have been sold at a discount ranging from 25 to 50 per cent. from list prices. In addition to this, many gifts of Bibles have been made to persons in destitute circumstances who would make application for such a gift. The present name, "Blue Earth Co. Bible Society," is too broad for the territory it includes, which now comprises the neighborhoods of Horeb, Salem (Cong.), and Bethel Church.

The records of the society during the first few years of its existence are not as complete as could be desired. It sufficed, however, to accomplish the object for which it was organized, viz., to furnish Bibles and Testaments to those who desired them and to contribute something to the Bible cause. Books were purchased partly on credit, and resolutions were passed and recorded at the annual meetings for several years to pay for the books purchased and to donate \$10 or more to the parent society, but the records fail to show that such payment was made or any donation made for several years. In time, however, the debts were paid, and a supply of Bibles and Testaments have always been kept on hand for sale. Collections have been taken up annually (with one exception) amounting in all to \$1,339.37. Of this amount \$900.07 has been donated to the parent society at New York. Books to the amount of \$641.68 have been sold within the territory of this society. The manner of getting contributions has been to appoint collectors for the several districts, who go out at an appointed time and solicit subscriptions from house to house. Whenever these collectors have found any house destitute of a Bible and its owner unable to purchase one, the society has usually, upon request, donated a Bible to such persons. From twenty to thirty dollars worth of Bibles have been donated in this way. Through the request of this society, free Bibles for pulpit use were secured from the parent society for the several churches within its territory, also a gift of a Bible for each schoolhouse within the several districts, amounting in all to \$28.

Life membership has been conferred, by donation to the society at New York, upon two members of this society, viz., Henry Hughes, who for 24 years was the efficient treasurer and librarian of this society, and Rev. Humphrey Jones.

Meetings have been held annually on Christmas, the character of which has been nearly the same throughout the years. Two or three sessions are usually held, the morning session being devoted to the election of officers and the transaction of business pertaining to the society. The other sessions are usually of a literary character, consisting of addresses on Bible topics or the Bible cause, singing and recitations. These meetings have been of such a character as to be considered a fit celebration of the day on which they are held, and are calculated to implant in the minds of the young people the principles which are set forth in that book from which the society takes its name and for which it labors.

---

### ADDYSG YN SWYDD BLUE EARTH.

---

GAN MR. WM S. HUGHES, BUTTERNUT VALLEY.

Teimlwn gryn anfantais i wneyd cyfiawnder a'r testyn hwn, gan nad oeddym o nifer yr hen sefydlwyr cyntaf. Ychydig gofnodion sydd ar gael, felly mae y rhan helaethaf o'r hyn a ganlyn oddiar "gof gwlad." Isel oedd cyflwr addysg pan ddaeth y Cymry yma, gan mai cenedl anwaraidd feddianai y tir. Mae i bob cenedl ei nodweddion; ac os oes nodweddion mwy arbenig na'u gilydd yn perthyn i ni, ein sel dros addysg yw un. Wrth y gair "addysg" golygwn addysg o bob natur, ond bydd fynom yn fwyaf neillduol ag addysg elfenol yn y nodiadau hyn.

Y District cyntaf a ffurfiwyd yn y sefydliad oedd Rhif 3, yn mhentref South Bend, Ionawr 6, 1855, o dan ofal Mrs. Joshua Barnard, yr hon a addysgai yn ei "thy ardrethol ei hun." Codwyd yr ysgoldy cyntaf yn y pentref yr Hydref dilynol yn agos i anedd bresenol yr hen sefydlwr D. P. Davies; ac yma, yn ngauaf 1857, y derbyniodd John J. Jones a David J. Jones (y Poples) a'u cyfoedion eu gwersi cyntaf. Y Cymro cyntaf ymgwymerodd a chyfranu addysg oedd Edward Thomas, tad y Parch. Edward Thomas, Tracy, Minn. Cadwodd ysgol yn hen dy cyffion Edward Jones, Maes Mawr, yn ngauaf 1856. Wedi hyny bu yr

ysgol am dymor yn ysgubor Evan H. Evans, ac yna am dymor yn nghapel Seion, sef yn ngauaf 1858, pryd y bu J. T. Williams yn dal y deyrnwialen. Gwelir mai "addysg" oedd arwyddair y Cymry er cymaint yr anfanteision. Yn 1858 cawn i un T. R. Coulson werthu ty i nifer o Fedyddwyr, a throwyd yr anedd yn goleg, a galwyd ef Judson Academy. Y prif-athraw oedd y Parch. J. R. Ash, ymfudwr o Illinois, ac amrywai y tal o \$3 i \$10. Ymddengys mai Cymry gan mwyaf oeddynt hyrwyddwyr y sefydliad tra y parhaodd, sef am un tymor. Barnwn hyny am y cawn enw Wm. R. Jones fel un o'r ymddiriedolwyr; ac yn mysg yr ysgolheigion cawn enwau Humphrey J. Roberts, Judson; Mrs. Richard Roberts, Courtland; Griffith, John a Philip Williams, a phedwar o blant Williams y Baptist, fel y gelwid ef, sef Sarah, Thomas, David ac Annie; dau o blant William Jenkins, Judson, a meibion John Rees, sef Thomas a William. Yr ydym yn rhoddi y rhestr hon er profi fod y Cymry yn gwerthfawrogi pob moddion addysg ddigwyddent gael.

Yn flaenorol i hyn, sef Ebrill 8, 1856, ar ddeiseb Owen Roberts ac eraill, ffurfiwyd Dosran Rhif 4, a chadwyd yr ysgol gyntaf yno yn Hydref, 1857, gan Jenette, merch hynaf y Parch. Jenkin Jenkins (Siencyn Ddwywaith), yn awr Mrs. Edward Jones, Mankato. Hon oedd yr ysgol gyntaf yn Judson; a Mrs. Jones, hyd y gwyddis, oedd y Gymraes gyntaf i gadw ysgol yn y sefydliad Cymreig. Cadwyd yr ysgol mewn anedd-dy yn mhentref Judson, ac yr oedd wedi ei fyrddio i fyny ac i lawr, ac yn ddigon oer. Cadwyd yr ysgol gyntaf yn nosbarth Jerusalem gan A. Crisp yn ei dy ei hun yn 1860 neu 1861, a'r ail gan Addison Jones yn ngauaf 1861-2 yn nhy David T. Davies, yn awr lle y Parch. John W. Roberts. Yr oedd Mr. Davies yn byw ar y pryd yn y seler, a chedwid yr ysgol yn yr ystafell uwchben. Bu Edward Thomas yn cadw yr ysgol hon yn ngauaf 1862-3.

Yn awr cymerwn gipdrem ar gysylltiadau addysgol Butter-nut Valley a Cambria. [Un fwrdeisdref o dan yr enw cyntaf oedd y ddwy uchod gynt.—GOL.] Rhagfyr 16, 1856, galwyd cyfarfod yn nhy David P. Davies er ffurfio School District, ac etholwyd David J. Davies, David P. Davies ac S. B. Shaw yn gyfarwyddwyr, a Dr. David Davies yn ysgrifenydd, a dangoswyd fod naw-ar-hugain o blant yn y dosbarth. Cymerai y dosbarth hwn i mewn y ddwy filldir orllewinol o'r drefgordd. Ar yr 22ain o'r un mis ffurfiwyd dosbarth arall, ac etholwyd Wm. P. Jones, Richard Morgan a John Walters yn gyfarwyddwyr, a John Nickolson yn ysgrifenydd, a dangosid fod unarhugain o blant yn y rhandir hwn. Yr oedd y County Commissioners wedi





School House, District No. 11, Cambria, Minn.

caniatau eu ceisiadau ar y 6ed o Hydref, 1856, a ffurfiwyd y ddau ddosbarth o dan y rhifau 6 a 7. Ni fu fawr lewyrch ar y rhai hyn, oblegid dengys adroddiad 1858 nad oedd ond 27 o ysgolorion yn Rhif 6 a 28 yn Rhif 7. Ionawr 29, 1858, newidiodd y County Board eu rhif o 6 i 17 ac o 7 i 18. Y newidiad enw olaf a gawn oedd Ebrill, 1862, pryd y galwyd South Bend yn Rhif 4, Seion Rhif 5, a nodwyd 6, 7, 8 a 9 yn Judson, a Butternut Valley yn 10, 11 a 12. Yr ysgol gyntaf gadwyd yn District 11, fel y gelwir ef yn bresenol, oedd mewn ty gwag ar dir E. J. Davies y pryd hwnw, ond yn awr yn eiddo i James A. Thomas, a hyny yn Tachwedd, 1859, a'r athrawes gyntaf oedd Mary S. Davies. Y mis Rhagfyr dilynol adeiladwyd ysgoldy cyffion.

Yn ngauaf 1860 cawn un o'r enw Black yn ysgolfeistr, a'r haf canlynol un Charles Buck, i'r hwn y canodd Siencyn Ddwywaith (parchus gof am dano):

"Charley Buck is keeping school,  
He whips the children like a fool."

Aelodau y Bwrdd Ysgol cyntaf yn y dosbarth hwn oeddynt J. Porter yn gyfarwyddwr, John Shields yn drysorydd, a David J. Williams yn ysgrifenydd. Yn 1861-2, daw enw Cymreig eto i'r golwg fel athraw yn y dosbarth hwn, sef Edward Thomas, am yr hwn y crybwyllwyd eisoes. Yr oedd hyn cyn yr helynt Indiaidd. Yn achlysurol talai ambell ymwelydd ymweliad a'r ysgolion. Un diwrnod ystormus, pan oedd Dr. Thomas, fel y gelwid ef, yn athraw ar Rhif 11, trodd Indiaid i mewn; ac er fod y plant yn ddigon cydnabyddus a'r Indiaid, eto parodd presenoldeb un o honynt yn yr ysgol dipyn o ddigrifwch, fel y bu gorfod ar yr hen athraw droi yn Sioux o ran tafodiaith am y tro. "*Poo ka che tepoo*" crochlefaï, gan wneyd golwg fygythiol. Hawliodd ufudd-dod ac adferwyd trefn. O dan weinyddiaeth Edward Thomas y cynaliwyd yr *exhibition* gyntaf yn y dosbarth hwn. Dylasem, yn ol trefn rifyddol y dosbarthiadau, efallai nodi Rhif 10 o flaen Rhif 11. Codwyd ysgoldy presenol Rhif 10 yn 1858, ar dir a feddienid y pryd hwnw gan John E. Davies yn Section 26. Y cyfarwyddwyr cyntaf oeddynt Morris Lewis, David A. Davies a George Owen. Deallwn i William E. Davies, mab meddianydd y tir a brawd yr ysgolfeistres gyntaf yn yr ysgol hono, gymeryd rhan flaenllaw yn ffurfiad y District, a bu yn swyddog yno yn ddiweddarach. Cadwyd yr ysgol gyntaf yn y lle hwn gan Elizabeth Davies y pryd hwnw, ond yn awr Mrs. Richard Jones, Cambria. Agorodd ei hysgol Mai 9, 1859;

felly hi oedd yr ysgolfeistres gyntaf nid yn unig yn y District, ond hefyd yn Butternut Valley. Cadwodd yr ysgol am dri mis am gyflog a ystyrid y pryd hwnw efallai yn anrhydeddus, sef \$8 y mis.

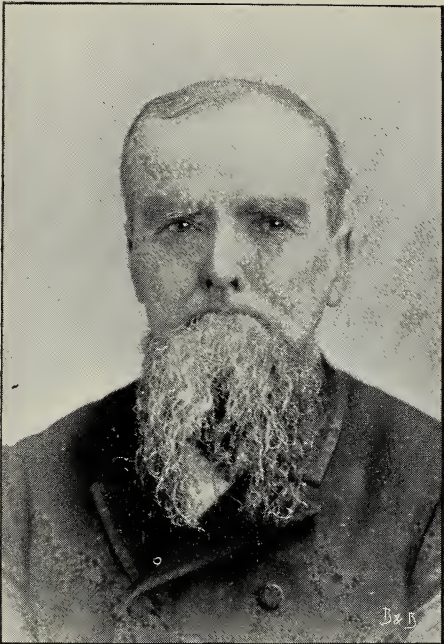
Yr ydym fel hyn wedi brasgamu o un cwr o'r sefydliad i'r llall, gan nodi y digwyddiadau boreuol yn unig. Erbyn hyn mae y gwaith da a ddechreuwyd y pryd hwnw mewn gwendid ac o dan lawer o anfanfeision wedi tyfu yn bren mawr, ac wedi ymgangenu allan a dwyn ffrwyth lawer. Yn bresenol mae 15 o ddosbarthiadau yn perthyn i sefydliad Cymreig Blue Earth, ac ysgoldy ac ysgol dda yn mhob un. Ni chollwn amser i olrhain hanes ffurfiad y Districts fel y maent yn bresenol, ond rhaid i ni gyfeirio ychydig at y ffrwyth a ddygodd ymdrechladau yr hen sefydlwyr.

Wrth edrych yn ol dros y maes, gwelwn i feibion a merched o gryn fri ac enwogrwydd godi o'r cyffiniau hyn a gwneyd eu nod yn y byd. Yn mhlith y rhai a ddringasant risiau y pwlpud gallwn enwi y Parchn. Peter S. Davies ac Evan Davies, dau frawd o gwr uchaf y sefydliad; y Parch. Edward Thomas o South Bend, a'r Parch. Evan Pritchard. Fel cyfreithwyr cawn yr Anrhyd. Owen Morris, St. Paul; Thomas Hughes ac Evan Hughes ei frawd, a Wm. Hughes a Byron Hughes ei frawd, Mankato, oll o Cambria; David Williams o Judson, a Wm. H. Williams o South Bend. Mae y rhai hyn yn gyfreithwyr ymarferol, ac ni raid iddynt gywilyddio yn ngwyneb un o ddysgyblion Blackstone, deued o'r lle delo. Gellid enwi eraill sydd yn prysur ddilyn camrau y rhai hyn; rhwydd hynt iddynt. Hefyd dyna Thos. Bowen, yr hwn sydd olygydd o fri yn Duluth. Nodwn hefyd Miss Mary J. Bowen, chwaer i'r uchod, yr hon sydd yn golygu yr Idaho Springs, Colo., *News*. Nid yw o un dyben nodi enwau y gwahanol bersonau sydd yn athrawon ac athrawesau ar hyd a lled y wlad, oblegid maent yn "lleng;" ac os coronwyd ymdrech erioed a llwyddiant, mae yr ymdrech wnaeth y Cymry dros achos addysg felly; mae o dan goron o lawryf gwyrd.

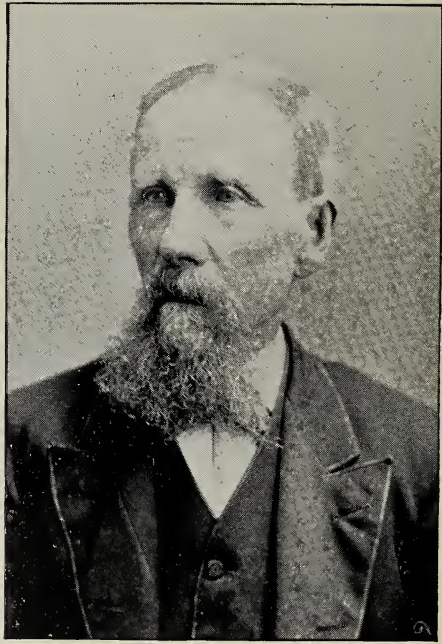
Wrth derfynu, cofiwn oll ein bod yn myned yn hen; ond hyd mae ynom, gadewch i ni gadw yr achos hwn yn agos at ein calonau. Dyma lle gorwedda seiliau ein rhyddid o bob natur; ac ni weddai i ni nac i'r rhai sydd yn ein dilyn laesu dwylaw a gadael i etifeddiaeth mor deg fyned i ddirywiad, gan wybod mai mewn pryd y medwn oni ddiffygiwn. Gan hyny na ddiffygiwn yn gwneuthur daioni yn maes pwysig a gwerthfawr addysg.



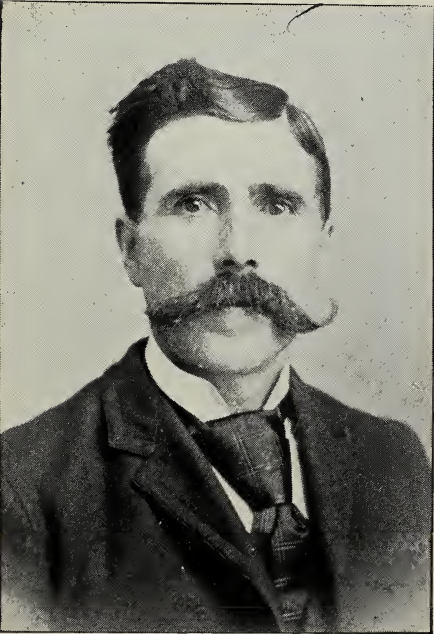




**Rev. Edward Thomas.**  
(AWENYDD.)



**John I. Davis.**  
(IOAN IDRIS.)



**James D. Price.**  
(AP DEWI.)



**Ellis E. Ellis.**  
(GLAN DYFL.)

PROMINENT WELSH POETS OF BLUE EARTH COUNTY, MINN.

## LLENYDDIAETH A LLENORION

GAN MR. JAS. D. PRICE (AP DEWI).

Cafodd y gymdeithas lenyddol gyntaf yn Nhalaeth Minnesota ei bodolaeth yn South Bend yn Hydref, 1855. Y prif golofnau dani oeddynt yr Anrhyd. D. C. Evans a'r diweddar Edward Thomas, y blaenaf yn llywydd a'r olaf yn ysgrifenydd. Un o gynyrchion y gymdeithas hon ydyw y Parch. Edward Thomas (Awenydd), Tracy, Minn. Er nad oedd llawer o rwysg na mawredd yn nglyn a hi, gwnaeth llawer o ddaioni trwy feithrin tueddiadau llenyddol yn y bobl ieuainc. Mae Awenydd yn engrafft dda o hyn. Cawn ynddo ef y cydgyfarfyddiad hapus o'r bardd a'r cerddor, yr athraw a'r llenor, y duwinydd a'r pregethwr.

Tebygol i'r gymdeithas lenyddol nesaf gael ei sefydlu yn Cambria tua dechreu Ionawr, 1857, yn nhy David P. Davies, yr hwn hefyd oedd ei llywydd. Wedi hyny symudwyd hi i dy Thos. Y. Davies, ac yna i dy David Y. Davies. Ei hysgrifenydd oedd John S. Davies. Testyn y ddadl gyntaf oedd, "Penderfynwyd, Fod natur yn rhagori mewn prydferthwch ar gelfyddyd." Dyfarnodd y beirniaid o blaid natur. Cerid hi yn mlaen yn benaf yn yr iaith Seisonig. Yn mhen blwyddyn neu ddwy trowyd hi i'r Gymraeg, a thrinid ynddi bob math o bynciau buddiol ac adeiladol, a rhoddid lle blaenllaw i'r achos dirwestol. Parhawyd i gynal y cyfarfodydd hyn hyd wanwyn y flwyddyn 1862, pryd y gohiriwyd o herwydd y Rhyfel Cartrefol a therfysg yr Indiaid. Yn Hydref, 1865, ail gychwynwyd, a pharhaodd y cyfarfodydd hyd wanwyn 1870. Cafwyd llawer o adloniant ac adeiladaeth yn y cyfarfodydd hyn. Byddai y dadlu ar brydiau yn wresog a grymus. Yn mhlith y rhai a gymerent ran flaenllaw yn y gweithrediadau gellir enwi D. S. Davies, John S. Davies, Daniel P. Davies, Evan Jones, Peter Davies, Wm. E. Davies, Henry Hughes, Evan Jenkins, a'r diweddar Barch. Jenkin Jenkins (Siencyn Ddwywaith). Wrth edrych i'r gorphenol mae yr amser yn ymddangos yn fyr, ond mae dros 36 mlynedd wedi dianc ymaith er cychwyniad y *Debating Lyceum* yn ardal Cambria.

Tua'r un amser bu cymdeithas lenyddol yn ardal y Coed Mawr, Swydd Le Sueur. Yn mhlith prif gefnogwyr llenyddiaeth yn yr ardal hono y pryd hwnw gellir enwi John C. Jones a'i ddau frawd, Lewis a Daniel Jones, yn nghyda David Hughes a Lewis Hughes ei frawd.

Yn Hydref, 1870, rhoddwyd cychwyniad drachefn i gymdeithas lenyddol Gymreig yn Cambria. Llywydd hon oedd y Parch. D. M. Jones. Bu Richard Roberts hefyd a llaw helaeth ganddo yn hanes a llwyddiant hon wedi ymadawiad D. M. Jones. Yr oedd y Parch. D. M. Jones yn meddu cymwysderau arbenig i fod yn arweinydd cyfarfodydd llenyddol ac eisteddfodau. Rhoddid cryn lawer o sylw yn y cyfarfodydd hyn nid yn unig i areithyddiaeth, ond hefyd i farddoniaeth; a D. M. Jones fel rheol arferai, yn ei ddull doniol ei hun, feirniadu cynyrchion y beirdd. Cofus genym ei glywed yn dweyd rywdro fod y beirdd wedi cyfansoddi "yn wael ragorol." Ond ar y cyfan, byddai ei feirniadaeth yn llawn addysg ac anogaeth. Ar ol ei ymadawiad ef cawsom y Parch. Edward Thomas i'n cynorthwyo am dymor, ac wedi hyny y Parch. Griffith Roberts. Caffaeliad gwerthfawr oedd cael tri o feirdd a llenorion o radd mor dda i'n haddysgu am amser mor faith. Parhaodd y cyfarfodydd hyn yn hwyliog a phoblogaidd am amryw flynyddau.

Cynaliwyd cyfarfodydd llenyddol yn Jerusalem hefyd tua 1865-72. Y prif golofnau yno oeddynt Ellis Ellis, Evan J. Evans, William R. Jones, Rowland Pritchard, Evan E. Jones, Humphrey Jones a Jabez Lloyd.

Cynaliwyd yr eisteddfod gyntaf yn Nhalaeth Minnesota yn Judson, yn nhy Wm. C. Williams, yn 1865. Cynaliwyd yr ail yn Judson yn y capel *log* yn 1867, y Parch. John Roberts yn llywydd. Ellis E. Ellis, Robert E. Hughes, H. H. Jones, Parch. J. Jenkins a William R. Jones gymerasant ran yn yr eisteddfod hon. Cynaliwyd y drydedd yn Judson, yn y capel newydd (Jerusalem), Ionawr 2, 1871. Yr enwog Llew Llwyfo oedd llywydd hon, a chafwyd amser rhagorol. Cynaliwyd cyfarfod llenyddol mawr hefyd yn Mankato tua 1867 neu 1868, yn yr hwn yr oedd Rhisiart Ddu o Wynedd yn rhoddi hwyl fawr ar bobpeth. Cynaliwyd eisteddfodau yn ninas Mankato yn 1873, 1874, 1875 ac 1876, oll yn yr Union Hall oddigerth y gyntaf, yr hon a gynaliwyd yn y Court House. Cynaliwyd hon ar y dydd cyntaf o Ionawr. Llywyddwyd gan y Parch. Richard F. Jones, a beirniadwyd gan y Parchn. Richard Hughes, Edward Thomas, P. Peregrine, W. M. Jones, a Mri. Isaac Cheshire, Ellis Ellis ac R. E. Hughes. Cariwyd y prif wobrau gan Owen Morris, Job Lloyd, Miss Maggie Lloyd, Miss Maria Evans, David Hughes, R. T. Jones, R. J. Thomas, ac eraill.

Cynaliwyd eisteddfod 1874 Ionawr 14, o dan ofal yr un arweinydd a'r flwyddyn flaenorol. Cariwyd ymaith y prif wobruon yn hon gan Miss Maria Evans, Coed Mawr; O. Morris,





HUGH JONES,  
MISS ANNA JONES.

MISS MARY PRICE,  
MRS. HUGH EVANS.

HUGH D. HUGHES, MISS ESTHER ELLIS,  
MISS SUSIE HUGHES, MRS. WILLIAM F. JONES.

EVAN HUGHES,  
MRS. WILLIAM F. JONES.

**GROUP OF WELSH SINGERS. MANKATO MINN.**

Butternut Valley; a J. M. Davies, St. Paul. Llywydd eisteddfod 1875 oedd J. T. Williams, a'r beirniad cerddorol oedd R. E. Hughes. Canwyd yn hon gan ddau ddyn dyleithr galluog, sef Daniel Theophilus o Lime Springs a Wm. James o Milwaukee. Ar ddydd yr eisteddfod hon rhoddodd J. T. Williams wledd fawr i'r holl wyddfodolion yn yr Union Hall, pryd yr oedd yn bresenol dros bum' cant o Gymry, a chafodd pawb eu gwala a'u gweddill.

D. C. Evans oedd arweinydd eisteddfod 1876, a'r Proff. J. P. Jones yn feirniad y dadganu. Un o brif ddynion yr eisteddfodau hyn oedd Ellis Ellis; ac Ioan Idris, Ellis Ellis a William E. Williams fyddent yn cipio y prif wobrwyon ar y testynau barddonol. Byddai H. H. Jones hefyd yn cymeryd rhan flaenllaw gyda'r canu, a byddai ganddo gor rhagorol bob amser. Fel rheol, Robert E. Hughes neu R. J. Thomas fyddai beirniaid y gerddoriaeth. Cof genym glywed pedwarawd rhagorol yn canu droion yn eisteddfodau y blynyddau hyny, sef Wm. W. Davies, Wm. R. Davies, R. J. Thomas ac Isaac Cheshire. Arferem feddwl eu bod yn canu fel angylion mawrion. Nid oes ond y ddau flaenaf yn aros heddyw ar dir y rhai byw.

Wedi y flwyddyn 1876 aeth yr eisteddfod i lawr am rai blynyddau, ond yn 1890 adgyfodwyd hi. Gwilym a Gwyngyll roddasant floedd ei hadgyfodiad, "a'r meirw a fuant byw." Cynaliwyd eisteddfod 1890 yn yr Opera House, Mankato, Chwef. 5, o dan arweiniad y Parch. Thos. E. Hughes. Beirniad cerddorol, Ap Mawrth, Chicago; y farddoniaeth, Apmadoc, Chicago; traethodaeth, Parch. Jos. Roberts. Gwyngyll aeth a'r brif wobram y bryddest ac Ap Dewi yn ail. Gwyngyll hefyd gafodd y wobram am gywydd ac Ap Dewi am englynion. John O. Parry oedd fuddugol ar y traethawd cyntaf, a J. Milton Edwards ar yr ail. Cymerodd tri o gorau ran yn y gweithrediadau, sef cor o Minneapolis, o dan arweiniad D. E. Jones; cor o Mankato, dan arweiniad H. D. Hughes; a chor o'r wlad, o dan arweiniad John F. Jones. Canodd a chwareuodd Miss Clara Williams yn hon. Trodd allan yn eisteddfod lwyddianus yn mhob ystyr.

Cynaliwyd eisteddfod 1891 yn yr un lle, Chwef. 18. Arweiniwyd yn hon gan Dr. J. Williams, yr Anrhyd. Owen Morris, a'r Parch. J. C. Jones. Yr oedd dau gor yn bresenol, sef un o Minneapolis ac un o Mankato. Beirniad y gerddoriaeth a'r farddoniaeth oedd Apmadoc, Chicago; a beirniad y traethodau, Parch. J. R. Jones (Hendref), Columbus, Wis. Ap Dewi enillodd y wobram chadair am bryddest, a Gwyngyll enillodd y wobram am gywydd. Am englynion Gwyngyll oedd y goreu, ac am

benillion "Y Goedwig," Ap Dewi oedd oreu. J. O. Parry enillodd y wobwr am y traethawd. Canodd Miss Clara Williams a Tenorydd Machno amryw weithiau gyda chymeradwyaeth. Hon oedd yr eisteddfod ddiweddfaf gynaliwyd yn y dalaeth. Cafwyd cyfarfod llenyddol ar raddfa eang yn Lake Crystal, Mawrth 1, 1894; a pharotoir eto ar gyfer un cyffelyb yr un adeg y flwyddyn hon (1895).

Credwn fod cyfarfodydd llenyddol ac eisteddfodau wedi ateb dyben da yn Minnesota fel manau eraill. Buont yn foddion addysg mewn gwahanol adranau o wybodaeth Gymreig; mewn canlyniad brithir y sefydliad a llenorion o gryn allu, ac amryw gerddorion a beirdd o fri. Fel hyn mae ein blynyddoedd yn myned heibio. O! am allu i iawn fwynhau ac iawn ddefnyddio bywyd.

"Y mae amser yn diflanú  
 Fel y nos o flaen goleuni,  
 Cyn pen hir bydd wedi colli  
 Yn yr anherfynol oes.  
 Clywch hoff lais efengyl oleu  
 'N seinio'n beraidd yn ein clustiau,  
 Ufuddhawn i'w thaer alwadau,  
 Ceisiwn waed y groes;  
 Yna treigled ein blynyddoedd  
 Fel planedau yn eu cylchoedd,  
 Seiniwn gan 'mhen myrdd o oesoedd  
 Yn y nef o gyraedd loes."

## DECHREUAD Y CYFARFODYDD LLENYDDOL.

GAN Y PARCH. D. M. JONES, FAIRHAVEN, VT.

Tua 24ain mlynedd yn ol y cynaliwyd y cyfarfod cyntaf o'r gyfres, y rhai a barhasant am oddeutu dwy flynedd, a hyny yn hen gapel Horeb, yr hwn fu yn lle i ymgeleddu y milwyr yn adeg ymosodiad milain yr Indiaid. Hyd yr ydym yn cofio, llywyddwyd gan y parablus Richard Roberts. Cafwyd anerchiad call fel arfer gan David S. Davies. Cymerwyd rhan mewn dadl gan John S. Davies, W. P. Jones, Thomas Evans, Evan Evans, Daniel Jones a James Price. Darllenodd Wm. Williams y saer englyn yn dra theilwng o hono ei hun. Canwyd amryw droion gan John S. Davies a'i gwmmi. Cafwyd anerchiad call





CAMBRIAN GLEE CLUB, BLUE EARTH COUNTY, MINN.



gan Henry Hughes, yr hwn oedd bob amser yn weithgar. Dadl, "Sion a Sian." Yr awdwr oedd y Parch. Thomas Jenkins, Utica. Gwnaed perffaith gyfiawnder a'r dernyn gan Mary Morris a Timothy Jones. Parhaodd y ddadl hon am lawer o gyfarfodydd, a'r dyddordeb yn parhaus gynyddu. Cafwyd adroddiad gan Owen Morris, yn feistrolgar a hygryw. Yr oedd ef yn wastad yn adrodd fel twrne, ac fel twrne yr adnabyddir ef yn bresenol yn St. Paul. Adroddwyd gan Mary Evans, ac yr oedd hithau yn cyraedd y marc yn barhaus. Cymerodd Thomas Hughes ran yn y cyfarfod. Yr oedd yntau bob amser yn gwneyd cyfiawnder a phobpeth gymerai mewn llaw, ac mor ddiog fel y gwnaeth gyfreithiwr da, ac y mae yn llwyddianus yn Mankato fel ei gyfaill Morris yn St. Paul. Cafwyd yn y cyfarfod feirniadaeth rhyw fymryn o feirniad ar benillion, "Dafydd yn lladd y cawr." Un ddaeth i law, ond yr oedd y beirniad wedi cyfansoddi rhyw fath o naw at yr un i wneyd deg yn y gystadleuaeth. Rhoddwyd rhyw fath o feirniadaeth ar yr oll; rhai yn cael eu trin yn enbyd, ond nid oedd neb i deimlo. Fodd bynag, gallwyd dweyd fod un yn hollol deilwng o'r wobwr, a'i fod yn llawer trech na'i gydymgeiswyr. Enillwyd y wobwr gan James D. Price. A gweled ei hun wedi trechu naw eraill (ond pa le mae y naw?) a symbylodd Ap Dewi i ddyfod allan yn brif-fardd Minnesota. Cymerodd y galluog a'r diymhongar John S. Jones ran yn y cyfarfod hwn, a merch obeithiol Siencyn Ddwywaith ran yn Seis-onig, yn ol ei harfer, ac ambell ystori gan ei gwreiddiol dad.

Daeth y cyfarfodydd hyn mor hwyliog fel y cawsom wahoddiad i ardaloedd eraill—i Bethel ac unwaith i Jerusalem. Noson oer oedd noson ein cyhoeddiad i groesi mor o breri i Jerusalem; tri cyw haul o bobtu i'r haul y dydd, a dau gyw lleuad o bobtu i'r lleuad y nos. Ni welsom y fath beth ond yn Minnesota; ac ni welwyd hi yno ddim gwaeth na'r noson hono. Ond rhwng yr oerni a'r cwestiwn, "A ddichon dim da ddyfod o Cottonwood?" nid oedd y capel wedi ei agor. Agorwyd y ffenestr, aeth y gwrol Thos. Evans, Section 10, i mewn, llanwodd y *stove* a choed, taflodd olew am eu penau—tan mewn eiliad! Y Jerusalemiaid, wedi gweled y goleu, yn cyrchu yno. Daeth cynulleidfadau. Aethom trwy y daflen—pawb yn dangos eu hunain oreu gallent. Jabez Lloyd, W. R. Jones, Richard Davies, John Roberts, R. W. Jones a John I. Davies yn ein calonogi a'n canmol. Ac adref a ni dros gyfandir o breri yn ngwres y ganmoliaeth. Thomas Evans, Section 10, yn ein trydanu a'i ysmaldod. Ac felly y cadwyd pawb heb rewi y noson hirgofiadwy hono.

Yr oedd hen bobl Horeb yn rhoddi pob cefnogaeth i'r tipyn symudiad llenorol. John Walters fywiog, hyawdledd yr hwn oedd yn gwreichioni i bob cyfeiriad, dyna un; a'r tawel Thomas Jones, a'r digrifol David Evans, a'r prysur David Price, yn mwynhau y digrifwch diniwed fel plant. Yr oedd yma amryw o gefnogwyr yr achos y rhai na chymerent ran flaenllaw, megys D. J. Davies, J. P. Davies, David Y. a Thomas Y. Davies a Owen Rowlands.

Yn y cyfnod hwnw nid oedd gan neb gerbyd ond Williams y saer. Bu dda i lawer pregethwr wrth gerbyd enwog Williams. Ac mae cerbyd a merlen Williams wedi gwneyd llawer i hyrwyddo yr achos yn mhen uchaf sefydliad y Blue Earth. Gyda wageni mawr y deuid i'r capel; ac nid W. P. Jones oedd yr unig un i ddyfod a llonaid wagen fawr o blant i'r cyfarfodydd llenyddol. Ni welsom erioed y fath lwythi o blant.

Yr eisteddfod gyntaf ydym yn gofio oedd ar y 4ydd o Orphenaf, rhyw 23 mlynedd yn ol. Ac yr ydym yn cofio ein bod wedi cael llawer mwy o hwyl wrth drefnu lle iddi nag yn yr eisteddfod ei hun. Mewn rhyw dwll o le tu cefn i dy John Shields y parotoisom le iddi. Thomas Evans, Section 10, oedd yn ein cyfarwyddo, oblegid nid oedd posibl cario un math o waith yn mlaen hebddo ef. Torasom eisteddleoedd yn y cyfodiad tir naturiol oedd yno, a thaenasom wair arnynt; a dyma y seti a'r *cushions* cyntaf a welwyd erioed yn Minnesota; ac yr oedd pawb yn eu canmol. Gwnaethom esgynlawr ar dipyn o gyfodiad tir o flaen yr eisteddleoedd, ac yr oedd yno goeden neu ddwy yn cysgodi, yn ogystal a chysgodi yr holl eisteddleoedd, a dwfr croew yn rhedeg yn y gwaelod rhwng yr esgynlawr a'r eisteddleoedd. Yr oedd pawb o honom yn teimlo yn dda fod y parotoadau mor berffaith; ac mae parotoadau da yn sicrhau llwyddiant unrhyw anturiaeth. Boreu y 4ydd a wawriodd; pawb yn barod yn mhell cyn i haul Minnesota ymddangos. Yn mhen amser gwelid y llwch yn gymylau ar y ffyrdd, a'r wageni mawr a'u llon'd yn myned o bob cyfeiriad—y *prairie* anferth yn frith o wageni yn cyrchu i'r un cyfeiriad; ceffylau, mulod, ac ychain corniog yn eu tynu. Ac yn mhell cyn yr adeg, dacw yr eisteddleoedd yn llawn, ac yn llawer iawn mwy na llawn. Yr oedd tir yr ardaloedd y pryd hwnw yn cynyrchu chwain, ac yr oedd ein heisteddleoedd cysurus wedi troi yn chwain. Yr oedd llawer iawn o honynt yn pwyso cymaint ag ysgyfarnog weddol fawr. Ac nid oedd yn bosibl eu troi allan, oblegid allan yr oeddym oll gyda'n gilydd. Nid oedd fawr wahaniaeth pa le y byddai y dyn—yn y maes neu yn y capel, cosi y chwain oedd y

rhan bwysicaf o'r gwasanaeth. Bernir mai y gawod genllysg, yr hon fu yn destyn pryddest yn eisteddfod Mankato ar ol hyn, a ddinystriodd holl chwain Minnesota. Mae yn dda i'r bobl feinion sydd wedi dyfod i'r Dalaeth yn ddiweddar nad oeddynt yno yn adeg y creaduriaid heglog hyny, onide ni buasai dim o honynt wedi aros ar ol i drosglwyddo yr hanes i'r oes a ddel. Dynion cryfion oedd ymsefydlwyr cyntaf yr ardaloedd. Cewri yn ogystal a cheirw oedd ar ddaear Minnesota yn y dyddiau hyny. Ond rhwng pobpeth, cawsom eisteddfod dda a llwyddianus. Os nad ydym wedi anghofio, Glyn Dyfi, sef Ellis Ellis, Mankato, oedd beirniad y farddoniaeth; ac mae yn fwy na thebyg mai Ap Dewi gafodd y wobr. Beth oedd y testyn nis gwyddom; mae'n debyg fod yno destyn; nid yn aml y bydd y bardd hwnw yn cyfansoddi heb destyn. Rhaid fod W. Hughes, Evan Evans, Daniel Jones a W. P. Jones yn cystadlu ar y traethodau, o dan feirniadaeth y coeth David S. Davies. Yr araeth ddifyfyr, Evan Evans a Henry Hughes yn gydradd. Cawsom amrywiol adroddiadau; yn eu mysgr yr oedd Owen Morris a Thomas Hughes yn feistrolgar fel arfer. Canwyd amryw ddarnau gan John S. Davies a'i gwmmi; a chantorion Bethel hefyd wnaethant eu rhan. Cymerodd Owen Richards a Tomy ei frawd law yn yr eisteddfod gyntaf hon. Johnie Jones o'r un ardal ddaeth allan fel adroddwr medrus. Cyn diwedd y cyfarfod diweddfaf daeth yn un o ystormydd Minnesota, a chwalodd y gynulleidfa mewn eiliad. Ar eu ffordd adref aeth rhai i lechu i gapel Bethel. Tarawyd ef a mellten; rhedodd o'r naill gornel i'r llall, ond o drugaredd ni chafodd neb ei niweidio. Crybwyllodd yr hen dad William Jenkins ar ei weddi am yr amgylchiad hwnw. Dylasem fod wedi cofio yn gynt am yr hen dad Thomas Richards, Bethel. Yr oedd yntau yn taflu ei holl enaid gyda phob achos da, ac yr oedd yn halen i bob drwg. Yr oedd yntau yn yr eisteddfod hon.

Credu yr ydym na bu llafur amryw o honom yn hollol ofer gyda'r fath gyfarfodydd. Rhoddasant gychwyn yn yr iawn gyfeiriad i amryw o'r ieuentyd. Yr oeddynt yn gryn dipyn gwell na phethau gwaeth. A da genym ganfod yr ieuentyd sydd wedi rhagori ac wedi dringo i sefyllfaoedd anrhydeddus yn aros gyda iaith, arferion a chrefydd eu cydgenedl, ac yn ymdrechu i ddyrchafu eraill mewn rhinwedd a moes.

Blwyddyn ar ol y rhyfel y daeth yr ysgrifenydd i America o Rock Ferry, o dan gyfarwyddyd meddyg, i chwilio am hinsawdd mwy cydnaws a'i gyfansoddiad; ac yn Minnesota y cafodd hwnw. A byth er hynny mae ganddo y cyfansoddiad

mwyaf cadarn. Pan ddaeth i ardaloedd y Blue Earth yr oedd yn gyfnod tebyg i gyfnod Llyfr y Barnwyr, a llawer Gideon yn llechu yn nghysgod ei bentwr gwellt. Rhyfela a son am ryfela oedd yn y dyddiau hyny, a Duw drwy y cwbl yn gofalu am ei achos. Rhwng yr Indiaid, y ceiliogod rhedyn, ac ymgais y Presbyteriaid i ddadwreiddio yr eglwysi Cymreig, mae y nesaf peth i wyrth fod yno eglwysi, yn enwedig eglwysi blodeuog, ac un o'r sefydliadau mwyaf blodeuog ac addawol yn America. Hwyrach mai gormod o ddynion galluog oedd yn mysg yr ymsefydlwyr cyntaf. Buasai yn dda genym weled bywgraffiad o bob un o honynt. Byddai yn ddyddorol.

Dylasem ddweyd i ni gael graddau o hwyl lenorol yn Man-kato. Ellis Ellis oedd y llenor oedd uwch o'i ysgwyddau fyny na phawb yno. Maelfa Cheshire a Jones oedd y lle y byddid yn cyrchu, ac wedi cau y masnachdy cauid ar y beirdd i mewn, a dyna lle byddai englynu na chyfansoddodd Dewi Wyu, Dewi Havhesp na Dyfed ddim yn werth son am dano yn eu hymyl. Yr oedd y papyr pacio yn frith o englynion o bob math a llun. Y rhai ddaethant amlycaf fel beirdd yno oeddynt Thomas Hughes, Richard Hughes, Robert Roberts, W. Jones a Cheshire. Gyda'r englyn i'r "Llwynog" yr enwogodd Thos. Hughes ei hun fwyaf. Nid ydym yn cofio yr englyn, ond yr oedd y llinellau yn diweddu gyda'r "og;" a'r llinell olaf, wedi canmol y llwynog, oedd:

"Ac yn ei ffau dyffeia *dog*."

Ni chafodd Glyn Dyfi erioed fwy o fwynhad nag wrth sylwi ar y peirianau englynu yn bwrw cymaint o englynion allan heb dalu dim sylw i reolau Dafydd ap Edmwnd na'r un Dafydd arall. O! na cheid yr hen amser gynt yn ol.

---

## CYFARFODYDD DOSBARTH A CHYMANFAOEDD T. C. MINNESOTA.

---

GAN Y PARCH. JOHN W. ROBERTS.

Cynaliwyd y Cyfarfod Dosbarth cyntaf yn Seion, Hydref 8-9, 1856. Cynaliwyd y cyfarfod swyddogol yn nhy Mrs. Elizabeth Jones, Maes Mawr. Derbyniwyd Evan Evans, Pant, Evan H. Evans, Edward Evans, Evan Griffiths, Thomas Jones, Edward Thomas, Thomas J. Jones, John T. Jones, John Walters,



**Mankato, Minn.**

The rear of the Normal School is shown on the left, the Court House on the right, and the High School building in the center.



**Grove of Humphrey J. Roberts, Esq., Judson, Minn.,**

Where the "Big Meetings" of the C. M. Churches have been held for years.





David P. Davies a John Shields yn aelodau fel diaconiaid. Am 10, ar y maes, dechreuwyd y cwrdd gan Evan Griffiths, Saron. Caed anerchiadau ar ordinhadau yr efengyl gan D. P. Davies, John Walters, Evan Griffiths, Thomas J. Jones, John Jones, Evan Evans, John T. Jones, Evan H. Evans, Parchn. Richard Davies a Jenkins. Am 2 pregethodd y Parchn. Richard Davies a Jenkin Jenkins. Am 6, yn nhy David J. Lewis, pregethodd y Parch. Robert D. Price. Rhwystrowyd cyfarfod y prydnewn gan dan y *prairie*, a chyfarfod yr hwyr gan wlaw mawr.

Yn Chwefror, 1857, cynaliwyd yr ail Gyfarfod Dosbarth yn ardal y Coed Mawr. Yr oll a wyddom yw iddo gael ei gynnal yn nhy David Evans, a phregethwyd gan J. Jenkins a R. D. Price. Cynaliwyd y trydydd Cyfarfod Dosbarth, a'r cyntaf i mi fod ynddo, yn Cottonwood, Meh. 24-25, 1857. Cynelid y moddion cyhoeddus mewn llanerch fanteisiol yn agos i'r lle y saif ty Jas. A. Thomas. Yr oedd y cynulliadau yn lluosog, rhai wedi teithio tua deugain milldir i wrando yr efengyl. Am 5 y noswaith gyntaf dechreuodd y Parch. R. D. Price a phregethodd y Parch. R. Davies. Am 10 dranoeth dechreuodd E. Jenkins, yna caed ymdriniaeth ar "Hunanyholiad," seiliedig II Cor. xiii. 5. Am 2 a 6 pregethwyd gan y brodyr John Roberts ac R. D. Price. Yn ardal Seion, mewn *grove* wrth dy E. H. Evans y cynaliwyd y pedwerydd cyfarfod, a phregethwyd gan y Parchn. D. Davies, Cottonwood; John Davies, Picatonica, Wis.; R. Davies, South Bend; a John W. Roberts. Cafwyd ymdriniaeth ar y "Pedwerydd Gorchymyn." Yr oedd y cynulliadau yn lluosog a'r weinidogaeth yn rymus. Mewn cysylltiad a'r Cyfarfod Dosbarth bu y Parch. John Davies, Picatonica, ar ymweliad a holl eglwysi y sefydliad. Heblaw pregethu, sefydlodd gymdeithas ddirwestol yn South Bend. Yr oedd hefyd yn bresenol ac yn cymeryd rhan yn agoriad capel Saron, Coed Mawr.

Cynaliwyd y gymanfa gyntaf Medi 15-16, 1858, yn Seion, yn y capel oedd ar y pryd yn newydd; ac yn mhlith pethau eraill, penderfynwyd fod y gymanfa i'w chynnal unwaith yn y flwyddyn yn Seion, gan ei fod yn lle canolog i'r holl sefydliad. Dewiswyd y brodyr canlynol i ymweled a'r eglwysi: Dr. Davies, Horeb; Richard Davies, South Bend; Thomas J. Jones a John I. Jones, Seion. Derbyniwyd William Bowen, Judson, yn aelod fel diacon, a dewiswyd Evan Griffiths yn llywydd ac Edward Thomas yn ysgrifenydd. Dechreuwyd y moddion cyhoeddus am 5 y noson gyntaf gan John Walters, Horeb, a phregethodd John W. Roberts, Saron. Tranoeth, am 10, caed anerchiadau ar "Yr angenrheidrwydd am Waith yr Ysbryd Glan" gan Evan

Jenkins, Edward Thomas, John Roberts a David Davies. Am 2 dechreuodd y Parch. R. D. Price, a phregethodd Dr. Davies a Richard Davies. Am 6 pregethodd R. D. Price a J. W. Roberts. Yr oedd y Parch. Robert Williams, La Crosse, yn bresenol, ac yn cymeryd rhan yn y cyfarfodydd.

Y blynyddau dilynol cynaliwyd y cymanfaoedd yn rheolaidd naill ai yn Horeb neu South Bend, a chawsom y fraint o fwynhau gweinidogaeth y Parchn. Rees Evans, Howel Powell, J. M. Price, E. Foulkes, T. H. Roberts, David Williams, Dr. William Roberts, John Davies, Thomas Phillips, William Jones a Thomas Foulkes. Cynaliwyd y gymanfa gyntaf yn Judson Mehefin 29 a Gorph. 1, 1869. Cynaliwyd y cyfarfodydd swyddogol yn yr hen gapel cyffion, a'r moddion cyhoeddus yn y *grove* ger ty y Parch. John Roberts. Yn y gymanfa hon ordeiniwyd John T. Williams, Lime Springs, yn gyflawn weinidog. Pregethwyd yn y gymanfa gan y Parchn. John Evans, Lime Springs; Thomas Roberts, Proscairon; Howel Powell, Cincinnati; Thomas R. Jones ac Owen R. Morris. Erbyn 1870 yr oedd addoldy Jerusalem wedi ei adeiladu, ond heb ei gwbl orphen. Yn y gymanfa hon pregethid drwy y ffenestri. Pregethwyd gan y Parchn. William Jones, Welsh Prairie, Wis.; Owen R. Morris, Richard Hughes (Long Creek yn bresenol), John Owen, Ty'nllwyn, G.C. Mr. Owen hefyd oedd yr ymwelydd cyntaf o Gymru a groesodd y Mississippi. Erbyn hyn mae holl flaenoriaid a phregethwyr y Cyfarfod Dosbarth cyntaf wedi ymadael am wlad sydd well, a "myfi fy hunan a adawyd yn unig."



Residence of Hon Wm. R. Jones.  
JUDSON, MINN.



Residence of Rev. John W. Roberts.  
JUDSON, MINN.



# Sefydliadau Lime Springs a Foreston, Ia. a Bristol Grove, Minn.

---

## HANES FORESTON.

---

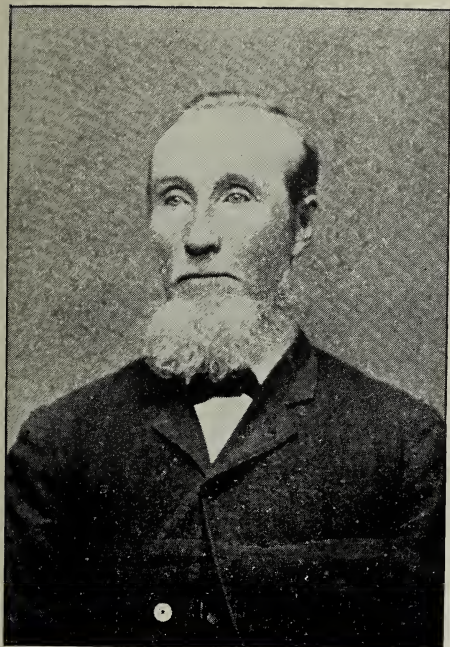
### ERTHYGL I.

GAN JOHN W. DAVIES.

Saif capel y T. C. yn Foreston dair milldir i'r gogledd-ddwyrain o bentref Lime Springs, Swydd Iowa. Mae y sefydliad hwn mewn rhan o ddwy Dalaeth, sef Iowa a Minnesota. Tir sych, uchel, yw y rhan fwyaf o'r wlad, gyda chyflawnder o goed. Yn agos i ochr ogleddol y sefydliad rhed yr afon Iowa drwy bentref Foreston. Bu hwn unwaith yn cynwys ychydig o dai, gefail gof, tair ystorfa a phost-swyddfa; ond erbyn hyn nid oes yma ond melin flawd. Y Cymro cyntaf i ymsefydlu yma oedd Richard W. Jones, yn Meh., 1856. Yr adeg hono yr oedd yr holl dir yn eiddo y llywodraeth; ond erbyn yr Hydref yr oedd bron i gyd wedi ei gymeryd i fyny, a chabanau ar hyd y *prairie* yn mhob man. Ond cyn dyfodiad y gauaf yr oedd mwy na'u haner yn weigion, a'r bobl wedi dychwelyd yn ol, oddigerth rhyw ychydig oeddynt yn y coed a thua glanau yr afon. Aeth Richard W. Jones a'i wraig yn ol i Dodgeville, Wis., ac yno y buont hyd 1858. Y flwyddyn hono niweidiwyd y gwenith gan y gwres mawr. Ni amcenid codi fawr ddim arall, a chan fod arian pawb bron wedi darfod, bu yn amser caled mewn gwirionedd. Dywed Mr. Jones iddo ef nofio ei ychain dros yr afon Iowa pan oedd yn uchel, a myned bymtheg milldir i'r gogledd i gael wyth can' pwys o beilliad, ac iddo ranu ei haner rhwng ei gymydogion cyn cyraedd adref. Wedi hyn bu yn cael llai ar y tro, ac yn ei geisio hyd nos er mwyn ei gadw

yn eiddo iddo ei hun. Y pryd hwnw nid oedd marchnad i gynyrch y ddaear yn nes na McGregor ar y Mississippi, pellder o tua 85 milldir. Bu llawer hen sefydlwr yn myned yno gyda'i lwyth gwenith, ei werthu am bris bychan, ac yn dyfod adref mewn dyled. Er bod llawer o bethau yn eisiau, rhaid oedd gwneyd y tro hebddynt. Yr oedd y ffyrdd yn hynod waelion a'r pontydd yn anfynych, a phobpeth yn anfanteisiol; eto, yr oedd pawb yn galonog, gan eu bod yn mwynhau iechyd da ac yn gyfeillion a'u gilydd. Ni bu yma Indiaid i aflonyddu ar ein heddwch, na cheiliogod rhedyn i ddifa cnwd ein meusydd, na chorwyntoedd i ddryllio ein meddianau, er i bethau o'r fath fyned heibio yn agos atom.

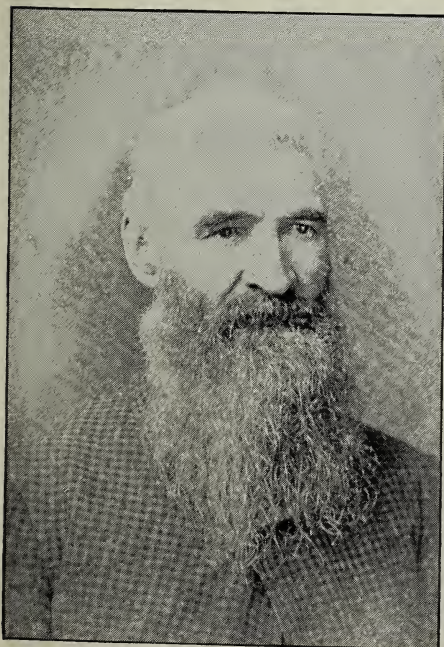
Yr ail Gymro a ymsefydlodd yma oedd y Parch. John A. Jones (A.), o Berlin, Wis. Daeth ef yma yn niwedd 1862. Ychydig os dim cynydd fu ar y sefydliad hyd 1866. Yr adeg hono daeth amryw deuluoedd yma, megys Hugh Edwards, Bodwrog, o Cambria, Wis., a'r Parch. John D. Williams o ardal Proscairon, Wis. Bu y blaenaf yn ddiakon yn eglwys y T. C. yn Foreston wedi ei chorphoriad hyd ei ymadawiad o'r ardal. Yr oedd y Parch. John D. Williams yn wr o'r fath oreu mewn gwlad newydd, gan ei fod yn wr cadarn a nerthol ac o synwyr cryf, ac yn feddianol ar gryn lawer o dda y byd hwn. Prynodd rai ffermydd a melin flawd, yr hon sydd yn bresenol yn meddiant ei fab, yr Anrhyd. William W. Williams. Llafuriodd Mr. Williams yn y weinidogaeth gan wneuthur llawer o ddaioni, a hyny heb dal am ei wasanaeth. Am tua thair blynedd o'r flwyddyn 1866 cynyddodd y sefydliad, ac mor gyflym fel mai anhawdd erbyn hyn yw dweyd pwy oeddynt yma gyntaf ac yn ail, &c. Yn 1867 cymerodd digwyddiadau hynod le yma. Yn un peth boddodd dyn o'r enw Thomas Williams wrth geisio croesi yr afon ger pentref Foreston. Yr oedd yn frawd i John W. Williams. Cyraeddodd ei gyfaill y lan yn ddiffygiol. Ni chafwyd corff Thomas Williams am chwech wythnos. Yr un flwyddyn gorphenwyd reilffordd Chicago, Milwaukee a St. Paul drwy bentref Lime Springs, yr hyn fu o leshad mawr i'r sefydliad, ond trodd yn angeuol i Foreston. Yr adeg hon, drwy fod cymaint galw am dano, cododd pris y tir. Adeg dda i werthu oedd hon, ond adeg wael i brynu, yn enwedig os prynid ar amser, oblegid telid deg y cant neu ragor o log. Yr oedd cyflogau a threthoedd yn uchel, a phob math o beirianau yn ddrudion, fel y bu llawer o'r sefydlwyr cyntaf o dan dyled drom. Gwenith oedd y prif gynyrch, ac yn fynych ni wnai cnwd gweddol dda ond prin dalu y costau; a throion eraill ceid ychydig o elw.



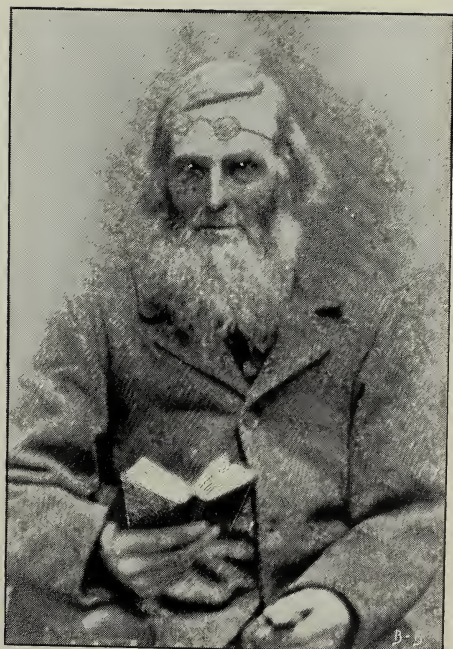
Wm. T. Lewis.



Owen E. Williams,



D. K. Jones.



David J. Davis.

PROMINENT WELSHMEN OF LIME SPRINGS, IOWA, AND VICINITY.





Yn 1867 daeth Owen H. Williams a'i frawd, John, yma o Waukesha, Wis.; ac yn 1868 daeth Owen E. Williams a'i deulu o ardal Cambria, Wis. Bu Mr. Williams yn ddiakon gyda'r T. C. yn Foreston, ond yn bresenol preswylia yn Lime Springs. Yn 1869 daeth y Parch. John J. Evans a'i deulu yma o ardal Welsh Prairie, Wis. Efe oedd tad y Parch. Joshua T. Evans, Minneapolis. Yn 1877 caed cnwd toreithog o wenith, a phris da am dano. Cododd hyn awydd yn y bobl am brynu ychwaneg o dir. Weithiau, pan brynid ar amser, rhoddid rhwymeb ar y cartref hefyd am y tal; a chan i'r cnydau dilynol mewn rhan fawr droi yn fethiant, gwesgid y gwan nes colli y cwbl. Erbyn hyn mae pethau yn fwy sefydlog, a llwyddiant y rhai a arosasant wedi ei sicrhau.

---

## HANES FORESTON.

---

### ERTHYGL II.

GAN ED. J. WILLIAMS.

Daeth yr ysgrifenydd i'r ardal hon yn nechreu gwanwyn y flwyddyn 1878.. Yr adeg hono yr oedd yr ardalwyr yn llwyddianus, calonog, a gweddol gysurus. Codi gwenith oedd prif waith y cyfnod hwnw, a llawer cnwd toreithog o hono gafwyd, yn enwedig yn 1878. Bu y pris hefyd yn weddol dda ar y cyfan. Ni chafodd rhai lai na \$1.15 y bwsiel y flwyddyn hono. Yr oedd llwyddiant o'r fath yma yn codi awydd yn y bobl am ychwaneg o dir; a bu llawer un yn barod i rwymebu ei gartref i brynu ychwaneg, yr hyn fu o niwed i gryn lawer. Cafwyd gwanwyn cynar yn 1878, a chychwynodd y cnwd yn addawol dros ben. Ni welwyd golwg brydferthach nag oedd ar y meusydd yr haf hwnw; ond ychydig cyn amser cynhauaf trodd yr hin yn wlyb a gwresog iawn, fel y dinystriwyd y gwenith bron yn llwyr. Ar gyfartaledd ni chafwyd ond tua phum' bwsiel i'r erw, a hwnw o ansawdd mor wael fel na chafwyd dros 50c. y bwsiel am dano. Dyrysodd hyn amgylchiadau lluaus o amaethwyr, yn ogystal a chrefftwyr a masnachwyr. Ychydig allai ddyfod i fyny a'u taliadau. Rhoddai llawer rwymebau ar eu hanifeiliaid a phobpeth er sicrhau llonyddwch am flwyddyn drachefn. Aed yn mlaen i hau fel arfer y tymor canlynol, ond mawr fu y siom-

iant pan ddaeth yn adeg cynauaf; yr oedd y cnwd yn waelach os posibl na'r ddwy flynedd flaenorol. Canlyniad difrifol y methiant hwn fu gwerthu meddianau y bobl gan y sirydd. Aeth amrai i'r gorllewin i chwilio am gartrefleoedd newyddion, yn mhlith pa rai y gellir enwi y rhai canlynol, y rhai gan mwyaf a ymfudasant i Dakota: Wm. H. Williams, John B. Jones, Henry Jones, Thomas Lewis, William J. Williams, Robert R. Morris a'i feibion (Hugh a Robert), Thomas H. Hughes, Owen E. Williams, Hugh Humphreys, Morris Evans a Philip Jones. Ni ddychwelodd un o'r teuluoedd uchod i drigianu i'r parthau hyn oddigerth Owen E. Williams a'i briod, y rhai sydd erbyn hyn wedi ymneillduo oddiwrth drafferthion bywyd, ac yn trigianu mewn anedd-dy hardd gerllaw Lime Springs.

Mewn canlyniad i ymadawiad cynifer o'r ardal, bu rhai darnau o dir da heb ei drin am amryw flynyddau, a gostyngwyd y prisiau bron i'r haner. Bu hyn yn fantais i'r sawl arosodd yma i ychwanegu at eu ffermydd, a mantais hefyd i deuluoedd newyddion ddaethant i mewn. Yn (mhlith y rhai ddaethant yma ar ol y symudiad mawr gellir enwi John D. Morgan a'i deulu o Dodgeville, Wis.; Benjamin T. Roberts o Proscairon, Wis.; Thomas J. Jones a'i deulu o Ixonia, Wis.; R. E. Davies, William M. Jones, David J. Jones, Humphrey Jones ac Edward T. Jones.

Yn ystod y cyfnod hwn, sef o 1878 hyd 1894, bu farw amryw o'r hen sefydlwyr, megys John H. Williams, William P. Davies a'i wraig, Parch. John D. Williams a'i wraig, Griffith Owen, Thomas Roberts, William Evans, Oak Hill, a William T. Lewis. Yn 1855 cyfarfu William H. Jones a'i ddiwedd yn ddamweiniol drwy i gareg syrthio ar ei ben gerllawn i felin Foreston.

Yn 1880 cawn i'r rhai arosasant yma droi eu sylw at godi anifeiliaid, megys ceffylau, gwartheg, moch, defaid, &c. Galwai hyn am amrywiaeth cynydau, ac felly aed yn mlaen i godi gwair, haid, ceirch, indrawn, a rhai i godi llin a had gwair. Canlynwyd y cynllun doeth hwn a llwyddiant, a daeth yr amaethwyr yn well eu hamgylchiadau y naill flwyddyn ar ol y llall, fel erbyn heddyw y mae y rhan fwyaf o'honynt yn gysurus a chefnog eu hamgylchiadau. Anedd-dai heirdd ac ysguboriau eang sydd yn awr yn cyfarfod ein llygaid yn mhob cyfeiriad. Gosoda rhai eu ffermydd i eraill, a symudant i bentref Lime Springs i fwynhau eu hunain yn nyddiau henaint. Wrth derfynu priodol yw cydnabod yr amddiffyniad neillduol sydd wedi bod drosom o'r dechreuad hyd yn bresenol. Hir y parhau nawdd yr Hollalluog ar yr ardal.

## ADOLWG AR HANES FORESTON.

GAN HUGH G. JONES.

Yn ychwanegol at y personau enwyd yn yr erthyglau blaenorol, cawn fod y rhai canlynol yma yn 1867, sef John Howells, William H. Jones, Hugh G. Jones, Thomas D. Roberts, R. I. Roberts, William F. Williams, Ben Davies, Parch. David Jones a'r ffyddlon William T. Lewis, ac un arall o'r enw Lewis, yr hwn a gymerwyd yn glaf ac a fu farw yn nhy y Parch. Daniel T. Rowlands. Tua dwy filldir yn ddwyreiniol yr oedd Griffith Owen, John Lloyd, Hugh Roberts a'i fab, Edward, a Robert Williams. Bu y diweddaf yn cadw ysgol ac yn pregethu gyda'r Saeson. Yn niwedd y flwyddyn daeth John Evans, Plas Gwyn, Thomas Roberts ac eraill. Yr oedd yr Ysgolion Sabbothol yn llewyrchus, a chynelid hwy mewn dau ysgoldy, sef un yn Foreston ac un arall filldir a chwarter yn ddeheuol o'r fan y saif y capel presenol. Cychwynwyd un arall ddwy filldir yn ddwyreiniol o Foreston, yn yr ysgoldy ceryg. Yr oedd hon yn ysgol gymysg, a llafurient yn y benod gyntaf o'r Hebraeid. Ni fu fawr lewyrch arni. Gwnaeth yr hen frawd Hugh Edwards ei oreu i'w chadw yn fyw, ond bu farw, a daeth y ffyddloniaid yn ol i Foreston. Bu ysgol bur lwyddianus am dymor yn Barker's Grove, ar yr hon yr oedd William H. Williams yn arolygwr, ond byr fu ei pharhad. Cofiw'n yn dda am ymdrech y gwahanol ysgolion i drysori y Beibl yn eu cof y blynyddoedd hyn y gogyfer a'r cyfarfodydd ysgolion. Rhif ysgol Foreston oedd 50; athrawon, 6. Mewn un flwyddyn adroddwyd 14,532 o adnodau, ond yr oedd ysgol Bristol Grove yn wastad ar y blaen mewn llafur. Cyrddau llenyddol, darllen a chanu oedd mewn bri yn 1867. Y Parch. John A. Jones oedd yr arweinydd gyda'r canu a'r darllen. Diau i'r cyfarfodydd hyn fod o les dirfawr i'r ieuenctyd. Llenor o'r fath oreu oedd y Parch. Robert W. Hughes, ac efe gychwynodd y cyrddau llenyddol yn 1866. Erbyn 1867 yr oedd y sefydliadau wedi cynyddu cymaint fel y caed cwrdd llenyddol ar raddfa eang o dan lywyddiaeth Mr. Hughes.

## EGLWYS Y T.C., FORESTON.

GAN OWEN E. WILLIAMS.

Sefydlwyd yr eglwys uchod Ebrill 17, 1867, gan y Parch. Daniel T. Rowlands, yn awr o Aberdeen, S. D. Adeg ei sefydl-

iad cynwysai 35 o aelodau. Yn ngwanwyn 1869 daeth y Parch. John J. Evans yma o Welsh Prairie, Wis., a llafuriodd yn hynod gymeradwy hyd ei farwolaeth, yn Ionawr, 1873. Byddem yn cael gweinidogaeth gyson am nifer o flynyddau tra bu y Parchn. John D. Williams, Daniel T. Rowlands, Owen R. Morris a John J. Evans yn byw yn yr ardal, oblegid byddent oll yn pregethu ar gylch. Diacon cyntaf yr eglwys oedd Hugh Edwards, Bodwrog. Cafodd ei dderbyn yn aelod o'r Cyfarfod Dosbarth cyntaf gynaliwyd yn y lle, Tachwedd, 1868. Yn Mawrth, 1870, dewiswyd Mri. William T. Lewis, Henry G. Jones a Owen E. Williams yn ddiaconiaid. Cyn hir symudodd Hugh Edwards a Henry G. Jones o'r ardal hon, ac yn 1875 dewiswyd Humphrey O. Roberts (yn awr o Minneapolis) i lanw y bwlch achoswyd drwy ymadawriad y brodyr uchod. O sefydliad yr eglwys hyd 1874, cynelid y moddion cyhoeddus mewn ysgoldai. Cynelid yr Ysgol Sabbothol a'r pregethu mewn ysgoldai yn Foreston, a'r cyfarfodydd gweddio mewn ysgoldy arall oddeutu milldir a haner i'r deau. Yr oedd yn yr eglwys y cyfnod hwn gydglyfarfyddiad dymunol o ddawn gweddi, fel y byddem yn cael cyfarfodydd hynod lewyrchus. Gellir nodi amryw oedd yn dra gafaelgar fel gweddiwyr, megys Evan Jenkins, Hugh Edwards ac Evan Edwards. Byddai y Parchn. Daniel T. Rowlands a John J. Evans yn nodedig am eu ffyddlondeb yn y cyfarfodydd hyn, ac yr oedd gwresogrwydd eu hysbryd a'u gweddiau taerion yn ychwanegiad gwerthfawr at nerth y cyfarfodydd. Yn niwedd 1873 daeth y Parch. Richard Isaac yma ar ymweliad, a phregethodd gydag arddeliad a chymeradwyaeth cyffredinol. Y canlyniad fu i eglwys Foreston estyn gwahoddiad iddo fel bugail, a derbyniodd yntau yr alwad, a dechreuodd ar ei lafur yn Mawrth, 1874. Gan fod yr eglwys a'r gynulleidfa yn parhau i gynyddu, a'r lle i gynnal y moddion mor anghyfleus, teimlwyd gwir angen am addoldy. Cafwyd cyfarfod i ystyried y mater, ac wedi ymgynghoriad pwylllog ymgorphorwyd yn ol y drefn arferol, a dewiswyd y personau canlynol yn ymddiriedolwyr: William T. Lewis, Owen E. Williams, John Howells, Richard J. Roberts, William J. Williams, John B. Jones, John Evans, William R. Williams a William H. Williams. Dewiswyd William R. Williams yn drysorydd a Richard J. Roberts yn ysgrifenydd. Caed benthg \$1,000, ac aed o amgylch yr ardal i gasglu addewidion. Aeth pobpeth yn mlaen yn ddiramgwydd, a chwblhawyd capel hardd, yr hwn a fesura 32 wrth 52.

Yn ystod blynyddau cyntaf gweinidogaeth y Parch. Richard Isaac, byddai yr eisteddleoedd oll yn llawn. Yn 1878



**Foreston C. M. Church, Foreston, Iowa.**



**Bristol Grove C. M. Church, Bristol, Minn.**



ffaelodd y cnydau, a digwyddodd felly am rai blynyddau yn olynol, a bu raid i amryw ymadael a'r ardal. Bu y cyfnod hwn yn un cyfyng ar yr achos mewn ystyr arianol. Yr oedd y mil doleri fenthycwyd heb eu talu, a'r gofynwr yn dechreu anesmwytho. Yn 1884 aed mor bell a rhoddi y *notes* yn llaw cyfreithiwr. Galwyd yr ymddiriedolwyr yn nghyd, a phenderfynwyd fod William R. Williams ac O. E. Williams i fyned o amgylch yr ardal i gasglu. Addawodd Hugh W. Rowlands \$20, ac addawodd William H. Jones baentio yr addoldy os telid yr holl swm gofynol. Bu hyn yn symbyliad i'r ardal ddangos y fath haelfrydedd fel y talwyd yr holl swm yn mhen ychydig ddyddiau. Parhaodd yr eglwys i gynyddu mewn rhif a dylanwad, fel erbyn 1871 cynwysai 119 o aelodau. Yn y flwyddyn hon yr ymunodd y Parch. John D. Williams a'i deulu a'r eglwys. Yr oeddynt yn hen sefydlwyr yn yr ardal, ond hyd yn hyn mewn undeb a'r eglwys yn Minnesota. Yr oedd dyfodiad teulu mor nodedig am eu crefyddolder yn gaffaeliad mawr i'r achos. Ymddengys mai dwy flynedd fu tymor cysylltiad y Parch. Richard Isaac fel bugail, er iddo lafurio yn y cylch tra parhaodd ei nerth hyd derfyn ei oes. O 1877 hyd 1882 bu yr eglwys o dan ofal y Parch. R. W. Hughes, a dichon, a chymeryd pobpeth i ystyriaeth, mai dyma y cyfnod mwyaf llewyrchus yn ei hanes, gan y rhifai ar y pryd 140 o aelodau. Yn 1882 daeth y Parch. John W. Morgan i'n plith o Dalaeth Ohio. Bu ei lafur yntau yn dra chymeradwy. Ysgrifenydd cyntaf yr eglwys oedd William J. Williams; ar ei ol llanwyd y swydd gan Richard J. Roberts, H. O. Roberts a B. F. Davies. Y trysorydd oedd y diweddar William T. Lewis.

---

### EGLWYS FORESTON.

---

[PARHAD.]

---

GAN YR ANRHYD. WILLIAM W. WILLIAMS.

Wrth geisio ysgrifenu hanes yr eglwys hon am y cyfnod o 1884 hyd ddiwedd 1894, gellir dweyd nad oes dim neillduol iawn wedi digwydd yn ei hanes yn "y dyddiau diweddaf hyn." Nid oes weledigaeth eglur wedi bod, ac nid oes rhyw ddifaterwch na gwrthgiliad cyffredinol wedi cymeryd lle.

Nid oes yn aros ond rhyw dri neu bedwar o'r rhai oeddynt yn bresenol pan ffurfiwyd yr eglwys yn Ebrill, 1867, ac y mae aelodaeth yr eglwys yn newid yn barhaus. Ambell un weithiau yn cael ei ddiarddel, ambell un yn gwrthgilio, ambell un yn ymadael trwy lythyr, ac aml un yn ymadael am "dy ei hir gartref." Mae o'r tu arall ychwanegiadau at yr eglwys o'r byd, o eglwysi eraill, ac o blith y plant, fel y mae rhif yr aelodau rywbeth yn debyg neu efallai ychydig yn fwy nag oeddynt ddeg mlynedd yn ol.

Yr oedd dau o swyddogion cyntaf yr eglwys yn aros ddechreu y cyfnod hwn, sef Owen E. Williams a William T. Lewis. Ar ol bod yn hynod ffyddlon a blaenllaw am 14 o flynyddau, ymadawodd y cyntaf yn ngwanwyn 1884 i Edmunds Co., Dakota, lle y bu am tua wyth mlynedd, ac yna dychwelodd yn ol, ac y mae yn awr wedi adeiladu cartref cysurus iddo ei hun a'i briod yn agos i bentref ac eglwys Lime Springs, lle bwriada dreulio gweddill ei oes. Bu yr olaf farw Mai 26, 1893, mewn canlyniad i ddamwain a'i cyfarfyddodd wythnos yn flaenorol. Bu yntau yn hynod ffyddlon fel swyddog yn yr eglwys am y cyfnod maith o 23 mlynedd. Bu yn drysorydd yr eglwys ac yn arwain y canu o'i chychwyniad hyd o fewn blwyddyn neu ddwy i'w farwolaeth, pryd y dymunodd gael ei ryddhau, a rhoed y baich ar ysgwyddau ieuangach. Yr oedd hefyd yn gyfranwr hael yn ol ei allu, ac yn un hynod groesawus a lletygar, fel y gwyr ugeiniau o bregethwyr ac eraill sydd yn awr yn fyw. Teimla llawer un yn chwith wrth weled ei le yn wag yn y capel. Yn 1888 ychwanegwyd tri at rif y swyddogion, sef Edward T. Jones, William R. Williams a John H. Jones.

Y Parch. John W. Morgan oedd gweinidog yr eglwys ddechreu y cyfnod hwn. Daeth yma o Ohio, ac ymadawodd am Dakota yn 1885. Bu farw y Parch. John D. Williams yn 1887, a bu yr eglwys am ddwy neu dair blynedd heb weinidog, ond byddem yn cael pregethu lled gyson a'r ordinhadau yn cael eu gweinyddu yn rheolaidd, y rhan amlaf gan y Parch. O. R. Morris. Yr oedd y cyfeillachau eglwysig hefyd yn cael eu cynnal yn gyson o dan arweiniad William T. Lewis. Yn haf 1889 daeth y Parch. W. W. Davies yma o Dakota, lle y bu am ychydig wedi ei ddyfodiad o Gymru, ac arosodd am oddeutu dwy flynedd. Yn bresenol gofala am hen eglwysi Berea a Proscairon, Wis. Yn Tachwedd, 1891, daeth y Parch. Edward Joseph yma o Williamsburgh, Iowa, ac efe yw gweinidog presenol yr eglwys.

Gan fod y capel ychydig yn fwy na'r un yn y cylchoedd hyn,



ac hefyd yn fwy canolog, ynddo y cynelir y Gymanfa bob tro y daw i'r sefydliad; yma hefyd y cynelir y Cwrdd Ysgolion cyffredinol. Mae *vestry room* dda wedi ei hadeiladu wrth y capel yn ddiweddar, a bwriedir ei defnyddio i gynnal y moddion wythnosol yn ystod y tywydd oer, yn ogystal ag i ddybenion eraill. Ymddiriedolwyr yr eglwys am y flwyddyn hon ydynt Thomas R. Price, Edward J. Williams a John H. Jones, Penllyn; trysorydd, John H. Jones; a'r ysgrifenydd, Hugh W. Rowlands.

Mae golwg lewyrchus ar Gymdeithas Ymdrechol yr ieuentyd, a gobeithiwn y gwasanaetha fel *training school* i'w cymwysu i fod yn weithwyr difefl yn yr eglwys. Dilynir y moddion Sabbothol yn lled gyson, ond moddion yr wythnos yn fwy bylchog. Anhawdd dyfalu beth fydd ansawdd a safle yr eglwys yn y dyfodol, ond teimlwn fel nodi dau ddigwyddiad gymerasant le yma yn ddiweddar, dibwys ynddynt eu hunain, ond eto ddengys i ba gyfeiriadau mae y llanw yn cario gyda golwg ar rai pethau. Yn gyntaf, etholwyd un o'r gwraeged i arolygu yr Ysgol Sul, y gyntaf yn hanes yr ysgol, sef Mrs. John H. Jones. Yn ail, penderfynwyd cael dosbarth Seisonig yn yr ysgol. Credwn y daw y rhyw fenywaidd i gymeryd rhan fwy blaenllaw yn ein heglwysi Cymreig fel y diflana rhagfarn yn erbyn hyn, oblegid maent lawn mor grefyddol eu hysbryd a galluog eu cyneddfau a'r meibion, fel y prawf eu llafur gyda'r Gymdeithas Ymdrechol. Hefyd mae y digwyddiad arall, sef ffurfiad dosbarth Seisonig, yn dangos yr hyn sydd yn cymeryd lle yn raddol, sef y Saesoneg i gymeryd lle y Gymraeg fel iaith y pwlpud.

Credwn y deil yr eglwys hon i'w chydmaru ag eglwysi yn gyffredin, ond mae'n debyg pe buasai Pen yr Eglwys yn gorchymyn i ryw Ioan ysgrifenu ati, y buasai yn dweyd fel y dywedodd wrth y nifer fwyaf o eglwysi Asia, "Mae genyf ychydig bethau yn dy erbyn." Ond hyderwn ei bod i raddau, beth bynag, fel dinas ar fryn, yn anfon pelydrau o oleuni i'r tywyllwch moesol ac ysbrydol sydd yn gordoi y byd.

---

SEFYDLIAD BRISTOL GROVE, SWYDD FILLMORE, MINN.

---

GAN Y PARCH. OWEN R. MORRIS.

Anhawdd gosod gerbron hanes y sefydliad hwn heb ar yr un pryd grybwyll am a chysylltu ag ef ryw gymaint o hanes y

ddau neu'r tri sefydliad cymydogoethol, y rhai orweddant dros y llinell derfyn yn nhalaeth fras ac eang Iowa. O ran hyny, yn wladol yn unig y perthynant i Iowa; ond yn grefyddol perthynant i Minnesota. Cyfeirio yr ydys at ardal Foreston ac ardal a phentref Lime Springs.

Mae sefydliad Bristol Grove yn cynwys tiroedd rhagorol. Ystyrir y tir yn y llanerch hon y goreu yn Swydd Filmore, ac nid ydym yn tybied fod ei well yn Nhalaeth Minnesota nac yn dalaeth arall. *Prairie* sych o dir dwfn a bras ydyw, gyda llwyni o goed prydferth bob yn ail. Unwaith codid gwenith ar raddfa helaeth, ond rhoddiwyd hyny heibio. Ni chodwyd ond ychydig o wenith er's deg mlynedd, ond ceir cynydau da o bethau eraill, sef haidd, corn, ceirch; megir cryn lawer o foch a gwartheg; codir llin yn lled gyffredin, a thyfa *clover* a *timothy* yn doreithog. Gwellodd y trigolion lawer yn eu hamgylchiadau ar ol rhoddi heibio dyfu gwenith, fel y gwelir oddiwrth y gwelliantau wneir ar y ffermydd, sef tai ac ysguboriau da gan y mwyafrif.

Nid oes un ffordd haiarn yn myned drwy yr ardal eto, er fod *surveys* wedi eu gwneyd trwy y lle amryw weithiau; ond mae digonedd o ddewis farchnadoedd o'n hamgylch yn mhob cyfeiriad, fel mae yn bur anhawdd ar y cyfan i neb wella ei amgylchiadau wrth symud oddiyma. Er hyny, mae rhai Cymry wedi gwerthu eu tiroedd i genedloedd eraill yn barod, ac amryw wedi gosod eu tiroedd i genedloedd eraill i'w llafurio, ac eraill yn son am wneyd, yr hyn, wrth reswm, sydd yn rhwym o wanychu y gynulleidfa a'r achos Cymreig.

Ymddengys mai Richard W. Jones oedd y Cymro cyntaf i gartrefu yn y parthau hyn, ond o'r tu draw i'r llinell derfyn yn Iowa y sefydlodd ef; a daeth teulu arall o'r enw Evans i gartrefu i York, o'r tu fewn i linell derfyn Minnesota, tua 1857. Yna daeth John Jones a'i deulu, John R. Williams, Richard Thomas a Richard P. Jones, Y Gelli. Yn fuan ar ol y rhai hyn daeth Owen Jones a'i deulu, John D. Williams a'i deulu, John Williams, Plas-y-blaenau, Robert Owen, Gareglwyd, Robert Jones a Hugh H. Morris; ac yn 1867-68 a'r tymorau dilynol daeth tyrfa luosog. Gan gofio, yr oedd G. G. Roberts, William R. Jones a Rowland Evans yma yn lled gynar.

#### YR ACHOS CREFYDDOL.

Dechreuwyd cadw Ysgol Sabbothol mewn ty cyffion bychan perthynol i John R. Williams yn mhlwyf Bristol, a Richard Thomas oedd yr unig ddyn oedd yn proffesu crefydd yno. Yn

1861 daeth David J. Davies a Wm. Davies a'u teuluoedd i fyw ryw chwech neu saith milldir yn orllewinol oddiyma; ond er hyny, deuent yn bur gyson i'r moddion Cymreig. Yn 1862 daeth y Parch. John D. Williams a William Lewis yma ar ymweliad, a phregethodd Mr. Williams y bregeth Gymraeg gyntaf yn y cwr hwn o'r wlad yn nhy John Jones yn Mehefin, 1862. Yn 1863 daeth pregethwr Annibynol o'r enw Morris yma, a threuliodd Sabboth gyda'r Cymry. Yn fuan ar ol hyn daeth y Parch. John A. Jones yma i bregethu i'r Saeson, ac yn achlysurol i'r Cymry. Mae efe er's blynyddau yn llafurio yn Nhalaeth California. Tachwedd, 1866, daeth y Parch. John D. Williams a'i deulu yma i ymgartrefu; a bu y Parch. Daniel T. Rowlands yn pregethu am Sabboth yma. Am gryn ysbaid cadwyd Ysgol Sabbothol a moddianau eraill yn nhy Richard P. Jones, Y Gelli. Yn ystod y cyfnod hwn pregethai y Parchn. John A. Jones (A.) a John D. Williams bob yn ail yn nhy Mr. Williams, ac yn cynnal seiat yn ystod yr wythnos, yr Annibynwyr a'r Methodistiaid gyda'u gilydd. Ebrill, 1867, daeth y Parch. Daniel T. Rowlands a'i deulu yma i ymgartrefu. Fel y cynyddai y boblogaeth aeth yr Annibynwyr a'r Methodistiaid i gadw moddion ar wahan, y Parch. John A. Jones yn pregethu i'r naill a'r Parchn. John D. Williams a Daniel T. Rowlands i'r llall; ond yn fuan darfyddodd yr achos Annibynol drwy iddynt ymuno a'r Methodistiaid. Dyna hanes yr achos hyd yma fel y cafwyd ef gan y Parch. John D. Williams, ac fel mae wedi ei gofnodi yn Llyfr y Dosbarth.

Cynyddodd y boblogaeth Gymreig yn gyflym yn 1867-68. Yn Hydref, 1867, daeth y Parchn. W. Machno Jones ac O. R. Morris yma ar ymweliad, a chynaliasant gyfarfod pregethu achlysurol. Yr adeg hon prynodd yr olaf fferm helaeth yma, a symudodd ef a'i deulu yma i fyw yn ngwanwyn 1868. Ar y pryd cynelid y moddion crefyddol gan mwyaf yn nhy Richard P. Jones, Y Gelli. Yn mhen amser symudwyd oddiyno i'r hen "School-house Log," fel ei gelwid; a symudwyd oddiyno drachefn i ysgoldy newydd Bristol Grove, lle y bu yr achos yn cartrefu hyd nes yr adeiladwyd y capel presenol yn haf 1873.

Mae pregethu lled gyson wedi bod yma er's o 25ain i 26ain o flynyddau. Heblaw y pregethwyr enwyd eisoes, daeth y Parch. John J. Evans a'i deulu yma i fyw o Welsh Prairie, Wis., yn 1869; ac er mai yn Foreston, Iowa, yr oedd yn preswyllo, pregethai yn gyson i ni hyd nes collodd ei einioes drwy gael ei ddal gan ystorm, pryd y rhewodd ef a'i briod a'u baban bach i farwolaeth, a thafwyd yr holl wlad i dristwch a phrudd-

der mawr drwy y digwyddiad galarus. Mab iddo ef ydyw y Parch. Joshua T. Evans, Minneapolis, goruchwyliwr y Feibl Gymdeithas dros Minnesota a'r ddwy Dakota.

Wedi hynny daeth y Parch. Richard Isaac o Dalaeth New York i weinidogaethu i eglwys Foreston, a phregethodd yma ar gylch am lawer o flynyddoedd. Ar ei ol daeth y Parch. John W. Morgan o Dalaeth Pennsylvania i fyw i'r Dosbarth, a bu yntau yn pregethu yn lled gyson am amryw flynyddoedd; yn ddiweddarach bu gwr ieuanc o'r enw William W. Davies yn llafurio am dymor yn ein plith. Ac yn ddiweddaf oll, galwyd y Parch. Edward Joseph o Williamsburgh, Iowa, i ofalu am eglwysi y Dosbarth, a than ei ofal ef y mae eglwys Bristol Grove yn bresenol.

Gwelir fod cryn gyfnewidiadau wedi bod yma. Mae tri o'r gweinidogion bregethodd lawer i ni wedi myned oddiwrth eu gwaith at eu gwobr, sef y Parchn. John J. Evans, John D. Williams a Richard Isaac. Mae poblogaeth yr ardal rywbeth yn debyg drwy y blynyddoedd—dim llawer o gynydd na lleihad; a thrwy fod cryn nifer o rai ieuainc wedi eu derbyn yn aelodau, gallai fod yr eglwys yn lluosocach yn awr nag ar un adeg flaenorol. Rhifa yn bresenol tua 100, ac mae ynddi gangen o'r Gymdeithas Ymdrechol wedi ei sefydlu er mantais i'r ieuenctyd. Bu John Jones, Ty'nllwyn, yn ddiakon yma am rai blynyddau. Yn awr Wm. J. Williams yw unig ddiakon yr eglwys. Daeth ef a'i deulu yma yr un adeg a'r Parch. O. R. Morris o Blue Mounds, Wis. Dewiswyd ef i'r swydd yno, a galwyd ef i'r ún gwaith yma, a dewiswyd H. H. Morris i'w gynorthwyo, a bu y ddau yn cydwasanaethu yr achos am lawer o flynyddoedd hyd nes y symudodd Mr. Morris i Lime Springs.

---

## ADOLYGIAD AR HANES BRISTOL GROVE.

GAN HUGH J. JONES.

Cynaliwyd yr Ysgol Sul Gymreig gyntaf yn y lle hwn yn 1860-61 dan arolygiaeth Richard Thomas, yn awr o Lime Springs. Bu ei ymadawriad ef o'r ardal yn angeu i'r ysgol, nes y daeth Wm. Davies a'i frawd, David, yma. Yn haf 1862, pregethodd y Parch. John D. Williams, a'r Parch. D. T. Rowlands yn 1866. Daeth John H. Roberts a Rowland Evans yma

yn 1865, a phrynasant gartrefi; felly perthynant hwy i'r ail ddosbarth o hen sefydlwyr. Y trydydd dosbarth oeddynt Wm. R. Jones, Robert Owen a Griffith Roberts. Daethant yma i brynu yn 1866, ac i gartrefu yn 1867. Mae John R. Williams, Wm. R. Jones, Robert Owen a John H. Roberts wedi aros yma hyd heddyw, ac mewn amgylchiadau cysurus. Mae John H. Roberts wedi dal swydd yn ei blwyf am flynyddau, ac eleni (1894) etholwyd ef yn Ddirprwywr Sirol. Hefyd mae yn fardd a llenor o radd uchel. Englynwyr rhagorol ydynt John Williams a Noah Hughes. Mae eu hawen yn barod ar unrhyw amgylchiad. Credwn mai Mary Jane Roberts oedd y Gymraes yntaf gadwodd ysgol ddyddiol yma, sef mewn hen dy cyffion ar ochr y ffordd yn orllewinol o safle y capel presenol. Cynaliwyd y Cwrdd Ysgol cyntaf yn Mehefin, 1868, mewn llwyn o goed ar fferm Hugh Jones, Ty'nllwyn. Melus yw adgof yr hen sefydlwyr am y cwrdd gwresog hwnw. Buom mewn llawer un ar ol hwnw, ond ni welson ei well. Arwr y dydd oedd Evan Jenkins. Yr oedd yn areithiwr o fri. Yn niwedd 1869 ymwelodd Cranogwen a'r sefydliad, ac areithiodd ar "Ddiwylliant Meddyliol," a llywyddwyd gan y Parch. John J. Evans. Cafwyd mwynhad neillduol yn ei chwmniaeth.

### SEFYDLIAD LIME SPRINGS, IOWA.

**Crynodeb o Hanes Sefydliad ac Eglwys Lime Springs gan Evan H. Jones, D. K. Jones, R. W. Williams, R. J. Roberts, O. E. Williams, Mathias Hughes, John Price, H. H. Morris a'r Parch. Edw. Joseph.**

Tref fasnachol fechan yw Lime Springs ar gwr de-orllewin sefydliad Cymreig Foreston. Mae yn hynod gyfleus i ran fawr o'r wlad o amgylch, a chluddir iddi ac o honi gan reilffordd y C., M. & St. Paul. Gan fod Cymry y tri sefydliad, sef Bristol Grove, Minn., Foreston, Saratoga, ac ychydig Gymry sydd i'r gogledd-orllewin, yn masnachu llawer yn y lle, naturiol oedd i ychydig deuluoedd Cymreig aros yn ac o amgylch y dref. Er fod cyfleusderau addoli yn cael eu hamlhau ar hyd a lled y sefydliad, a'n cydgenedl yn cyrchu iddynt, nid oedd un cyfleusdra i Gymry Lime Springs heb iddynt fyned dair a phedair milldir o ffordd, neu ymuno ag eglwysi Seisonig y dref. Teimlid yn

ddwys am hyn, a mynych ddymunid gweled digon o Gymry yn ein plith i sefydlu eglwys; ond gan nad oedd, rhaid oedd boddioni i'r amgylchiadau. O'r diwedd, wedi siarad y peth drosodd lawer gwaith, penderfynwyd fod nifer o frodyr a chwirydd yn ymfurfio yn ddosbarth Cymreig yn Ysgol Sabbothol y Presbyteriaid Seisonig.

Hydref 27, 1876, wele y dosbarth Cymreig yn ffaith, a'r personau canlynol yn aelodau ynddo: Mr. a Mrs. W. R. Jones, (Bristol yn awr), Mrs. Thomas W. Hughes, Richard O. Thomas, Robert Foulkes, Richard Owen, Lewis Lewis, Miss Mary Rowlands, Evan H. Jones ac Ellis E. Ellis, a dewiswyd yr olaf yn athraw. O'r nifer yna nid oes ond E. H. Jones yn aros yn y lle yn awr, y gweddill wedi eu gwasgaru ar hyd a lled y wlad a rhai o honynt i'r byd tragwyddol. Melus oedd y gymdeithas a chynyddol y dyddordeb, fel y teimlwyd mai doeth fyddai cael ysgol o'r eiddynt eu hunain; a phenderfynwyd cael un hollol Gymreig, gan ei chadw ar gylch yn anedd-dai y brodyr Wm. R. Jones ac E. H. Jones. Aed yn mlaen yn y dull hwn am rai wythnosau, nes rhoddodd y Bedyddwyr Seisonig fenthyg eu capel at ein gwasanaeth, ar amod ein bod yn talu haner traul y tan a'r goleu. Aeth pethau yn mlaen yn weddol esmwyth yn y wedd hon, yr ysgol yn llewyrchus a'r dyddordeb yn cryfhau. Y swyddogion oeddynt: Arolygwr, E. E. Ellis; ysgrifenydd, Richard O. Thomas; athrawon, W. R. Jones, Lewis Lewis a R. O. Thomas; a Lewis Lewis ac E. H. Jones yn arholwyr. Yn mhen tri mis yr oedd y dyddordeb yn gyfryw nes codi awydd am foddianau Cymreig eraill yn y dref, megys ambell bregeth, cwrdd gweddi, &c. Ion. 11, 1877, daeth nifer dda o Lime Springs a'r cylchoedd yn nghyd i dy Wm. R. Jones er ystyried priodoldeb y symudiad, ac i wneyd trefniadau gogyfer a'r dyfodol. Llywyddid gan y diweddar Barch. R. Isaac, a dewiswyd E. E. Ellis yn ysgrifenydd. Wedi darllen cyfran o Air Duw ac offrymiad gweddi daer gan y llywydd, hysbysodd H. O. Roberts (Minneapolis yn awr), fod y fam-eglwys yn For-eston wedi caniatáu cael moddion Cymreig yn awr ac eilwaith yn Lime Springs, a phenodwyd E. H. Jones, Wm. R. Jones ac E. E. Ellis yn bwyllgor trefniadol am chwe' mis. Caed cwrdd cynes y noswaith hono, a phawb yn wresog yn yr ysbryd. Heb gollu amser dechreuodd y trefnwyr ar eu gwaith, oblegid Ionawr 15, 1887, wele y bregeth Gymraeg gyntaf yn Lime Springs yn cael ei thraddodi gan y diweddar Barch. R. Isaac oddiar y geiriau, "Na ddiystyrwch ddydd y pethau bychain." Caed anerchiad hefyd gan y Parch. R. W. Hughes (Grinnell yn awr) ar yr

hen ddywediad, "Blwyddyn newydd dda." Cynaliwyd cyfarfodydd eglwysig o dro i dro o'r amser uchod hyd Mai, 1877, dan arweiniad y Parch. R. Isaac, a phregethwyd yn weddol gyson, ganddo ef y rhan amlaf, ac weithiau gan y brodyr R. W. Hughes a J. D. Williams. Bu y Parch. R. Isaac yn hynod ofalus o'r achos ar ei gychwyniad, a chefnogai ni yn mhob modd.

Gan mai bychan oeddym o ran nifer, ofnem y draul, a deallai yntau ein teimlad a'n pryder, ac o'i haelfrydedd addawodd ein gwasanaethu yn rhad am 1877 mor aml ag y galwem am ei wasanaeth. Bu hyn yn gymorth amserol. Yr oedd teimlad dwfn am ymffurfio yn eglwys reolaidd; ac mewn cyfarfod eglwysig gyfaliwyd yn addoldy y Bedyddwyr, Mai 24, 1877, penderfynwyd anfon cais i'r perwyl hwnw at y Cyfarfod Dosbarth oedd yn fuan i'w gynal yn Proscairon (eglwys fechan oedd ar y pryd i'r gogledd-orllewin o Foreston), a bod y trefnwyr, sef Wm. R. Jones, E. H. Jones ac E. E. Ellis, i gario y cais i'r cwrdd hwnw. Mai 26, 1877, gosodwyd y cais o flaen y Cwrdd Dosbarth, ac heb un petrusder caniatawyd y dymuniad, a phenodwyd y Parch. R. W. Hughes a William J. Williams, Bristol, i fyned yno i'w sefydlu yn eglwys yn unol a rheolau y Corff. Mehefin 14, 1877, cyfarfu aelodau cymdeithas grefyddol Lime Springs yn nghapel y Bedyddwyr i'r dyben o ymffurfio yn eglwys Fethodistaidd, a daeth cenadon penodedig y Cwrdd Dosbarth i'w cyfarfod. Wedi i William J. Williams ddarllen o Air Duw a gweddio, eglurwyd amcan y cyfarfod gan R. W. Hughes. Siaradwyd yn bwylllog, dwys a chalonogol gan y ddau genad a'r Parch. R. Isaac. Gofynwyd am arwydd gan R. W. Hughes, a chydsyniodd pawb drwy godi ar eu traed. Yna cyhoeddwyd hwy yn eglwys gyda'r aelodau canlynol: Lewis Lewis, Noah Isaac, Richard Moses a'i briod, J. W. Rowlands, J. W. Williams, Evan H. Jones a'i fam, Mrs. Jones, gweddw y diweddar Barch. Hugh Jones, Columbus, Parch. R. Isaac a'i briod, W. R. Jones a'i briod, E. E. Ellis ac R. O. Thomas. Derbyniwyd tri drwy lythrau a dau o'r byd y mis dilynol, ac ar derfyn 1877 rhifai yr aelodau 20. Derbyniol iawn oedd gwasanaeth y Parch. R. Isaac, eto teimlai yr eglwys nad priodol oedd derbyn ei lafur yn ddi-dal. Tach. 29, 1877, gofynwyd iddo bregethu dau Sul o bob mis y flwyddyn ddilynol (sef 1878), a chydsyniodd; a'r tebygrwydd yw, gan nad oes un cyfrif ar gael, iddo, yn ol ei ysbryd haelfrydig, droi yn ol y gydnabyddiaeth estynid iddo am y tair blynedd cyntaf. Felly y parhaodd i bregethu a bugeilio yn foddhaol heb dderbyn cyflog am ei

lafur, ond yn unig y boddhad o weled yr eglwys yn tyfu ac enill nerth yn barhaus, er yn araf.

O 1878 hyd 1881 hwyliai yr eglwys yn mlaen ar gefnfor amser fel llong ar gefn llif. Weithiau cefnogid hi yn fawr ag ychwanegiadau drwy lythyrau ac ambell un o fysg y gwrandawyr; bryd arall lluchid hi yn enbyd gan symudiadau; ac ni chafodd hithau, mwy nag eglwysi eraill, fod heb ei dyfroedd Marah mewn diarddeliad a helyntion; ond er yn wan, yn nerth ffydd yn mlaen yr elid. Erbyn hyn wele yr eglwys yn bum' mlwydd oed, eto heb swyddog neillduedig, oddigerth y pwyllgor trefniadol benodid yn flynyddol. Yn gwneyd i fyny y pwyllgor hwn cawn y personau canlynol: Yn 1878, William R. Jones ac E. H. Jones; 1879-80, Wm. R. Jones, J. W. Williams ac E. H. Jones; 1882, Wm. R. Jones ac E. H. Jones; 1883, Wm. R. Jones, D. K. Jones ac E. H. Jones; 1884, D. K. Jones, J. Price ac E. H. Jones; 1885-86, D. K. Jones, J. Price ac E. H. Jones.

Yn 1882 daeth dau henafgwyr o ddiaconiaid atom, sef Thos. Oliver o Wisconsin a William Williams (Pantcoch) o Bristol Grove. Byr fu eu harosiad yn ein plith, a gwrthodasant weinyddu fel diaconiaid yma, ond buont yn cyngori ac yn aelodau defnyddiol yn ein cyfeillachau, ac adeiliadol iawn fu eu profiadau a'u hymddyddanion. Symudodd y blaenaf i Colorado at ei ferch, ond bu y diweddaf yn aelod yma hyd ei farwolaeth yn 1884. Yn 1882 dadgorphorwyd eglwys Proscairon, a daeth amryw o'r aelodau a'u llythyrau i'r eglwys hon, ac maent yn aros yn aelodau defnyddiol hyd heddyw.

Ebrill, 1887, daeth diacon arall atom o Saratoga, sef Rowland Evans. Ar ei ddyfodiad yma galwodd yr eglwys arno i'w gwasanaethu fel diacon. Er fod yr eglwys erbyn hyn yn ddeg oed, ni chafodd ei breintio a swyddogion rheolaidd hyd yr adeg hon. I ddeythrddyn ymddengys hyn yn hynod, ond wrth chwilio i'r hanes gellid tybio nad oedd neb o'r brodyr yn chwenych y swydd na neb yn chwenych eu gosod. Fodd bynag, daeth Rhagluniaeth a swyddog da a defnyddiol o le arall. Byr fu ei arosiad yma, ond yn ddigon hir i addfedu yr eglwys i ymsymud yn y cyfeiriad hwn; ac o'r diwedd anfonwyd cais i'r Cwrdd Dosbarth am gymorth i alw swyddogion. Daeth y Parch. O. R. Morris a Wm. J. Williams, Bristol, yma Meh. 15, 1889, dros y Cwrdd Dosbarth, i wrando llais yr eglwys ar y mater, a chafwyd unfrydedd dros i E. H. Jones, David K. Jones a John Price ein gwasanaethu fel diaconiaid, yr hyn fu o fantais fawr. Parhaai cysylltiad y Parch. R. Isaac a'r eglwys, a phregethai yn aml yn ogystal a bugeilio nes gwanhaodd ei iechyd ac yr an-



alluogwyd ef i ddilyn y gwasanaeth. Parheid i gario y gwaith yn mlaen—yn nghapel y Presbyteriaid Seisonig nawn Suliau ac o dy i dy yn ystod yr wythnos. Yn 1889 daeth y Parch. W. W. Davies, Portage Prairie yn awr, i'n plith, a bu yn myned a dyfod gan bregethu a'n helpu yn mhob modd. Yn ystod ei arosiad yn yr ardal bu yn ffyddlon i dd'od atom nid yn unig un Sabboth o bob mis, ond hefyd i gadw cyfeillachau ac i gynnal cyfarfodydd gyda'r plant a'r bobl ieuainc. Yr oedd y gwaith da hwn wedi ei esgeuluso yn ofidus. Ymadawodd Mr. Davies ddechreu haf 1891 am Portage Prairie, Wis. Mae y dyddordeb a grewyd yn yr eglwysi—yn benaf o bosibl yn eglwysi cryfion y wlad, Bristol a Foreston—yn 1887 yn fyw eto yn mhen pedair blynedd, ac o bosibl yn dwysau. Teimlir fod gwir angen am gario yn mlaen y gwaith da ddechreuodd Mr. Davies gyda'r ieuencyd gyda mwy o egni a dyfalbarhad, os gellir. Nid oes amser i'w golli; oni wneir brys collir y cyfleusdra am byth gyda llauws o'n hieuencyd mwyaf gobeithiol. Mae cyfrifoldeb pwysig a difrifol yn gorphwys ar rywrai. Gyda theimladau o'r fath yna a'r cyffelyb ymgyfarfu cynrychiolwyr yr eglwysi yn Ebrill, 1891; ac ar ol cryn lawer o drafod a chydymgyngori, penderfynwyd gohebu ag amrai weinidogion. Os cywir y cofiwn, aeth pwysau y bleidlais at estyn yn mlaenaf wahoddiad i'r Parch. E. Joseph, Williamsburgh, Ia., i dd'od yma am Sabboth neu ddau, os gallai. Derbyniodd y gwahoddiad, daeth yma, ac aeth drwy y daith gan bregethu unwaith yn mhob lle y ddau Sabboth olaf yn Mehefin, a chymeryd rhan yn y cyfeillachau a chyfarfodydd eraill yn ystod yr wythnos. Ar y 4ydd o Orphenaf ymadawodd am gartref; ond yn mhen tua pythefnos yr oedd llais unfrydol yr eglwysi wedi ei gael, a galwad yn cael ei hestyn iddo i fugeilio y tair eglwys, ac atebodd yn gadarnhaol. Daeth yma gan wybod y gwaith oedd i'w wneyd heb ei ofni; ac er fod agos i dair blynedd er hyn, ni chlywsom ei fod yn cwyno o herwydd gwaith, eithr yn cynllunio mwy y naill flwyddyn ar ol y llall, yn enwedig yn nhymor y gauaf.

Y symudiad cyntaf o bwys yn nglyn ag eglwys y pentref ar ol dyfodiad Mr. Joseph atom oedd gyda golwg ar gael cartref i'r achos. Hyd yn hyn bu heb gartref sefydlog am dros 15 mlynedd. Bu llawer o siarad am hyn o dro i dro, eto ni wnaed un symudiad hyd Ddydd Diolchgarwch, Tach. 25, 1891, pryd y cafwyd anerchiad brwdfrydig ar ddiwedd cyfarfod gweddi yn un o'r anedd-dai gan ein parchus weinidog, gydag anogaeth i ymgymeryd a'r gwaith allan o law, a gwneyd yr hyn ellid fel rhagarotoad tuag at adeiladu ddechreu yr haf dilynol—nas gallem

dan yr amgylchiadau gyflwyno aberth diolch mwy cymeradwy gan yr Arglwydd, ac y byddai cartref sefydlog i'r achos yn at-dyniad i Gymry ymsefydlu yn ac oddeutu y pentref, yr hyn sydd wedi ei wireddu, gan i'r eglwys gynyddu mewn rhif o 43 i 66 mewn tair blynedd, a rhagolygon am gynydd pellach. A chan gadarnhau ei anogaeth a'i esiampl, tanysgrifiodd Mr. Joseph swm da at adeiladu y capel, a dilynwyd ef gan eraill. Ac er calonogi y frawdoliaeth yn mhellach, amlygodd ei barodrwydd i ymweled a'r brodyr oll oedd heb fod yn y cyfleusdra y noson grybwylledig, ac hefyd i fyned drwy yr holl sefydliad i ofyn ewyllys da eglwysi y wlad, sef Bristol a Foreston. Derbyniwyd ei gynygiad yn llawen a diolchgar dros ben, ac etholwyd R. W. Williams i fyned gydag ef. Cyflawnasant eu gwaith yn ffyddlon, ac mae yn werth cadw mewn cof iddynt gael y derbyniad mwyaf calonogol yn y ddwy eglwys, er iddynt fyned atynt heb ofyn eu caniatad.

Erbyn hyn yr oedd yn ddigon amlwg fod y symudiad gyda'r capel newydd wedi cyraedd tyfiant addfed yn meddwl a theimlad yr aelodau, a dyhidlent eu haddewidion yn rhwydd a didrafferth. Yn mhen ychydig oriau cafwyd addewidion am \$1,300 o fewn cylch yr eglwys. Ar ol bwrw y draul, a gweled fod genym a'i gorphenno, ymgymerasom heb oedi a'r gwaith, a dymunwyd ar G. G. Thomas, R. W. Williams, R. J. Roberts, O. E. Thomas, R. W. Thomas a Mathias Hughes i ymuno a'r swyddogion i fod yn bwyllgor yr adeiladwaith. Prynwyd lot mewn lle cyfleus, a gosodwyd y gwaith i wr cymwys a farnwyd oedd fwyaf rhesymol ei bris. Anrhegwyd ni a *plan* gan G. H. Williams, bachgen a fagwyd yn ein plith, ond sydd er's amser bellach mewn swyddfa yn Minneapolis. Erbyn dechreu Awst, 1892, gorphenwyd y capel, ac edrychid yn mlaen at y cwrdd agoriadol. Ceisiem sicrhau gwasanaeth y Parch. G. Ellis, M.A., Bootle, yr hwn oedd ar ymweliad a'n gwlad. Yr oedd wedi addaw bod yn Cincinnati yr adeg y ceisiem ef, ond ymunai gyda ni i geisio gan y frawdoliaeth yno ei ryddhau. Tua chanol yr ail wythnos yn Awst wele air oddiwrtho i'r perwyl y byddai gyda ni y Sadwrn a'r Sul dilynol. Gan nad oedd y capel wedi ei lanhau a'i ddodrefnu, galwyd allan yr aelodau at y gwaith, a chyn chwech o'r gloch nos Iau wele braidd bobpeth yn barod—y *contractor* yn ei gloi ac yn cadw yr allwedd nes cwrddem ef am naw o'r gloch dranoeth i dderbyn ei waith a'i dalu allan. Ond er ein gofid, tua 10:30 y noson hono brawychwyd y dref gan y ffaith fod y capel newydd ar dan! ac mewn llai nag awr yr oedd ein holl obeithion a'n llafur yn bentwr o ludw. Ac arosa y digwyddiad

yn ddirgelwch hyd ddydd y farn, pryd y datguddir pobpeth. Nid oedd neb wedi cyneu na defnyddio tan tuag at ei lanhau o gwbl. Hawddach dychymygu ein gofid a'n trallod na'i ddarlunio. Yr oeddym wedi ei ddiogelu yn yr Home Insurance Co., New York, i \$1,500, a thalwyd y swm bron yn llawn dranoeth y tan. Cyn nos yr oeddym wedi talu pob dyled, a chenyum \$1,100 i ail gychwyn, ond yr oedd \$800 yn gorwedd yn y pentwr lludw. Daeth y Parchn. G. Ellis, R. W. Hughes, Grinnell, a Moses Jones, Cymru, atom, a chefnogasant ni i godi capel arall, a chawsom help nid bychan yn noniau Mr. Ellis i gasglu. Yr oedd ein cydgenedl yn dylifo i lawr o'r *settlement* ddydd Sul i'r cwrdd pregethu ac arian gyda hwy, ac ni allem gael cefnogaeth fwy effeithiol i fyned yn mlaen na gweled ein brodyr o eglwysi eraill yn dyblu eu haddewidion; ac erbyn nos Sul yr oedd genym agos i \$2,000 i adeiladu capel newydd. Aed at y gwaith heb oedi, gan wella llawer ar y *plan* gwreiddiol. Erbyn hyn mae genym gapel gwell—un o'r addoldai harddaf feddwn fel cenedl yn y wlad tu allan i'r dinasoedd, a chostiodd tua \$2,600.

Agorwyd ef Chwefror 1 a 2, 1893, a chaed gwasanaeth y Parchn. Joseph Roberts, J. C. Jones, Mankato, ac O. R. Morris yn y moddion agoriadol. Yr oedd yr hin yn oer a gauafol, ond y capel yn gysurus a'r weinidogaeth yn nerthol. O hyny hyd heddyw cynyddda yr eglwys mewn gweithgarwch—amryw deuluoedd Cymreig yn dyfod yma ac yn adeiladu cartrefi cysurus, rhai o Bristol, rhai o Dakota, rhai o Clay Co., a rhai hyd yn nod o Minneapolis, a'r tebyg yw y daw lluoedd eto tuag yma o'r Aiff ac Assyria. Mae ein heglwys mewn gwedd lewyrchus, a'r moddionau yn cael eu mynychu yn dda; mae undeb a gweithgarwch i'w weled yn eglur, a'n gweddi yw, O! na ddeuai'r nerth i waered. Ysbryd Duw wnelo rymusder eto yn ein plith.

Ar eu symudiad i'n plith, amlygodd yr eglwys ddymuniad taer ar i H. H. Morris ac O. E. Williams, pa rai oeddynt swyddogion gweithgar a ffyddlawn yn y manau y preswylient, i barhau i'n gwasanaethu ninau yn gyffelyb.

---

### ARDAL PROSCAIRON A'R ACHOS CREFYDDOL.

---

Gorwedda yr ardal hon i'r gogledd-orllewin o hen bentref Lime Springs, gan mwyaf yn Swydd Howard, Ia., ac mewn

rhan dros y llinell dalaethol yn Swydd Fillmore, Minn. Y diweddwr frodyr D. J. a Wm. P. Davies a'u teuluoedd, y rhai a ymsefydlasant yn Mhlwyf Beaver, Swydd Fillmore, yn 1861—pellder o tua chwe' milldir i'r gogledd-orllewin o'r hen bentref—oeddynt rai o'r Cymry cyntaf yn yr ardal hon; ond efallai i un Thos. Evans, ysgolfeistr o dueddau Spring Green, Wis., gael ychydig flaenoriaeth arnynt. Yn mhen ychydig bu ef farw yn dra sydyn, a dychwelodd ei weddw a'i dau blentyn at ei phobl i Wisconsin. Y D. J. Davies uchod yw yr un adnabyddid yn Wisconsin wrth yr enw "Dafydd Jones yr Indiaid." Ymddengys mai David Jones oedd ei enw nes y symudodd i Minnesota (gwel *Ŷ Cyfaill* am Gorphenaf, 1893, tudal. 271), ac y gelwid ef Dafydd Jones yr Indiaid am y bu yn genadwr gyda'r Indiaid yn Nebraska am tua saith mlynedd, (o 1853 hyd haf 1860), pryd y dychwelodd i Proscairon, Wis., lle cartrefai ei bobl. Yr haf dilynol cychwynodd y ddau frawd a'u teuluoedd tua'r gorllewin, heb wybod yn iawn i ba le, a chyraeddasant y lle a nodwyd uchod. Yn nesaf daeth R. W. Hughes, mab John D. Williams, yn 1866, ac ymsefydlodd yn Fillmore ar y llinell dalaethol. Dilynwyd gan eraill yn 1867, 1868 ac 1869, megys Daniel Theophilus y cerddor a Wm. H. Thomas (dyn sengl), o Ddeheudir Cymru; H. T. Jones, R. P. Roberts a D. D. Davies o Ixonia, Wis.; Thos. P. Rees o Milwaukee; John Evans o Ddeheudir Cymru; Richard P. Jones o Bristol Grove, Minn.; Thos. Roberts ac eraill. Yn 1869 symudodd y *pioneer* Wm. P. Davies i Foreston, gan werthu allan i'r Thos. Roberts uchod.

Gan fod cryn nifer o deuluoedd Cymreig, a'r oll bron yn deuluoedd crefyddol, wedi ymsefydlu yn y lle eisoes, y rhagolygon am gynydd pellach yn obeithiol, y tiroedd yn dda a chynyrchiol, yn gyfleus i'r farchnad, ac i'w cael am brisiau rhesymol, a chan fod Foreston yn anghyfleus o bell i'r mwyafrif, cydwelwyd mai buddiol fyddai cychwyn moddion crefyddol; ac felly fu. Tua diwedd 1869 dechreuwyd cynal Ysgol Sul a chwedd gweddi yn nhy yr henafgwr caredig a'r Cristion cywir Richard P. Jones. Yr oedd ef yn un o sefydlwyr boreuol (1865) Bristol Grove, ac wedi bod yn garedig i'r achos yno cyn symud i Proscairon, ac yn ei dy ef y sefydlwyd yr eglwys hono. Tua mis Chwefror, 1870, cafwyd y bregeth gyntaf gan y Parch. John J. Evans mewn ysgoldy bychan a safai oddeutu milldir i'r gogledd o'r hen bentref; ac yn mis Mehefin sefydlwyd yr eglwys. Nid oes genym ffigyrau wrth law i nodi ei rhif; ond gwan fu ar y goreu, ac ansefydlog fu ei chartref. Ar ol ymgynull am tua blwyddyn i'r ysgoldy bychan, a chan y byddai anhawsder ar brydiau i gael

y drws yn agored, symudwyd i Ysgoldy Hill, fel ei gelwid, am ei fod ar bwys ty a melin Mr. Hill. Symudwyd drachefn yn ol i'r ysgoldy bychan yn haf 1872, ac yno yr addolwyd hyd Rhagfyr, 1874, pryd bu raid symud yn ol i Ysgoldy Hill gan mor annyoddefal oedd y mwg; ac yno yr ymgynullwyd o hyny allan tra parhawyd i gynnal moddion yn yr ardal. Yn gyffredin ni chynelid moddion yn yr ysgoldai ond ar y Sabbothau, a moddion yr wythnos mewn tai anedd; y cyfarfodydd gweddi weithiau ar gylch, a'r seiadau am amser maith yn nhŷ Daniel Theophilus, ac wedi hyny am gyfnod meithach, ac hyd y diwedd, yn nhŷ Robert P. Roberts. Tai y brodyr hynaws a charedig hyn oedd y mwyaf canolog a chyfleus.

Ar sefydliad yr eglwys dewiswyd ysgrifenydd a thrysorydd, a Daniel Theophilus yn arweinydd y gan; a chyn hir dewiswyd David J. Davies a Robert W. Hughes yn ddiaconiaid. Yr oedd Mr. Davies a'i deulu yn dal cysylltiad a'r Presbyteriaid yn Chester pan yr ymunasant a'r dysgyblion Cymreig ar ddechreuad yr achos, a Davies yn un o'r diaconiaid, a gwasanaethodd ninau am ddeuddeg mlynedd. Nid hir y caed prawf ar Hughes fel blaenor, oblegid gyda'i fod wedi ei godi i'r swydd gwelodd yr eglwys gymwysder ynddo i droi mewn cylch uwch, ac yn ei gymell i'r weinidogaeth cyn diwedd 1870. Cafodd dderbyniad siriol gan y Cyfarfod Dosbarth, ac yn Tachwedd, 1871, ymadawodd am Foreston. Ar ol ei ymadawiad mae Mr. Davies yn anesmwytho am gael un i lanw lle Mr. Hughes, a dewiswyd Thos. P. Rees, yr hwn fu yn hynod wasanaethgar hyd ddadgorphoriad yr eglwys yn 1882.

Yn 1874 mae amrai deuluoedd yn d'od i'r ardal, sef Mathias Hughes a'i deulu ac eraill o Chicago, a Rowland Evans a'i deulu o Bristol Grove, yr olaf am ychydig nes paratoi cartref yn Saratoga. Bu dyfodiad y teuluoedd hyn yn adgyfnerthiad i'r achos am dymor. Bu R. Evans yn ddiacon yn Wisconsin, a chymellwyd ef i'r un gwasanaeth yma, a bu yn ddefnyddiol nes symudodd i Saratoga. Wedi ymadawiad R. Evans, dewiswyd R. P. Roberts a Griffith Jones yn ddiaconiaid, a buont ffyddlon hyd eu hymadawiad—y blaenaf i Dalaeth Washington a'r olaf at ei ferch a'i fab-yn-nghyfraith i Dakota.

Ar ol 1878 a 1879, pryd y ffaelodd y cnydau, aeth yr eglwys yn wanach—amrai deuluoedd yn ymadael, fel yn 1882 barnwyd mai doethach, dan yr amgylchiadau, fyddai ei dadgorphori; ac felly fu. Ymunodd teulu neu ddau a'r Saeson yn Chester, a rhai teuluoedd a'r eglwys Gymreig yn y pentref. Am ddeuddeg mlynedd bu yr eglwys fechan hon mor gysurus ag y gellid dis-

gwyl dan yr amgylchiadau; gweinidogion y cylch yn dra ffyddlon i fyned yno yn eu tro, un o honynt agos bob Sabboth, a heddwch a chydweithrediad yn ffynu o'i sefydliad hyd ei dadgorphoriad bron yn ddieithriad. Dywed Mr. Thomas, yr hwn a'n cynorthwyodd ag amryw ffeithiau, fel hyn: "Wedi ymadawiad y brodyr hyn (R. P. Roberts a Griffith Jones) ac eraill, daeth gyrfa eglwys fach Proscairon i ben. Priodol iddi fu yr enw 'Proscairon'—*dros dymor*, gan iddi fyw ond 12 mlynedd; ond gobeithiwn na fu ei hoes fer yn ofer. Cafwyd cysur mewn llawer cwrdd gweddi a seiat a gofir eto gan rai gyda hiraeth calon."

Erbyn hyn mae cryn nifer o'r rhai a gydgyfarfyddent yno wedi gorphen eu pererindod a chroesi y llinell i'r "wlad well," ni a hyderwn, yr hon a chwenychent.

---

## ARDAL SARATOGA PRAIRIE, SWYDD HOWARD, IA.

GAN MR. RICHARD W. WILLIAMS.

Dechreuodd y Cymry ymsefydlu yn y gymydogeaeth hon yn 1875. Prynodd Rowland Evans dir yma yn 1874, a dychwelodd gyda'i deulu ddechreu haf 1875. Gwerthodd ranau o'i dir i Robt. R. Jones a Hugh H. Jones. Y flwyddyn hono prynodd amryw Gymry diroedd ar y *prairie*, sef John Ll. Jones, John J. Jones, Owen Thomas a R. W. Williams, ac yn Hydref yr un flwyddyn adeiladwyd pump o dai, os iawn y cofiwn, sef eiddo H. J. Jones, Rowland Evans, John Ll. Jones, John J. Jones a Richard W. Williams, ac aethant oll i fyw iddynt oddigerth Hugh H. Jones; ni ddaeth ef hyd y gwanwyn canlynol. Yn niwedd 1875 a dechreu 1876, daeth llawer o'n cydgenedl i weled y wlad a'r ardal newydd, oblegid yr oedd cryn lawer o son am dani, a phrynwyd tiroedd gan amryw. Yr oedd y gauaf hwn yn bur agored, gan mai ychydig eira gafwyd, yr hyn oedd fanteisiol i farnu y tir. Bu cyrchu mawr i'r gymydogeaeth newydd am y ddwy flynedd ddilynol, fel y daeth yn sefydliad gweddol gryf mewn amser mor fyr, sef tua 25 o deuluoedd, a bu golwg obeithiol arno nes ffaelodd y gwenith yn 1878 a'r ddwy flynedd ddilynol, yr hyn achosodd i lawer ddigaloni a cholli eu ffermydd. Aeth amryw i Dakota, fel erbyn hyn nad oes yn aros ond oddeutu wyth o deuluoedd Cymreig.

Ionawr, 1876, cynaliwyd cyfarfod gweddio ac Ysgol Sabbothol Gymreig yn nhy Richard W. Williams. Rhifai y gynull-eidfa y Sabboth hwn 19; ac er mwyn yr oes a ddel, rhoddwn eu henwau, fach a mawr: Rowland Evans, Ann Evans, Maggie Anna Evans, Mary Evans, Richard W. Thomas, Ann Thomas, Elizabeth Thomas, Willie Thomas, Mary Thomas, Richard W. Williams, Alice Williams, Emma A. Williams, Edwin R. Williams, Albert F. Williams, Willie R. Williams, John J. Jones, Ann Jones, John Ll. Jones a John D. Jones. O'r adeg hon hyd y mis Mai dilynol ni chaed un bregeth, nes daeth y Parch. Owen R. Morris, Bristol Grove, atom. Parhawyd i gynnal y moddion yn nhy R. W. Williams hyd y Sabboth cyntaf yn Awst, pryd y symudwyd i ysgoldy Sub-district No. 1. Y Sabboth hwn pregethwyd gan y Parchn. David Davies, Oshkosh, Wis., a John D. Williams, Foreston, Ia. Cafwyd moddion pur reolaidd ar ol hyn, megys pregethu, cyfarfodydd gweddio ac Ysgol Sabbothol, yn yr ysgoldy uchod hyd Ebrill 22, 1877, pan y dechreuwyd cynnal moddion cyson a chael pregethu ar gylch gan wahanol weinidogion. Yn nechreu Gorphenaf symudwyd i ysgoldy newydd District No. 2. Y flwyddyn hono manteisiodd y Cymry ar waith y dref yn adeiladu yr ysgoldy hwn, trwy gael ganddi ymddiried y gorchwyl iddynt hwy, a goddef iddynt ei wneyd yn helaethach ac yn wahanol i'r ysgoldai cyffredin, er iddo fod yn fwy cyfleus fel lle i addoli. Costiodd dros \$700. Rhoddodd y dref \$500 a'r Cymry dros \$200 mewn gwaith ac arian. Y Sabboth cyntaf o Gorphenaf, 1877, y pregethwyd gyntaf yn yr ysgoldy newydd gan y Parch. Robert W. Hughes am 10 a 2 o'r gloch. Mehefin 13, 1877, sefydlwyd eglwys berthynol i'r Trefnyddion Calфинаidd gan bwyllgor neillduwyd i'r gwaith gan Gyfarfod Dosbarth Foreston, gynaliwyd yn Proscairon Mai 26, 1877, sef y Parch. John D. Williams a H. O. Roberts, Foreston. Ar sefydliad yr eglwys rhifai 24 o aelodau. Derbyniwyd Rowland Evans fel diacon oddiwrth eglwys Proscairon, a dewiswyd Edw. S. Williams a Richard W. Williams yn bwyllgor i ofalu am yr achos dros amser amhenodol; Rowland Evans yn drysorydd, a Richard W. Williams yn ysgrifenydd. Yn canlyn wele enwau y cyflawn aelodau pan sefydlwyd yr eglwys, er fod llawer o honynt yn bresenol pan ddechreuwyd cynnal moddion: Rowland Evans a'r teulu, Richard W. Williams a'i wraig, Thomas R. Thomas, Jane Thomas, Edward S. Williams, Hannah Williams, John J. Jones, Ann Jones, John Price, Hugh E. Jones, John E. Jones, Mary Jones, John Ll. Jones, Robert R. Jones, John Howells, Mary V. Jones, John S. Jones, Mrs.

William W. Jones, Samuel Howells a Owen D. Thomas. O'r rhai oedd yn bresenol ar ddechreuad yr achos nid oes ond un yn unig yn aros, sef John D. Jones. Cynyddodd yr eglwys i 40 o aelodau, a bu yma achos llewyrchus iawn am tua thair blynedd. Parheir i gynol moddion yn weddol gyson, a phregethir bob yn ail Sabboth gan y Parchn. Edward Joseph, Lime Springs, ac Owen R. Morris, Bristol Grove. Dangosodd y Parchn. Richard Isaac a John D. Williams ffyddlondeb a gofal mawr am yr eglwys fechan hon am flynyddau lawer. Erbyn hyn maent wedi noswyllo. Rhifa yr eglwys yn bresenol 19. Gwanhau yn raddol mae y sefydliad hwn drwy fod llawer o'r Cymry yn gwerthu allan i genedloedd eraill.

---

## ATTODIAD I SEFYDLIAD LIME SPRINGS, FORESTON A BRISTOL.

GAN Y PARCH. E. JOSEPH.

Ni fu y sefydliad hwn yn ol i un sefydliad Cymreig mewn hyrwyddo addysg a diwylliant yn mhob ffurf, a cheir yn ein plith amryw bobl ieuainc wedi ymddyrchafu i swyddi pwysig a sefyllfaoedd anrhydeddus. Un o'r cyfryw yw yr Anrhyd. W. W. Williams, mab y diweddar Barch. J. D. Williams. Yn 1891 etholwyd ef i gynrychioli y sir yn Nhy y Cynrychiolwyr yn Des Moines, a chyflawnodd ei waith mor foddhaol fel yr ail etholwyd ef yn *fall* 1893 i'r un swydd anrhydeddus. Benjamin F. Davies sydd un arall o fechgyn y sefydliad a enillodd drwy ei ymdrechion swydd a safle anrhydeddus. Hana yntau o un o deuluoedd hynaf y sefydliad, sef mab i Mr. a Mrs. Wm. Davies. Etholwyd ef yn *county auditor*, a llanwodd y swydd i foddlonrwydd cyffredinol. Yn bresenol mae mewn *real estate business* llwyddianus yn Cresco, ac yn prysur enill safle yn y dref a'r cylchoedd. Un arall o fechgyn y sefydliad sydd wedi dringo i safle a swydd uchel yw yr Anrhyd. William Theophilus, cyfreithiwr, mab i Daniel Theophilus, Ysw., Dakota yn awr. Yr oedd ei dad yn gerddor galluog, a bu am dymor, flynyddau yn ol, yn gweithio yn galed gyda chymdeithas gerddorol yn y sefydliad, ac mae argraff ei lafur heb gwbl ddiffanu eto. Cafodd Mr. Theophilus addysg dda, a thyfai yntau i fyny yn ddyd ieuanc gwych a thalentog. Bu am ddau dymor yn glerc y District



Court yn Swydd Howard, ac etholwyd ef wedi hyny i gynrychioli y sir yn Nhy y Cynrychiolwyr yn Des Moines, a thra yno enillodd safle dda ac anrhydeddus. Erbyn hyn mae yn gyfreithiwr llwyddianus yn Davenport, Iowa. Ystyrir ef yn llenor Cymreig gwych, ac yn gerddor rhagorol, fel ei dad.

Hoff a pharchus gan bawb yw John G. Roberts, a fagwyd yn ardal Bristol. Mab ydyw i Mr. a Mrs. Griffith Roberts, yn awr o Minneapolis. Nid oes ond ychydig flynyddau er pan oedd yn ein plith yn gweithio ar y fferm gyda'i dad, yn awr mae yn llanw swydd anrhydeddus ac ymddiriedol yn *firm* J. J. Case, ac yn prysur gyraedd safle gysurus yn y byd masnachol, ac fel ei gyfoedion a nodwyd eisoes, yn golofn dda yn y byd crefyddol. Gwr ieuanc anwyl a pharchus yw Proff. William R. Williams, mab i Mr. William J. Williams, swyddog hynaf ein heglwysi. Trwy lafur ac ymdrech cymwysodd ei hun i'r gwaith o addysgu eraill. Sicrhaodd tref Argyle, Minn., ef fel proffeswr yn ei hysgol uwchraddol, a deallwn ei fod yn llwyddianus a gweithgar yn ei faes. Mae hefyd yn gerddor lled wych, a chanddo allu a thalent i fod yn ddefnyddiol yn y cyfeiriadau hyn. Un arall o fechgyn enwog y sefydliad ydyw Proff. John Morris, mab y Parch. Owen R. Morris, o Bristol. Bu am rai blynyddau yn athraw llwyddianus yn ysgolion Minneapolis a manau eraill yn Minnesota. Yn bresenol efe yw arolygwr gweithiau y Plano Harvester yn Pullman, Ill. Eraill ydynt J. D. Jones, yn *druggist* yn Ipswich, S. Dakota, gynt o Bristol; Miss Mary Williams, yn awr yn Redfield, S. Dakota, gynt o Foreston; ac efallai eraill na chawsom eu henwau.

Codwyd pedwar i'r weinidogaeth yn y gymydogaeith hon, ac mae dau o honynt yn oruchwylwyr i'r Feibl Gymdeithas, sef y Parch. R. W. Hughes yn Iowa a'r Parch. J. T. Evans yn Minnesota a'r Dakotas. Un eto o feibion gwych yr Hybarch J. D. Williams yw y Parch. Daniel Williams. Er ei fod ef i raddau wedi cefnu ar y cylch Cymreig a throi at genedloedd eraill, eto nid oes un Cymro yn America na wyr fod Mr. Williams yn Gymro o waed a chalon. Derbyniodd ei addysg yn y Minnesota State University a Choleg Princeton, ac mae yn bregethwr galluog gyda'r Presbyteriaid yn Bancroft, Iowa. Mae hefyd yn llenor gwych. Y pedwerydd dyn ieuanc gyfododd yr ardal hon i'r pwlpudd ydyw y Parch. T. H. Lewis, yr hwn sydd yn weinidog parchus a llwyddianus iawn gyda'r Cynulleidfawyr yn Dawson, Minn.

Gellir dweyd fod yr ardal hon nid yn unig wedi codi dynion defnyddiol i'w gwasanaeth, ond hefyd wedi cyfranu yn dda

tuag at y Feibl Gymdeithas. Ni fu ein sefydliad yn hir cyn ffurfio cangen o'r gymdeithas hon, a phawb o eithaf Saratoga yn y de-orllewin i eithaf Bristol yn y gogledd-ddwyrain yn ymuno ac yn cyfranu ati. Cynaliwyd cwrdd i sefydlu y gangen-gymdeithas yn Foreston yn 1867. Neillduwyd yn llywydd y Parch. J. A. Jones (A.), Cottonwood, Cal., yn awr; trysorydd, Parch. John D. Williams; ysgrifenydd, R. T. Williams; casgl-yddion, Hugh Edwards a John Howells. Foreston yn unig gasglodd y tro hwn, a chasglwyd \$29.25. Yn 1868 mae yr ardaloedd yn ymuno, a chasglwyd y tro hwn \$115.75. Yn 1869 rhanwyd y sefydliad yn dri dosbarth, a chasglwyd \$113.27. Y cyfanswm anfonwyd i'r Fam-gymdeithas yn New York o 1867 hyd 1894 yw \$2,222.87.

Bu yn ein sefydliad lawer o lafur gyda llenyddiaeth, duwinyddiaeth a cherddoriaeth, a pharheir i'w gario yn mlaen. Cawsom ddatganiad o bump o gantawdau gan y cerddorion er pan wyf fi yma, ac mae genym gymdeithasau duwinyddol dyddorol a llwyddianus. Yn gyffredin y gweinidogion a'r swyddogion eglwysig fyddai yr arweinwyr ynddynt, a pharheir i'w cario yn mlaen eto yn ystod y tymor gauaf.

Mae llawer o'n pobl ieuanc, yn enwedig y merched, wedi llwyddo i fyned drwy arholiadau ac enill trwyddedau fel athrawon ac athrawesau yn ein hysgolion dyddiol, ac ystyrir y Cymry gyda'r rhai goreu a mwyaf cymeradwy yn y gorchwyl pwysig ac anrhydeddus hwn. Mae yn orchwyl rhy anhawdd i ni allu cofio yr oll gan mor lluosog ydynt.

---

## CYMRY MINNEAPOLIS.

---

GAN Y PARCH. J. T. EVANS, J. W. WILLIAMS A H. O. ROBERTS.

Saif dinas brydferth a mwyaf poblogaidd Minnesota yn rhan ddeheuol y Dalaeth, o bobtu i ddisgyniad dyfroedd y Mississippi a adnabyddir wrth yr enw St. Anthony Falls. Arwydda yr enw Minneapolis "dinas y dwfr," wedi ei wneyd trwy uno yr enw Indiaidd "Minne"—*dwfr*, a'r gair Groeg "Polis"—*dinas*, yr hwn sydd yn enw eithaf priodol ar gyfrif gallu nerthol y dwfr yn nisgyniad yr afon, ac hefyd lluosogrwydd y llynau prydferth cylchynol. Sefydlwyd y ddinas yn 1850, a chorphorwyd hi yn 1867, ac yn 1870 meddai boblogaeth o 13,066, yn 1880 46,887, ac yn

bresenol tua 200,000. Cymer flaenoriaeth y byd mewn melinau, gyda gallu i droi allan yn ddyddiol 50,000 o farilau o flawd, ac fel “dinas y blawd” daeth i sylw yn foreu. Gelwir un cwr o honi yn Bryn Mawr, enw ond ei swnio yn briodol sydd yn taro yn esmwyth ar glust pob Cymro.

Mor bell ag y gallwn gael allan, y Cymro cyntaf i sefydlu yn y ddinas oedd Dr. Owen J. Evans, genedigol o Remsen, N.Y. Daeth yma ar derfyniad y rhyfel yn 1865. Ychydig yw nifer y rhai sydd wedi bod mor wasanaethgar ag ef yn y safleoedd pwysig lanwodd yn ychwanegol at ei waith meddygol. Y Gymraes gyntaf i sefydlu yn y ddinas oedd Miss Frances Jones, yr hon a ddaeth o Lewis Co., N.Y., yn 1867, ac yn bresenol sydd yn



LORING PARK, MINNEAPOLIS.

cymeryd gofal y *mailing department* yn maelfa J. W. Thomas a'i Gwmni. Daeth R. H. Jones, un o fechgyn Welsh Prairie, Wis., i'r ddinas yn foreu o Berlin, Wis., a chyraeddodd safle uchel fel ysgrifenydd a thrysorydd y Minneapolis Harvester Co., yn mha un yr oedd yn rhanddaliwr. Ei frawd, Griffith Jones, hefyd ddaeth i'r ddinas yn gynar yn y '70's, ac yma y terfynodd ei yrfa cyn dyfodiad llawer o Gymry. Daeth David Williams o Lime Springs, Ia., a bu am flynyddoedd yn un o'r melinau; a

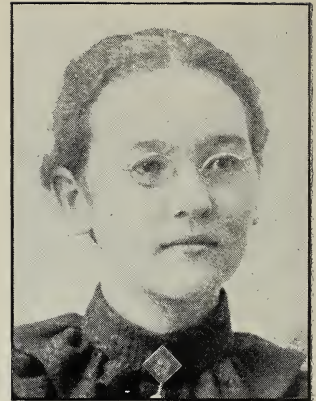


RHAIADR MINNEHAHA.



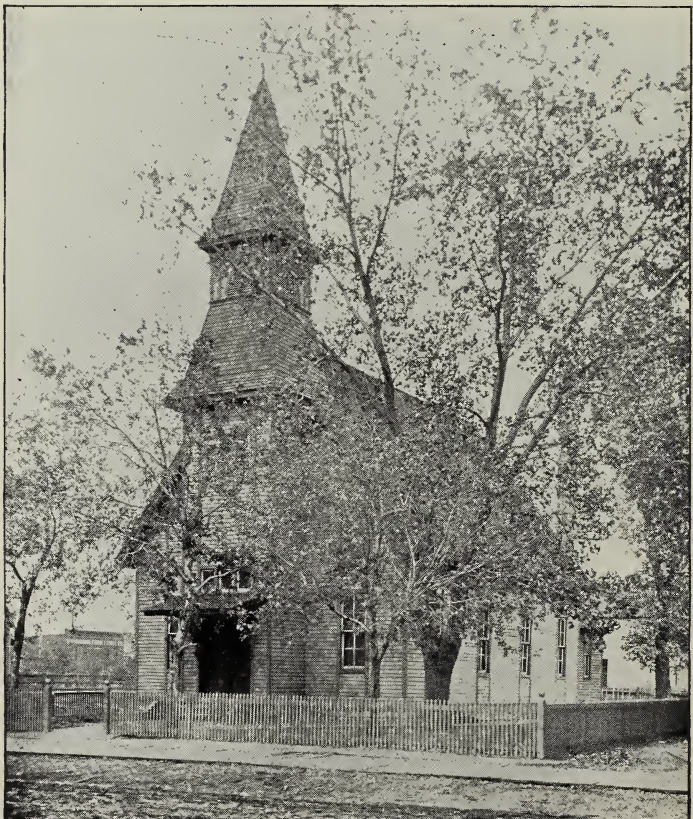


**Miss Clara Williams.**  
MINNEAPOLIS.



**Miss Jennie Hughes.**  
MANKATO.

PROMINENT WELSH SINGERS.



**Welsh C. M. Church, Minneapolis.**

daeth nifer o fechgyn Cymreig i'r dref i gael manteision addysg yn lled gynar. Hugh Pritchard, Daniel a W. W. Williams, Thomas ac Evan O. Morris, David Richards, J. R. Lewis, Enoch Shields, William H. Jones a J. T. Evans oeddynt wedi treulio mwy neu lai o amser yn y dref yn flaenorol i 1878.

Y cam pwysig cyntaf er atdynu Cymry i'r dref oedd dyfodiad J. L. Owens, Cambria, Wis., yn Gorphenaf, 1878, i wasanaethu y Minneapolis Harvester Co., yn gyntaf fel dyfeisydd ac wedi hyny fel goruchwyliwr yr holl waith coed. Yr oedd ei safle gyda'r cwmni, yn gosod rhai canoedd o weithwyr dan ei awdurdod, yn fanteisiol iddo roddi gwaith i'w gydgenedl, a gwnaeth yr hyn a allodd ar eu rhan. Pan heb angen am weithwyr, gwnai le i Gymry hyd nes y gallent sicrhau safleoedd sefydlog. Daeth D. B. Thomas, D. H. Evans ac O. J. Roberts yn fuan ar ei ol o Cambria, Wis.; ac wedi hyny R. R. Howell, David Howell, David J. Hughes, Thomas Lewis, E. J. Jones, George W. Williams ac eraill a ddaethant o'r un lle. O Lime Springs, Ia., daeth H. H. Jones yn 1879; H. O. Roberts, O. H. Roberts a W. O. Williams yn 1880; a W. G. Thomas ac eraill yn 1881. O Bangor, Wis., y daeth J. R. Howell yn Ebrill, 1879, a J. H. Parry yn gynar yn 1881. Treuliodd George Rice, Waukesha, beth amser yn y dref yn ystod y blynyddoedd cyntaf. Bu Proff. John Morris yn y ddinas y rhan fwyaf o'i amser er 1881 nes myned i Chicago yn 1893. O Watertown, Wis., daeth J. W. Williams yn 1884, a thua'r un amser daeth T. R. Daniel o Oshkosh. Daeth y Parch. J. T. Evans o Chicago yn Ebrill, 1888, i ddechreu ar ei waith fel goruchwyliwr y Feibl Gymdeithas Americanaidd yn Minnesota a North a South Dakota. Un o'r rhai nesaf i ddyfod oedd Proff. H. F. Pierce, yr hwn sydd wedi rhoddi rhai o'i gyfansoddiadau cerddorol ar farchnad y byd. Yn ddiweddar mae Col. D. M. Evans, cyn-lywydd Redfield College, wedi sefydlu yn y dref. Gallem feddwl fod yr adeg bresenol rhwng 1,000 a 1,500 o Gymry yn trigianu yn y ddinas.

### *Yr Eglwys Gymreig.*

Wrth gofnodi hanes cychwyniad eglwys Gymreig Minneapolis, dylid crybwyll enw Richard H. Jones, Ysw. Er na fu mewn undeb a hi, eto, trwy ei ddylanwad ef y daeth John L. Owens i'r ddinas, ac ar ol ei chychwyniad casglodd dros \$500 tuag at adeiladu yr addoldy yn ychwanegol at ei gyfraniad personol o \$120. Y Cymry cyntaf a ddaethant i'r ddinas at Mr. Owens ac a fuont flaenllaw yn nghychwyniad yr achos Cymreig

oeddynt D. H. Evans a'r teulu ac O. J. Roberts, a ddaethant gyda theulu Mr. Owens yn Chwefror, 1879, ac Humphrey O. Roberts o Lime Springs, Ia., yn Medi, 1880, yn cael ei ddilyn gan ei deulu yn Hydref. Caffaeliad mawr i'r ddinas mewn ystyr Gymreig oedd dyfodiad H. O. Roberts, yr hwn, fel Mr. Owens, oedd yn swyddog eglwysig, ac wedi ei gymwyo a gallu-oedd naturiol i fod yn arweinydd. Yr oedd wedi arfer bod yn weithgar yn mhob cylch crefyddol, ac ar ei ddyfodiad i'r ddinas dangosodd awydd cryf am gychwyn moddion Cymraeg, a chafodd gydweithiwr dymunol yn Mr. Owens. Sabboth, Hydref 10, 1880, gwelir y ddau gyda'u gilydd yn ymweled a'r Cymry, ac yn cyhoeddi Ysgol Sul at y Sabboth dilynol. Mewn canlyniad i hyn cynaliwyd yr Ysgol Sul Gymraeg gyntaf Sabboth, Hydref 17, 1880, yn nhy J. L. Owens. Yr oedd yn bresenol J. L. Owens a'i deulu, H. O. Roberts a'i deulu, D. H. Evans a'i deulu, E. D. J. Evans a'i ddwy ferch, a Thomas Lewis, yn gwneyd ugain mewn nifer. Dewiswyd Thomas Lewis yn arolygwr, J. L. Owens yn athraw y meibion, ac H. O. Roberts yn athraw y merched a'r plant. Y Sabboth dilynol cadwyd yr ysgol yn nhy D. H. Evans, ac wedi hyny yn nhai Mrs. Elizabeth Morton, H. O. Roberts ac eraill. Traddodwyd amryw bregethau Cymraeg yn y dref cyn cychwyniad yr Ysgol Sul, y gyntaf gan y Parch. E. R. Lewis [A.], (Iorwerth Callestr), mewn ysgoldy ar Lake St. a Minnehaha yn ngwanwyn 1879, pryd y bedyddiwyd un o blant Mr. Owens; a'r flwyddyn ddilynol bu y Parchn. O. R. Morris, R. F. Jones a T. R. Jones ar eu tro yn pregethu yn eglwys y Presbyteriaid ar Franklin Ave.; ond nid oedd un cyfarfod gweddi wedi ei gynnal. Yn yr ail Ysgol Sul penderfynwyd cynnal cyfarfod gweddi wythnosol nos Fercher yn yr un anedd a'r Ysgol Sul flaenorol, a phenodwyd H. O. Roberts yn arweinydd; ac felly cafwyd y cyfarfod gweddi cyntaf, Hyd. 27, 1880, yn nhy D. H. Evans, a'r ail yr wythnos ddilynol yn nhy Mrs. Morton. Cynyddai yr Ysgol Sul fel yr heneiddiai. Yn y drydedd rhoddodd John R. Howell ei bresenoldeb, yr hwn oedd wedi bod yn y dref er Ebrill, 1879, ac mae yn un o aelodau ffyddlaw yn eglwys yn bresenol.

Yn mhen rhyw chwech wythnos ar ol cychwyniad yr Ysgol Sul aeth y tai yn rhy fach, a rhentiwyd capel bychan perthynol i'r Norwegiaid ar 19th Ave., rhwng 5th a 6th Sts., pryd y dechreuwyd cynnal cyfarfod gweddi y nos yn ychwanegol at yr Ysgol Sul yn y prydnewn. Yn fuan ar ol dechreu cadw moddion yma daeth y Parch. R. W. Hughes ar ymweliad a'r ddinas, pryd y gweinyddwyd yr ordinhad o Swper yr Arglwydd. Yn ngwres





MINNEAPOLIS WELSH SUNDAY SCHOOL PICNIC PARTY.



cariad cyntaf y dysgyblion, Ionawr 17, 1881, ymffurfiwyd yn eglwys o 25 o aelodau, gan lawnodi yr ymrwymiad a ganlyn: “Yr ydym ni sydd a’n henwau isod yn ddifrifol ymgyfarnodi a Duw ac a’n gilydd i fod yn eiddo yr Arglwydd, a’i wasanaethu yn ffyddlon yn nghymorth ei ras o hyn hyd byth.” Yn fuan wedi hyn dechreuwyd gwneyd darpariadau tuag at gael cartref sefydlog i’r eglwys. Ymgorphorwyd i ddal eiddo yn unol a deddfau y Dalaeth Mawrth 23, 1881, pryd yr etholwyd H. O.



Y PARCH. JOHN MOSES.

Roberts, J. L. Owens, D. H. Evans, H. H. Jones a J. H. Parry yn ymddiriedolwyr, a phrynwyd lot ar 17th Ave., yn agos i Franklin Ave., am y swm o \$525, a thalwyd am dani.

Yn Ebrill, 1881, symudwyd o'r capel ar 19th Ave. i gapel arall ar gongl Bloomington a Franklin. Mewn Cyfarfod Dosbarth gynaliwyd yn Foreston, Iowa, yn Mehefin, 1881, derbyn-

iwyd yr eglwys i undeb a Dosbarth 2il yn nghylch Cymanfa y Trefnyddion Calffinaidd, Minnesota. Galwodd yr eglwys y brodyr H. O. Roberts, J. L. Owens a J. H. Parry i'w gwasanaethu fel blaenoriaid. Yn ddiweddarach galwyd D. O. Davies yn 1884, a John Morris a D. T. Davies yn 1889. Cadwyd cyfarfodydd cyson yn y capel logwyd ar Franklin Ave. am y gweddill o 1881 ac ar hyd 1882, pryd y cafwyd ymweliad gan amryw o'r gweinidogion, ac yn eu plith y Parchn. Hugh Davies a H. P. Howell.

Yn Hydref, 1882, dechreuwyd adeiladu y capel, yn ol y cynllun dynwyd allan gan yr *architect* adnabyddus D. R. Jones. Cambria, Wis., ac a gyflwynwyd ganddo yn rhodd i'r eglwys. Yr oedd y diaconiaid J. L. Owens a H. O. Roberts yn adeiladwyr medrus, ac o dan eu harolygiaeth hwy arbedwyd tua \$800 yn y draul o adeiladu; a chostiodd y capel \$2,300, o ba swm talwyd \$1,300, gan adael dyled o \$1,000, yr hon a dalwyd yn llwyr yn 1890. Benthycwyd yr arian trwy garedigrwydd Mr. a Mrs. Morris Jones. Rhoddwyd galwad i'r Parch. John Moses, Waterville, Wis., i ddyfod i wasanaethu yr eglwys fel ei gweinidog a'i bugail. Atebodd yn gadarnhaol, a dechreuodd ar ei wasanaeth y Sabboth cyntaf yn Chwefror, 1883. Erbyn dechreu Ebrill gorphenwyd y capel, a chynaliwyd cyfarfod agoriadol ac i sefydlu Mr. Moses yr un adeg; cafodd felly faes ac ysgubor newydd yr un pryd. Yr oedd y Parchn. Thomas Foulkes, Randolph; W. J. Jones, Welsh Prairie; a Wm. M. Jones, Judson, yn cymeryd rhan yn y cyfarfod. Bu Mr. Moses yn llafurio yn y maes ac yn cywain i'r ysgubor am ysbaid o dair blynedd, a chynyddodd yr eglwys i 132 o aelodau. Hydref 29, 1885, terfynodd ei lafur a derbyniodd yr eglwys ei ymddiswyddiad. Wedi hyny bu y Parch. J. N. Roberts yn ei gwasanaethu am flwyddyn, ac yn ddilynol y Parch. J. C. Jones, Mankato, am flwyddyn arall.

Mehefin 16, 1889, dechreuodd y Parch. Joseph Roberts o Racine, Wis., ar ei weinidogaeth yma, a llafuriodd am dros bum' mlynedd, sef hyd Tach. 11, 1894. Ar hyn o bryd mae yr eglwys heb weinidog sefydlog, ond nid yw yn bwriadu aros felly yn hir, canys mae ei chyflwr mewnol a'i sefyllfa allanol y fath na raid iddi fod yn hir heb sicrhau un o weinidogion galluocaf y cyfundeb i'w gwasanaethu.

Yn ystod 14 mlynedd cynyddodd o 25 o aelodau ar y dechreu i 260, ei rhif uchaf. Medda adeilad gwerth \$4,000 at ei gwasanaeth, yn ddidyled ac mewn cyflwr da, ond sydd bron cael ei ystyried yn rhy fychan ac ar ol yr oes i'r hyn ddylai fod i gyn-

rychioli safle y genedl yn y ddinas. Yn lle derbyn \$150 o'r Gymdeithas Genadol fel y bu amser adeiladu y capel, cyfranodd yn ystod y tair blynedd diweddaf \$400 i drysorfa y gymdeithas hono. Er dechreuad yr achos derbyniodd y Feibl Gymdeithas \$300 o'i rhoddion, ac mae y weinidogaeth wedi costio dros \$13,000. Bu yn nawdd a chartref am dymor i dros 400 fu'n



**PARCH. JOSEPH ROBERTS.**

aros dan ei chysgod, ac a ymadawsant i fanau eraill. Bedyddiwyd ynddi agos i 100 o blant, ac mae tros 30 wedi eu symud o'r rhan hon o'r eglwys filwriaethus i'r orfoleddus, i'n haros hyd oni chyfarfyddwn oll i ateb i'r gwahoddiad i lawenydd ein Harglwydd, yn gyfatebol i faint ein ffyddlondeb tra yn aros yma. Llanwyd y swydd o ysgrifenydd yr eglwys gan H. O. Roberts, John Morris a J. W. Williams, a'r swydd o drysorydd gan D. H.

Evans, R. R. Davies a D. T. Davies. Yr ymddiriedolwyr presenol ydynt J. L. Owens, yr hwn sydd wedi bod o'r dechreuad; W. G. Thomas, yr hwn sydd aelod o'r eglwys er 1881; William Hughes, ddaeth o Cambria, Wis., yn 1882; D. B. Thomas, a ddaeth i'r eglwys Gymraeg yn Awst, 1883; a Thos Morris, sydd yn aelod o'r eglwys er 1891, ac a ddaeth yma o St. Paul. Medda yr eglwys un ymgeisydd am y weinidogaeth, sef Robert Henry Jones, yr hwn a ddechreuodd bregethu Medi 11, 1892.

O aelodau cyntaf yr eglwys nid oes ond wyth yn aros ynddi yn bresenol, sef Mr. a Mrs. H. O. Roberts, Mr. a Mrs. J. L. Owens, Mrs. Thomas Lewis, O. H. Roberts, D. J. Hughes a Mrs. J. T. Evans.

Mae amrai gymdeithasau wedi eu ffurfio o dan gronglwyd yr eglwys, sef y Gymdeithas Feiblaidd, Cymdeithas Ymdrechol yr Ieuencyd, Cymdeithas y Chwiorydd, Cymdeithas Ymdrechol y Plant a Byddin Cent y Dydd, ac y maent yn parhau mewn bywyd a defnyddioldeb.

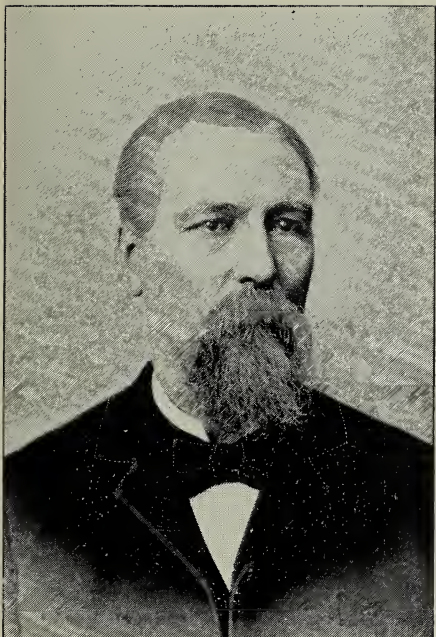
#### *Y Feibl Gymdeithas.*

Sefydlwyd cangen o'r Feibl Gymdeithas Chwefror 9, 1886, a dewiswyd y swyddogion canlynol: Llywydd, H. O. Roberts; trysorydd, D. B. Thomas; ysgrifenydd a llyfrgellydd, J. D. Evans. Casglwyd gan y gymdeithas o'r dechreu hyd yn bresenol \$326.46, a chyflwynwyd agos yr oll o'r swm yna yn rhodd i'r Fam-gymdeithas.

#### *Cerddoriaeth.*

Mae y ddinas wedi ei breintio yn helaeth a chantorion a cherddorion Cymreig, ac mae canfod nifer o'r bobl ieuainc yn cymeryd dyddordeb ac yn llafurio i'r cyfeiriad yma yn addawol at y dyfodol. Yn eu tro bu y personau canlynol yn arweinwyr y canu yn yr eglwys Gymraeg: H. T. Evans, D. B. Jones, T. D. Jones, D. E. Jones, J. W. Williams, J. W. Thomas, Proff. H. F. Pierce ac O. T. Morris.

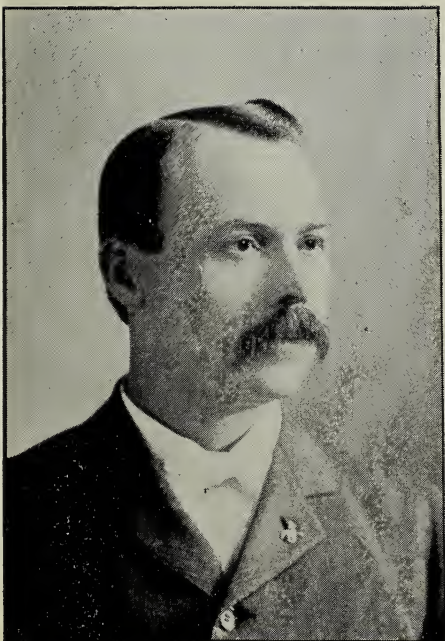
Cychwynwyd y Philharmonic Society gan D. E. Jones, yr hon fu mewn bodolaeth am tua blwyddyn ac yn cystadlu mewn un neu ddwy o eisteddfodau lleol, ac o dan ei arweiniad ef y bu y cor yn cystadlu yn Eisteddfod Chicago yn 1890. Bu J. W. Williams yn arweinydd y canu am tua saith mlynedd mewn adeg pryd yr oedd amryw ddatganwyr medrus yn yr eglwys, ac nid oes neb wedi gwneyd cymaint ag ef mewn rhoddi amser a llafur heb un gydnabyddiaeth i ddysgu yr ieuanc a pherffeithio



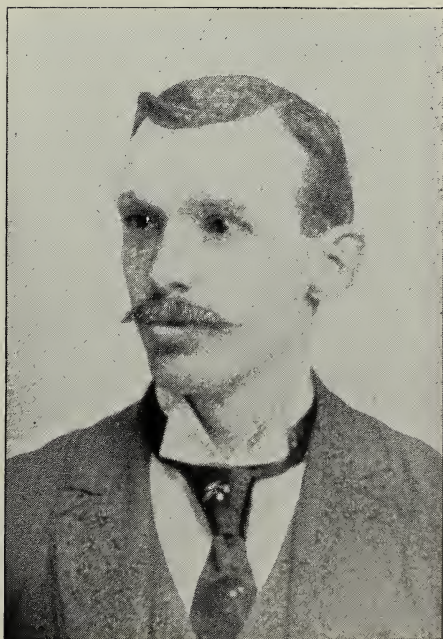
**J. W. Williams.**



**T. R. Daniel,**



**David E. Jones.**



**J. W. Thomas.**

**PROMINENT WELSH BUSINESS MEN AND SINGERS, MINNEAPOLIS, MINN.**





y canu cynulleidfaol. Ar ol rhoddi yr arweinyddiaeth i fyny, mae eto yn parhau i lafurio gyda'r ieuencyd. Ei ferch ieuangaf, Miss Clara Williams, fu yn canu yn mhrif eglwysi Seis-onig y ddinas, enillodd edmygedd cyffredinol yn Eisteddfod Gydgenedlaethol Chicago yn 1893, ac sydd yn bresenol yn y Royal Academy of Music, Llundain, lle mae wedi enill gwobrywion sydd yn anrhydedd i'r genedl.

Athraw cerddorol yw Proff. H. F. Pierce wrth ei alwedigaeth, ac mae yn boblogaidd yn ei waith, ac yn gyfansoddwr medrus. R. E. a T. R. Daniel ydynt gerddorion o nod, a cheir datganwyr galluog yn Mrs. Mary Davies, Mrs. J. J. Reese, Mrs. Alice Williams Blossoms, Miss Maggie Jones ac eraill.

Yn Minneapolis y cychwynwyd yr Oddfellows' Quartette gyda'r aelodau canlynol: E. J. Jones, J. J. Jones, Hugh Jones a Owen Jones, ac mae wedi bod yn atdyniad mewn cyfarfodydd adloniadol Cymreig ac Americanaidd, ond erbyn hyn mae wedi symud i St. Paul.

Mae George W. Williams wedi dangos ffyddlondeb mawr fel organydd yn yr eglwys Gymraeg, ac mae J. W. Thomas, O. T. Morris, Allen Jones ac eraill yn boblogaidd fel datganwyr. ❏

### *Dirwestol a Llenyddol.*

Un o'r symudiadau cyntaf ar ol rhentu capel ar 19th Ave. oedd cychwyn cyfarfodydd dirwestol, pa rai oeddynt i fesur yn cymeryd ffurf lenyddol. O dan arweiniad y dirwestwr ymroddol H. O. Roberts, cadwyd y cyfarfodydd hyn i redeg am dros ddwy flynedd, a chaed bron yr oll o'r Cymry i lawnodi yr ardstiad, ac yn eu plith rai meddwon cyhoeddus.

Cynaliwyd yr eisteddfod gyntaf ar raddfa lled eang Ion. 17, 1885, pryd yr oedd Dr. O. J. Evans yn llywyddu, W. G. James (Gwilym Ddu o Went) yn ysgrifenydd gohebol, a J. W. Hughes yn ysgrifenydd cofnodol; ac yn mhlith y beirniaid cawn enwau y Parchn. J. C. Jones ar ddatganu, J. R. Jones (Hendref) ar y farddoniaeth, a Griffith Roberts ar y traethodau. Cystadleuodd corau Mankato a Minneapolis, a dyfarnwyd y wobr i'r olaf.

Mawrth 12, 1886, cynaliwyd cyfarfod yn y capel Cymraeg gyda'r amcan o sefydlu cymdeithas lenyddol, a phenodwyd H. O. Roberts, W. J. Thomas a J. W. Williams yn bwyllgor i dynu cynllun a pharatoi cyfansoddiad. Mewn cyfarfod yn yr un lle Mawrth 24, 1886, cymeradwywyd adroddiad y pwyllgor, sefydlwyd y Wyddorfa, a dewiswyd yn swyddogion—Llywydd, H. O. Roberts; trysorydd, D. O. Davies; ysgrifenydd, J. W. Williams;

pwyllgor gweithiol, Dr. D. O. Thomas, R. L. Owens a D. W. Davies. Bu y gymdeithas hon yn weithgar am tua dwy flynedd, a chynaliwyd tua 30 o gyfarfodydd; ond aeth i gysgu tua Ionawr, 1888.

Cynaliwyd eisteddfod Nadolig, 1888, pryd y llywyddwyd gan y Parch. E. C. Evans, M.A., St. Paul. Y beirniaid oedd ynt W. W. Williams, Lime Springs; J. D. Price, Courtland; Parch. J. C. Jones ac E. R. Williams, Cambria, Wis. Ysgrifenydd yr eisteddfod oedd J. W. Hughes.

Medi 8, 1891, sefydlwyd Cymdeithas y Cymrodorion, gyda H. O. Roberts yn llywydd; ysgrifenydd, W. G. Bebb; trysorydd, W. W. Thomas; drysor, H. M. Jones; pwyllgor, Dr. D. O. Thomas, Parch. Joseph Roberts, E. R. Jones, D. B. Jones a D. E. Jones; cyfreithiwr, J. T. Baxter. Yr oedd hon yn gymdeithas ddirgelaid. Cadwyd rhai cyfarfodydd yn maelfa W. W. Thomas ac yn mharlwr y Library Building hyd Mai 10, 1892; ond nid oedd ei chyfansoddiad yn ddigon cadarn i ddal poethder yr haf, a bu farw.

Ail gychwynwyd y Wyddorfa Tach. 28, 1892, ac hyd yma cynaliodd 11 o gyfarfodydd, a gwasanaethwyd fel llywyddion gan H. O. Roberts, H. M. Jones, Parchn. J. Roberts a J. T. Evans, a Mr. H. J. Williams; a J. W. Thomas a Hugh Edwards fel ysgrifenyddion.

Yn nghyfarfod y Wyddorfa, Ionawr 10, 1894, cynygiodd y Parch. J. T. Evans fod cais yn cael ei wneyd i Fwrdd Llyfrgell Gyhoeddus y ddinas am ddetholiad o lyfrau Cymreig yn y Branch Library ar Franklin Ave., yr hyn a dderbyniwyd gyda brwdfrydedd, ac mewn canlyniad sicrhawyd y llyfrau Cymraeg. Credwn mai Minneapolis yw y ddinas gyntaf yn y wlad i sicrhau casgliad helaeth o lyfrau at ein gwasanaeth fel cenedl.

Dydd Gwyl Dewi, 1894, cynaliwyd cyfarfod ar raddfa eang gan y Wyddorfa. Llywydd, H. J. Williams; ysgrifenydd, Hugh Edwards. Beirniadwyd yr adroddiadau gan H. O. Roberts a J. W. Williams; traethodau, Parch. J. Roberts a Dr. D. O. Thomas, a J. D. Evans; barddoniaeth, Parch. J. T. Evans; cyfieithiad, Parch. D. E. Evans; dadganiaeth, R. E. Daniel ac Owen Morris, St. Paul.

Derbyniodd Mrs. Jennie A. Ingalls, merch Mr. a Mrs. H. O. Roberts, o dro i dro gymeradwyaeth uchel fel adroddes, ac enillodd y wobr yn Eisteddfod Chicago, 1890. Mae J. W. Williams, W. E. Williams (Gwilym), H. O. Roberts a'r Parch. J. T. Evans yn deall barddoniaeth, ac wedi cyfansoddi darnau yn meddu teilyngdod; W. G. James (Gwilym Ddu o Went) yw

gohebydd mwyaf cyson y newyddiaduron; J. D. Evans, H. O. Roberts, J. W. Williams, H. J. Williams a D. H. Williams ydynt ysgrifenyddyr galluog; a gwelwyd ysgrifau gwerth eu darllen yn ofalus gan Dr. D. O. Thomas a'r Parchn. J. T. Evans a Joseph Roberts.

*Addysg, Gwleidyddiaeth, Masnach, &c.*

Mewn addysg bu Proff. John Morris am rai blynyddoedd yn Supervisor of Manual Training yn yr ysgolion cyhoeddus, a Dr. O. J. Evans yn aelod o'r Bwrdd Addysg am dair blynedd. Bu Dr. Evans hefyd yn henadur, swyddog iechydol, ac yn aelod o Ddeddfwrfa y Dalaeth. J. H. Parry fu am un tymor yn hen-



MAELFA J. J. JONES.

adur, ac wedi hynny penodwyd ef yn *bread inspector*. Cafodd D. T. Davies ei benodi yn *meat inspector* y ddinas yn 1889, a daliodd y swydd am rai blynyddau. William Hughes fu am dymor yn *city lumber inspector*, ond yn bresenol mae yn ngwasanaeth y ddinas yn edrych fod y peirianau yn rhedeg yn esmwyth tua'r *waterworks*. Hugh J. Hughes a Wm. E. Williams ydynt ar y *state weighing force*, ac mae J. J. Owens yn *state grain inspector*. Yn mhlith y rhai sydd wedi bod yn fasnachwyr yn y dref ond heb fod yn bresenol, gellir enwi y rhai canlynol: Y diweddar R. H. Jones fu yn enwog gyda'r Minneapolis Harvester Co., a'i frodry, W. H. ac O. W. Jones, fuont am rai blynyddoedd yn masnachu yn gyfanwerthol mewn peirianau amaethyddol. Bu H. G.

Morris am gyfnod hir yn cadw maelfa esgidiau ar Franklin Ave., a W. W. Thomas ar raddfa helaeth ar Nicollet Ave. R. E. Williams fu yn cadw *drug store*, a J. H. Parry faelfa chwegnyddau, wedi hyny yn cadw gwair a *feed*, ac yn ddiweddarach bu yn drefnwr angladdau. Yn y *mantle business* yr oedd E. R. Jones, chwegnyddwr fu W. H. Jones, ac Alexander Hughes fu yn gwerthu gwair a *feed*. Cadwyd *millinery* gan Mrs. D. H. Williams, pobty gan W. T. Jones, a gwesty gan G. O. Williams. Bu W. G. Bebb ac R. Hughes yn *real estate agents*; ac yn awr ceir L. Edwards a D. H. Evans yn y busnes hwnw. Mewn sychnwyddau masnacha dau o ddyinion ymddiriedol. Maent yn ddigon mawr i beidio camliwio eu hysbysiadau, ac mewn canlyniad meddant hufen y ddinas yn gwsmeriaid. Ar gongl Nicollet Ave. a Fifth Street gwelir J. W. Thomas & Co. mewn llythyrenau eglur. Daeth Mr. Thomas i'r ddinas o Winona tua deuddeg mlynedd yn ol, ac erbyn hyn mae yn ben ar un o'r prif fasnachdai. Gydag ef mae R. D. Jones, W. O. Jones, D. H. Williams, Miss Frances Jones, Mrs. R. Roberts, ac eraill. Yn y Jones Block ar Franklin Ave. ceir masnachdy J. J. Jones, ac mae ganddo stoc helaeth ac yn gwneyd busnes da. Un o fechgyn Welsh Prairie, Wis., yw ef.

Yn yr un bloc ceir pob math o'r cigoedd goreu gan y Davies Packing Co., lle mae D. T. Davies yn llywodraethwr. Ar yr un heol ceir *drug store* J. W. Williams, maelfa ddrillad D. A. Roberts, a maelfa *wall paper* W. J. Jones. Ar Bloomington Ave. ceir maelfa gig J. B. Lewis a chwegnyddfa Williams & Jones. Yn y *commission business* mae J. D. Evans, a medda Peter Williams efail gof helaeth ar Third St. a Sixth Ave., ac mae R. N. Jones yn masnachu mewn blawd a *feed*.

Ar Darmouth St. a Superior Ave. y gwelir llaw-weithfa J. L. Owens a'i feibion, J. J. ac R. J. Owens, yn gwneyd i fyny y J. L. Owens Co., lle y troir allan yn flynyddol rai miloedd o felinau nithio a pheirianau amaethyddol eraill. Medda R. R. Howells a'i frawd, David, o dan yr enw R. R. Howells & Co., faelfa helaeth o *thrashing machine supplies, &c.*, ar Washington Ave., a gweithdy lle cadwant oddeutu cant o weithwyr mewn rhan arall o'r dref. Gyda hwy mae G. G. Jones, R. D. Jones, H. O. Roberts ac eraill.

Daeth C. E. Davies yma o Lake Crystal, ac aeth i'r *grain business*. T. R. Daniel sydd yn meddu swyddfa yswiriant, a Griffith Samuel yw arolygwr cangen leol y Milwaukee Harvester Co. John O. Williams ddaeth i'r ddinas yn 1881, ac mae yn llythyrgludydd yn ngwasanaeth ein "Hewythr Sam." R. E.







THIRD ROW.

Mrs. Morris Williams. Mrs. John T. Griffiths. Mrs. Arthur V. Jones. Mrs. J. T. Evans. Mrs. H. J. Williams. Mrs. Owen Thomas.  
 Mrs. John O. Jones. Mrs. William P. Hughes. Mrs. J. B. Lewis. Mrs. Ann Jones. Mrs. J. J. Reese.

SECOND ROW.

Mrs. H. O. Roberts. Mrs. Joseph Roberts. Mrs. D. T. Davies. Mrs. Mary Jenkins.  
 Mrs. R. N. Jones. Mrs. J. J. Jones. Mrs. J. W. Thomas.

FRONT ROW.

Mrs. J. H. Parry. Mrs. Lizzie Griffiths. Mrs. D. B. Thomas. Mrs. Hugh Griffiths. Mrs. J. L. Owens.

SOCIETY OF WILLING WORKERS, MINNEAPOLIS, MINN.





Daniel sydd *state insurance appraiser*, Edwin O. Williams yn aelod o *firm* Moffett, Bushnell & Co., Commercial Printers and Stationers, a V. D. Jones yn oruchwyliwr dinesig a thocynol i Reilffordd y Great Northern.

Y meddygon Cymreig ydynt O. J. Evans, David O. Thomas, S. S. Jones a Dr. Williams; ac mae y cyfreithiwr ieuanc addawol J. T. Baxter yn gyfarwydd yn yr hen iaith.

Mae amryw o'r dynion ieuanc wedi cyraedd safleoedd enillgar. Owen Williams yw ysgrifenydd rhanbarthol cwmni yr American Express dros Iowa, Minnesota, North a South Dakota a Wisconsin. W. G. Thomas fu am rai blynyddoedd yn gofalu am un o'r prif *elevators*. W. O. Jones, G. G. Jones, J. W. Thomas, H. J. Williams a J. W. Hughes ydynt yn llenwi safleoedd o ymddiried, a cheir *traveling salesmen* llwyddianus yn J. G. Roberts, D. E. Roberts, O. H. Roberts ac R. L. Owens; ac ar y ffordd yn prynu gwenith mae Charles Owens.

Rhydd y nodiadau amherffaith hyn ryw syniad i'r darllenydd am Gymry y ddinas, a gwel fod meddwl yn cael ei ddad-blygu ganddynt i gyfeiriadau amrywiol ac anrhydeddus.

---

## CYMDEITHAS Y "WILLING WORKERS," MINNEAPOLIS.

GAN MRS. D. T. DAVIES.

Mae hon yn gymdeithas ddefnyddiol yn eglwys Minneapolis. Yn fuan wedi dyfodiad y Parch. J. C. Jones yn 1888, yn mysg symudiadau eraill cymhellodd y boneddigesau i ymffurfio yn gymdeithas er cynorthwyo i ofalu am y tlodion, cleifion a dyeithriaid, ac i hysbysu yr eglwys a'r gweinidog am y cyfryw, nghydag awgrymu i a chynorthwyo y *trustees* mewn unrhyw welliantau angenrheidiol ar yr addoldy.

Mawrth 9, 1888, ymffurfiodd 29 o'r boneddigesau yn gymdeithas dan yr enw "Cymdeithas Dorcas." Fel cnewyllyn y gwaith a wnaed gan y gymdeithas o'i dechreuad hyd yn awr, digon yw hysbysu fod tua \$800 wedi eu casglu a'u cymwysu at wahanol achosion—\$500 at wasanaeth ac er harddu yr addoldy, a'r gweddill at achosion elusengar. Gan nad oedd ond cyfran fechan yn angenrheidiol at achosion elusengar yn yr eglwys, newidiwyd enw y gymdeithas yn "Ladies' Aid Society," ac yn 1893 drachefn i "Willing Workers," ac mae yn barod i restru

at ei nifer ychwaneg o weithwyr, ac oll yn awyddus i unrhyw waith angenrheidiol er llwyddiant yr eglwys. Etholant eu swyddogion yn flynyddol, sef llywydd, trysorydd, ac ysgrifenydd. Cynelir y cyfarfodydd yn bythefnosol ar gylch yn nhai aelodau y gymdeithas. Geilw y llywydd ar un o'r chworydd i ddarllen rhan o'r Beibl a gweddio, yna darllenir crynodeb o weithrediadau y cyfarfod blaenorol gan yr ysgrifenydd; wedi hyn ceir adroddiadau oddiwrth y gwahanol bwyllgorau ar wahanol achosion. Tala pob aelod 5c. yn mhob cyfarfod, yr arian yn myned i'r drysorfa nes bydd eu hangen. Arwyddair y gymdeithas yw, "*Work to Win.*" Digon yw crybwyll fod y gymdeithas wedi bod, ac yn bod, yn fendith yn nghylchoedd eglwysig a Cymreig Minneapolis.

Yn ychwanegol at y boneddigesau welir yn y darlun, perthyna i'r gymdeithas y rhai canlynol, a fethasant fod yn bresenol pan dynwyd yr ardeb: Mrs. Peregrine, Mrs. J. R. Jones, Mrs. Wm. G. James, Mrs. Roberts (Dolwenith), a Mrs. W. G. Thomas.

---

## THE EARLY WELSH SETTLERS OF LYON COUNTY, MINN.

BY REV. EDWARD THOMAS.

The country in which lies the present town of Custer, Lyon County, was formerly known as Saratoga. It lies near the head waters of the Big Cottonwood and is a rich, beautiful prairie land well adapted for farming purposes.

In the spring of 1871 a few Welsh people from the town of Cambria, in Blue Earth County, removed to this then new region. Their names were: Benjamin Thomas, Jeremiah Evans, Miss Hannah Evans, Richard Morgan and Rev. Joseph Rees. These were joined in the fall of the same year by Richard H. Hughes, Hugh H. Williams, David E. Griffiths, Thomas L. Harris, John L. Harris and Thos. Evans. In the spring of 1872 came Rees Price, Edward Glynn, Wm. H. Morgan, Edward Morgan, James Morgan and Elias Jones, and in the fall of this same year the settlement was further increased by the advent of Wm. H. Hughes, Rees Davies, Owen Thomas and Robert R. Owen. These were followed in the spring of 1873 by John I. Jones and Wm. G. Williams; in the fall of 1873 by Solomon Evans; in the spring of 1875 by Rev. Philip Peregrine; in the fall of 1875 by

Hugh R. Hughes, John H. Hughes, Mrs. Margaret Jones, David Davis, Robert Jones, Evan D. Evans and Thomas Edwards, and in the summer of 1876 by Lewis D. Lewis. Some of these people as Wm. G. Williams, Wm. Griffiths and David Davis located on claims in the town of Sodus, which adjoins Custer on the north. Others of whose number were Rees Davis, Rees Price, Hugh R. Hughes, Rev. Philip Peregrine and Edward and John Glynn located in the town of Monroe, which adjoins Custer on the east and in which the village of Tracy now stands.

The first sermon was preached in the summer of 1871 by Rev. Joseph Rees at Gleason's shanty, a log house with a sod roof and with two half windows in it. In the fall of 1871 Mr. Rees, assisted by Revs. Kerr and Lyon, organized the first church at Blaen Avon. It was a Presbyterian Society with seven charter members. In the fall of 1873 a church building was erected by this Society on the northeast quarter of Section 11 of Custer Township. Rev. Joseph Rees continued to minister to this church for a few years, but after his departure it rapidly waned, as very few of the Welsh settlers belonged to the Presbyterian denomination. In the spring of 1878 the church building was destroyed by a prairie fire and finally in 1879 the Society disbanded and the members united with other churches. The first Sunday School was organized in connection with this Presbyterian Church in June, 1872.

In January, 1875, the Custer Bethel Church was organized by Revs. David Jenkins and Edwin Alden at the house of Richard H. Hughes with ten charter members, namely: Mr. and Mrs. Richard H. Hughes, Mrs. Catherine Thomas, Mr. and Mrs. Thos. L. Harris, Mrs. Wm. H. Hughes, Mrs. Rees Price, Mrs. Hugh H. Williams, Mrs. Mary Jane Griffiths and Mrs. Ann Glynn. The first deacons elected were Richard H. Hughes and Thos. L. Harris. The present deacons are James Morgan, Abner G. Bumford and Richard H. Hughes, and the present membership is 33.

A Sunday School was also organized in connection with the church about the last Sunday in January, 1875. The pulpit was supplied by Revs. Jenkins and Alden until the arrival of Rev. Philip K. Peregrine in the spring of 1875. Mr. Peregrine continued as pastor of the church until his death in 1888. Rev. Edward Thomas then ministered to the church for a number of years. Its present pastor is Rev. John L. Martin and since the fall of 1893 its services have been conducted entirely in English.

August 21st, 1891, a second Congregational Church was organized at Garvin by Rev. J. H. Morley, Superintendent of Home Missions, with nine charter members. This society had been partially organized by Rev. Ed. Thomas in the preceeding June. The deacons are Wm. W. Jones and Evan J. Jones, and its pastor is Rev. Edward Thomas. The present membership is 12. A Sabbath School was also organized in connection with this church in June and Evan P. Jones made its superintendent. Its membership is about 25.

A third Congregational Church was organized with 36 members November 11th, 1893, by Revs. J. H. Morley, R. P. Herrick and E. P. Hughes, at School House No. 72, located on the northeast quarter of Section 24 of Custer, where the church services are still held. Its pastor is Rev. Edward Thomas and its deacons are Thos. L. Harris, James Davies and John Griffiths. This church still conducts all its services in Welsh and has a present membership of 40. A more extended sketch of this church is appended in the Welsh language.

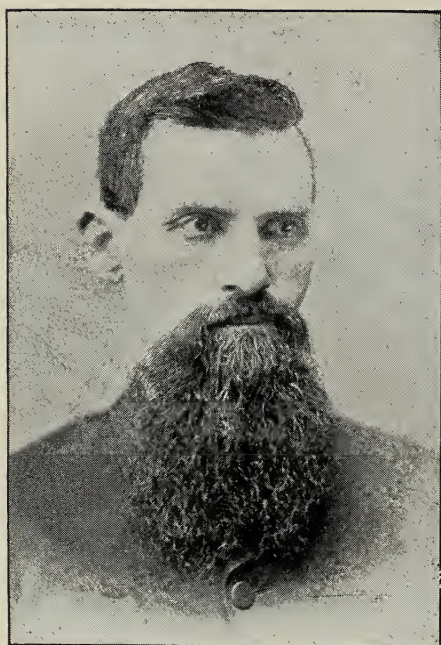
There are Y. P. S. C. E. Societies in connection with each of the churches. The Bethel Society has been reorganized a number of times, the last organization being effected two years ago. The Garvin Society was organized September 17, 1893. Its first president was Mrs. M. A. Jones, and it has 18 members.

The Salem Society was organized May 13, 1894, with Miss Sarah A. Harris as its first president. It has 39 members.

#### EGLWYS GYMREIG SALEM (A.), SWYDD LYON, MINN.

Corphorwyd yr eglwys hon Tach. 11, 1893, yn ysgoldy District Rhif 72, yn nhrefgordd Custer. Y pwyllgor gymerodd ran yn y corphoriad oedd y Parchn. J. H. Morley a R. P. Herrick o Minneapolis, ac E. P. Hughes o Lake Benton. Rhifa yr aelodau (*charter members*) 36, a'u henwau fel y canlyn: Eliza J. Thomas, Jabez E. Thomas, Emma Thomas, William M. Jones, Clara Jones, Mrs. Maria Davies, Isaac Davies, Miss Maria Davies, John Phillips, Mrs. Margaret H. Hughes, Alice Hughes, Thomas Harries, Hannah Harries, Sarah A. Harries, Hugh H. Williams, Mary Williams, Sarah A. Williams, Margaret E. Williams, Mary J. Williams, Mrs. Solomon Evans, Maggie Evans, Mrs. Mary Jones, Hannah Jones, Mrs. Mary Hughes, John B. Jones, John Griffiths, Jane Griffiths, James Davies, Ann Davies, Evan Davies, David Davies, Lizzie J. Davies, Ann Price, Mary Evans, Richard Williams, Hugh Jones. Etholwyd y brodyr Thos. Harries, James Davies a John Griffiths

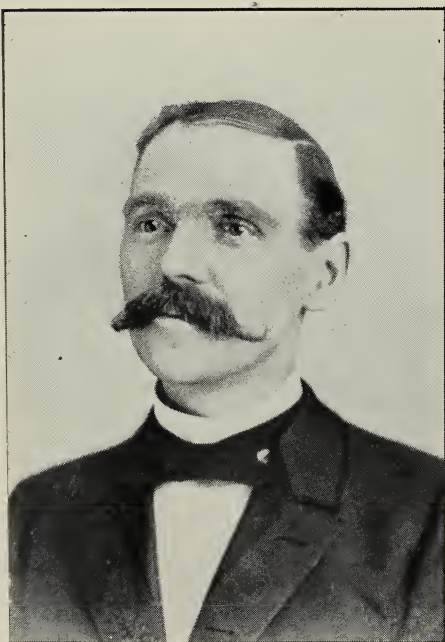




John. P. Davis.



Mrs. John P. Davis.



D. H. Evans.



Mrs. D. H. Evans.

PROMINENT WELSH PEOPLE OF TRACY, MINN.

yn ddiagoniaid, Miss Sarah A. Phillips yn ysgrifenydd, a John B. Jones yn drysorydd. Rhif presenol yr aelodau yw 40.

Sefydlwyd yr Ysgol Sabbothol yn Hydref, 1878, gyda 36 o aelodau. Y swyddogion cyntaf oeddynt: Arolygwr, Thomas Harries; ysgrifenydd, Miss M. J. Williams; trysorydd, J. B. Jones. Gweinidog cyntaf a phresenol yr eglwys yw y Parch. Edward Thomas. Mae aelodaeth yr eglwys mewn rhan yn cael ei gwneyd i fyny o hen sefydlwyr, ac yn rhanol o sefydlwyr newyddion. Mae ymfudiaeth wedi bod tuag yma o ardaloedd Horeb a Bethel, Swydd Blue Earth, ond eto cynrychiolir Dakota, Wisconsin, a manau eraill. Ar hyn o bryd mae dysgwyliaid am ymfudwyr newyddion eto, a rhagolygon yr ardal a'r eglwys yn addawol.

#### EARLY WELSH SETTLERS AND BUSINESS MEN OF TRACY, MINN.

Tracy is a small but very thriving city of 2,500 inhabitants. It is located in Section 23 of Monroe Township, in Lyon County, at the branching of the Chicago & Northwestern Railway. It was laid out in 1874 by the railway company and has always been favored with the best railway facilities. This company has extensive shops here which give employment to about two two hundred men. The city has, also, water and electric light systems, two commodious school buildings, a corps of twelve teachers (one of whom, Miss Rees, being a Welsh girl), and an average attendance of six hundred pupils. It, also, contains seven churches, two banks and over a hundred business places. It was incorporated as a city in 1893. Its present mayor is D. H. Evans, Esq., a prosperous and energetic Welshman.

The first Welshman to settle in Tracy was Mr. John P. Davies, who came here with his family from Cambria, Minn., in May, 1875, and opened a general store, which he conducted with great success until 1888, when he and Mr. John E. Evans, of Hampton, Ia., established a bank here, which they designated as the Commerce Bank, but which is now known as The First State Bank. In 1892 Mr. Davies removed with his family to Hamline, Minn., but he yet spends much of his time in Tracy where he still conducts a real estate office. In the summer of 1876 Rev. David D. Jones and family removed to Tracy from Blue Earth County, Minn., and in 1878 Messrs. Robert E. Hughes and John D. Owens located there and formed a copartnership under the name of Hughes & Evans, in the general merchandise. After three years the partnership was dissolved and each started a general store of his own, which con-

tinue to this day. In 1878 Mr. William D. Jones also settled in Tracy, and for thirteen years was foreman of the Bridge Building Department of the Dakota Central Railroad, a branch of the Chicago & Northwestern Railway, which runs from Tracy to Pierre, South Dakota. At present Mr. Jones is a contractor and builder in Tracy.

In 1879 Mr. David H. Evans came to Tracy and opened a hardware store, to which he has since added a farm machinery department and grain elevator business.

In the same year (1879) Mr. John Manuel, from Racine, Wis., located there and opened a paint shop. Mr. Edward Glynn, from Cambria, Wis., also arrived and opened a blacksmith shop. The same year Mr. Richard Rowlands, of Columbus, Wis., one of the passenger conductors of the Dakota Central Railway, located in Tracy.

Mr. Wm. R. Edwards, formerly of Oshkosh, Wis., settled there in 1888 and became the proprietor and editor of the *Tracy Republican*.

In 1880 Mr. John Lloyd came to Tracy from Cambria, Minn., and opened a furniture and farm machinery business.

Mrs. Ella Finch, eldest daughter of Mr. and Mrs. J. P. Davies, resides there; her husband, Mr. Neil Finch, being engaged in the drug and stationery business. Mrs. Hannah Stafford, daughter of the late Solomon Evans, is also a resident of Tracy. Her husband, Mr. David Stafford, having for years been in the hardware business and is now operating the electric light plant.

Mr. Edward F. Jones, son of Mr. W. D. Jones, is one of the railway employes here.

Mr. Robert S. Williams came to Tracy some years ago from Minneapolis, Minn., and was proprietor of the Tracy Roller Mills for some time. He now operates a mill at Camden, Minn.

Rev. R. D. Phillips, pastor of the M. E. Church, and Rev. Edward Thomas, pastor of the Congregational Churches of Custer and Garvin, also have their homes at Tracy.

Mrs. Ann Moses and Miss Rachel Evans, daughters of the late Evan D. Evans, are residents of this city.

Samuel Jones, recently from Lake Crystal, Minn., is also located there as an undertaker.



# Amrywiaethol.

## Y CYMRY AR WASGAR.

GAN Y PARCH. J. T. EVANS.

Ceir lluwaws mawr o Gymry yn wasgaredig dros wyneb Tal-aeth Minnesota fel llawer o Dalaethau eraill, sef rhai heb fod mewn cysylltiad ag unrhyw sefydliad Cymreig; ac y maent mor lluosog a gwasgaredig fel mai gorchwyl anhawdd fyddai cael rhestr gyflawn o honynt; felly nid oes genym ond gwneyd crybwylliad o'r rhai sydd i ni yn wybyddus.

John J. Morris, St. Cloud. Aeth yno o Ebensburg, Pa., yn 1857; cadwodd westdy am flynyddau; bu farw Rhagfyr, 1894, gan adael gweddw ac un ferch mewn amgylchiadau cysurus.

E. D. Evans, Stillwater. Mae yno er's blynyddau. Mae ef yn nai i'r hen bregethwr poblogaidd Christmas Evans.

J. G. Williams, Duluth, cyfreithiwr, o Pennsylvania.

W. D. Evans, Duluth. Daeth yma o Utica, N.Y. Bu am flynyddau yn dal cysylltiad a'r newyddiaduron fel *reporter* a golygydd.

E. C. Lloyd, Duluth, brodor o Lanberis, G.C. Mae yn cadw gwestdy yn y ddinas.

R. T. Lewis, Duluth, maer y ddinas, sydd o waedoliaeth Gymreig.

John Smith, Two Harbors, sydd Gymro trwyadl. Gofalu am y goleudy mae ef.

Thomas Owens, Two Harbors, yw arolygydd yr Iron Range Railway. Daeth yma o Oshkosh, Wis. Mae ei frawd, John Owens, yn glerc Swydd St. Louis. Brawd arall iddo yw Samuel H. Owens, postfeistr Tower. Cymro hefyd yw J. Adam Bede, golygydd *Bede Budget*, o'r un lle.

Isaac Jones, Newport, a'i fab a'i ferch, o Cambria, Wis. Ei fab yw goruchwyliwr y C., M. & St. P. R. R. yn y lle.

John a David Price, New London, ydynt ddau Gymro o Dodgeville, Wis.; ac mae yno ddau eraill o'r enw Thomas. O Cambria, Wis., y daeth Evan Howell, Graceville; a daeth J. B. Howell, Ed. Howell a Hugh Williams, Austin, o Lime Springs, Ia. E. B. Williams, Lansing, o Lewis Co., N.Y., yn ngwasanaeth y *State Dairy Inspector*; William J. Hughes, Spring Valley, yn cadw *meat market*, a chanddo amryw ffermydd gerllaw y ddinas. David Pugh, Preston, gynt o Madelia. Owen Davies, Madelia, a'i frawd, Lewis L. Davies, gynt o Mankato, yn cadw *hardware*. Benjamin Rees, Waterville, mab y diweddar Barch. Joseph Rees, yntau yn *hardware merchant*. Evan Jones, Lowville, gynt o Cottonwood, Minn., masnachwr a phostfeistr. John Davies, Jackson, a'i fab E. W. Davies, Pipestone, llywydd un o ariandai y ddinas; ac mae ei frawd, Walter Davies, Brainerd, yn cadw *music store*.

David W. a Morris Evans, Pipestone, cyfreithwyr a *real estate and loan agents*. Meibion yw y ddau hyn i'r diweddar Barch. Evan J. Evans (A.), Williamsburgh, Ia. John a David Price, New London. Mae Mr. Richards, Blue Earth City, wedi bod yn dal swydd yn y sir am flynyddau. Cadw *meat market* mae J. E. Williams, Detroit. John H. a Joseph H. Jones, Luverne, dau frawd. Hugh Williams, gof, a theuluoedd o'r enw Williamson, Jasper. Gerllaw i Jasper cartrefa un o'r enw Owen Williams, ac mae John I. Jones, masnachwr, Granger, yn frawd iddo.

Owen Williams, masnachwr, Brighton, gynt o ardal Columbus, Wis., a chanddo frawd ger Courtland o'r enw J. R. Williams. Rees Davies ac R. Bumford, Marshall, yr olaf yn *insurance and real estate agent*. Yr Anrhyd. J. N. Jones, Redwood Falls, yr hwn sydd wedi ei ail ethol i Ddeddfwrfa y Dalaeth. Owen I. Owens, Sleepy Eye, gynt o Wild Rose, Wis., a Thomas R. Hughes, Sleepy Eye, *conductor* ar y C. & N. W. Ry., gynt o Columbus, Wis. Mrs. Johnson a Mrs. McGreagor, Windom, gwragedd i ddau o brif fasnachwyr y lle. Yno hefyd ceir teulu o'r enw Davies. Mrs. Greaves, Rochester, *nee* Miss Richards, o Racine, Wis. Miss Sarah Jones, St. Charles, merch i'r Anrhyd. E. O. Jones, Cambria, Wis. Mae yno hefyd wraig weddw o'r enw Mrs. Jones. R. E. Jones, Wabasha, gynt o Cambria, Wis., yn y fasnach yd. Mae ef yn gerddor galluog. W. R. Williams, Argyle, athraw yn yr ysgolion cyhoeddus. Mab ydyw ef i'r diacon W. J. Williams, Bristol.

Gellir enwi hefyd amrai bregethwyr Cymreig sydd yn neu wedi bod yn y Dalaeth yn gweinidogaethu gyda'r Americanaid. Gyda'r Presbyteriaid gallwn enwi y Parchn. W. E. Morgan, Jackson; James Pryse, Lake City; Plato T. Jones, Red Wing; W. D. Thomas, D.D., Winona, yn awr yn La Crosse, Wis.; a D. E. Evans, Minneapolis. Gyda'r Cynulleidfaolwyr, y Parchn. William Jones, St. Louis Park; E. C. Evans, M.A., St. Paul; ac E. P. Hughes, Lake Benton. Gyda'r Bedyddwyr, y Parch. Mr. Llewelyn, Hastings, a'r Parch. E. Mona Jones, St. James, yn awr yn Pennsylvania. Gyda'r Esgobaethwyr, y Parch. E. Wynne Jones, Lake City. Hefyd, mae y Parch. R. G. Jones yn weinidog gyda'r Presbyteriaid yn Shakopee, a'r Parch. Edward Williams gyda'r Bedyddwyr yn Hector. Ychwanegwn eto at y rhestr enwau Thomas Bowen, golygydd newyddiadur, a'i chwaer, Miss Esther Bowen, athrawes yn yr ysgolion cyhoeddus, y ddau yn Duluth. Arferent fyw yn Cambria, Minn. Cymraes bur hefyd yw Miss Margt. J. Evans, M.A., *lady principal* Coleg Carleton. Oblegid ein hanwybodaeth, diau fod yn rhaid i ni adael allan o'r gyfrol hon ganoedd o enwau ein cydgenedl sydd ar wasgar yn ein Talaeth eang.

---

## YR HEN SEFYDLWYR A'U DULL O FYW.

---

GAN MRS. ELIZABETH J. THOMAS, JUDSON, MINN.

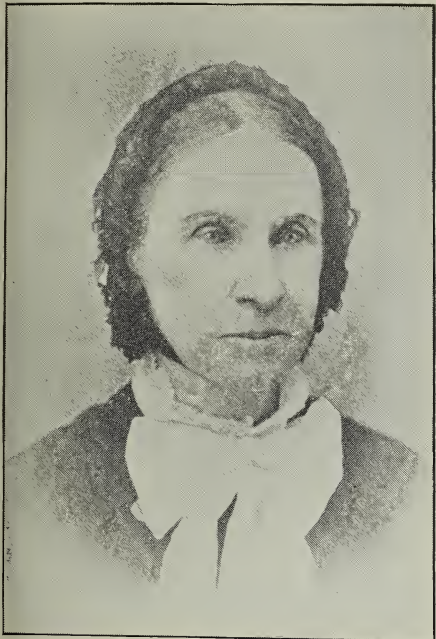
Tai logiau oedd gan y mwyafrif o'r hen sefydlwyr, ond ceid ambell dy wedi ei weithio yn y ddaear, ond nid yn fynych, am fod digonedd o goed yn gyfleus. Cysylltid y logiau ar yr ochr fewnol, ond nid yn y modd mwyaf manwl, a phlastrid hwy a mwd du neu glai. Yn ddiweddarach defnyddid calch. Un ystafell a llofft isel oedd maint y tai fel rheol. Llorid hwy a *slabs* a wastadheid a bwyell, ond llifid lloriau yr ystafell uchaf. Fel rheol byddai adeilad bychan wrth ochr y tai at gadw man bethau. Nid oedd y seleri amgen na thyllau yn y ddaear, gyda mynedfa iddynt o'r tai. Nid oedd fawr ddefnyddio arnynt oddigerth yn y gauaf er cadw pethau rhag rhewi, ond aml y gwelwyd hyn yn troi allan yn fethiant gan faint yr oerfel. Gan nad oedd y seleri yn gymwys i gadw llaeth ac ymenyn, arferem wneuthur caws yn ystod y tywydd poeth. Dyma yr arferiad cyffredin, ac ni chlywsom neb yn cwyno nad ydoedd yn dda.

Tebygol ydyw ein bod yn llawer hawddach ein boddhau y pryd hwnw nag yn awr.

Yr oedd rhai wedi dyfod a dodrefn tai gyda hwy, ond nid llawer. Yn gyffredin gosodid dau wely yn un pen i'r ystafell, gyda gwely bychan i'r plant wedi ei drefnu modd y gellid ei guddio yn ystod y dydd o dan un o'r gwelyau eraill. Yr oedd y prenau gwelyau y rhan amlaf o waith cartref, fel bron bobpeth arall. Yn gyffredin yr oedd yr eisteddleoedd yn cael eu gwneyd i fyny o ystolion tair ac weithiau bedair troed. Bu y gist ddillad yn gwneyd gwasanaeth bwrdd, nes y ceid rhywbeth amgenach. Ychydig ddefnydd wneid o lieiniau byrddau. Gosodid astelli y naill uwch y llall ar y muriau er dal llyfrau, llestri a phethau eraill, a gosodid cysgodlen dros yr oll. Gofalodd y rhan fwyaf am ddyfod ag awrlais gyda hwy, ac am y rhai nad oeddynt feddianol ar un, yr oeddynt yn hynod fedrus i ddeall yr amser oddiwrth yr haul, ac fel rheol yr oeddynt yn brydlon gyda'u gorchwylion ac i ddyfod i foddion gras. Peth arall oedd y simddai, neu fel y byddai rhai yn ei galw, "lle tan." Ychydig iawn oedd nifer y *stoves*, ond yr oedd bron bawb yn meddu ar simddai wedi ei gweithio naill ai o geryg neu goed, ac yna ei phlastro a chymysgfa o galch, clai a gwair. Yr oedd y simddai hon o dair i bedair troedfedd o led. Arferid rhoddi logyn cefn (*back log*) lled helaeth gyda choed bychain pan y byddid eisiau tan, a byddem yn cael tan ardderchog. Wedi cynesu un ochr rhaid oedd troi i gynesu yr ochr arall, am fod cymaint tynfa yn y simddai, yn nghyda'r ffaith nad oedd y tai wedi eu hadeiladu mor glyd ag y dymunid. Yr oedd bachau at ddal y crochanau i ferwi, a ffwrn fechan gyda chauad arni at grasu. Ei maint ydoedd o dair i bedair modfedd o ddwfn ac o wyth i ddeg ar draws. Pan yn crasu gosodid y cyfryw yn y lludw poeth gydag ychydig o dan ar y rhan uchaf. Yn ystod nosweithiau hirion y gauaf, byddai llawer o waith yn cael ei gyflawni wrth oleuni y tan hwn. Er y defnyddid canwyllau, eto taflai y tan lawer mwy o oleuni.

Fel y gwelir, nid llawer o addurn oedd ar y dodrefn, ond cedwid hwy yn lanwaith, a gwyngalchid y muriau geirwon; ac yn ychwanegol at hyn, yr oedd y tan dysglaer yn gwneuthur i bawb yn y ty deimlo yn berffaith hapus. Yr ymborth ydoedd bara peilliad a bara corn, cloron, cig, ymenyn, caws, a ffrwythau o'r gerddi. Nid oedd pasteiod a theisenau yn cael fawr sylw y pryd hwnw. Byddem yn arfer berwi nodd y coed masarn (*maple*) er cael triagl a siwgr.

Yr oedd y dull o wisgo yn syml. Ystyrid gwisg galico yn



**Mrs. Jenkin Jenkins.**



**Mrs. Richard G. Jones.**



**Mrs. Ami Roberts.**



**Mrs. Thomas Thomas.**



barchus y pryd hwnw, ac yn ddigon da i'w defnyddio ar bob amgylchiad. Ni byddai neb ychwaith yn meddwl am esgeuluso moddion crefyddol pe heb *het* na *bonnet*, na modd cael un. Byddai yr *hood* o waith cartref yn gwneyd y tro yn hytrach nag esgeuluso moddion gras. Wedi llwyddo i gael nifer o ddefaid, gwneid llawer o ddillad cartref (*homespun*) i'r meibion a'r merched. Arferai y mamau a'r merched drin llawer o wlan, sef ei gribo a chribau bychain llaw, cyn i'r *factories* ddyfod yn gyfleus. Arferent nyddu a gweu hosanau a menyg. Byddai eraill yn gweu plancedi gwely a gwlaneni at ddillad isaf, yn nghyda llian a gwlan at ddillad uchaf. Ond pan wawriodd amser gwell, gellid canfod gwahaniaeth mewn llawer cylch, ond nid mewn dim yn fwy nag yn y dull o wisgo ac yn yr hyn a wisgid. Gellid dweyd fod yr hen bethau wedi myned heibio. Caed tai newyddion a gwahanol ystafelloedd ynddynt, dodrefn newyddion, &c. Bellach gallem feddwl y buasai pawb yn ddedwydd; ond nid felly yn hollol. Gwelwyd aml un a hiraeth calon arno am yr hen dy a'r hen ddull o fyw.

---

## TAITH I ST. PETER.

---

GAN Y PARCH. T. E. HUGHES.

Yr oedd mawr wahaniaeth rhwng cyfleusderau masnachol yr amser gynt a'r presenol; a llawer o galedi ddyoddefwyd gan yr hen sefydlwyr wrth ymdrechu ag anafanteision. Un boreu braf yn ngauaf 1855-56, cychwynodd dau gyfaill, un yn Gymro a'r llall yn Sais, o ardal y Cottonwood gyda phar o ychain a llusg-gerbyd i fyned i St. Peter i geisio *buckwheat*; ond cyn cyraedd y lle o chwech neu saith milldir, trodd ar unwaith yn anarferol o oer. Nid oedd gan y ddau deithydd ddillad cymwys am danynt i hinsawdd Minnesota, fel erbyn cyraedd St. Peter yr oedd eu hanwyd mor fawr fel mai gydag anhawsder y gallent ryddhau yr ychain. Prydnawn dranoeth, wedi cwblhau eu negeseuon, cychwynasant tuag adref, gan benderfynu myned trwy Mankato, am fod y ffordd hono yn well. Yr oedd hwn eto yn ddiwrnod anarferol o oer. Yr oedd y Cymro wedi prynu esgidiau Indiaidd yn St. Peter, ond ofnodd eu gwisgo, gan ddewis yn hytrach fentro yr hen *cowhide boots*. Ychydig wyddai mai gwell fuasai y *mocassins*. Cyn hir daeth yn nos arnynt drachefn, a phan o fewn tua phedair milldir i Mankato penderfynasant droi am lety i dy ceryg oedd ar fin y ffordd.

Tra yr arosodd y Sais gyda'r ychain, aeth y Cymro i ofyn am lety. Curodd wrth y drws. "*Come in,*" meddai rhywun. Aeth i mewn. Yno eisteddai gwr wrth dan braf—tan simddai. Gofynwyd am lety. "*No, we can't; we don't keep travelers; it's only four miles to Mankato.*" Gofynai y Cymro yn daerach dra-chefn, ond yr ateb oedd, "*No; it is late, and the women folks are in bed.*" Ac meddai y Cymro yn ol, "*Mister, there are two of us, and we might as well fight to death as freeze to death; we are going to stay here.*" "*Well, if that is the case,*" meddai y gwr, "*you can stay;*" ac yno y buwyd y noson hono, a chafwyd eithaf croesaw ac ymgeledd i'r ddau gyfaill a'u hanifeiliaid. Daeth y Cymro a'i letywr yn bur adnabyddus ar ol hyny; ac yn mhen blyneddau, bob tro y cyfarfyddent, gofynai yr hen letywr i'r Cymro, "*Well, do you want to fight to-day?*" Yr oedd trydydd dydd y daith mor oered ag erioed, ond cyraeddasant i'r Maes Mawr, lle yr arosasant dros nos; a da iddynt hyny. Cyraeddasant adref yn hwyr iawn y pedwerydd dydd, er nad oedd y daith i gyd dros 34 milldir; ond rhaid oedd ei gwneyd er cael ychydig luniaeth i'w gwragedd a'u plant. Mae y Cymro yn fyw hyd yn hyn, sef neb llai na David J. Davies, Cambria, y Cymro hynaf yn y plwyf. Heddyw gall gael blawd *buckwheat* mewn awr o amser drwy anfon i'r pentref ar ei gyfer.

Llawer taith a wnaed gan yr hen sefydlwyr gydag ychain i St. Paul i gael blawd a phethau eraill angenrheidiol er cynaliaeth. Cymerid pythefnos neu ragor i wneyd y daith hon; ac anhawdd i'r sawl na chafodd y profiad amgyffred y caledi a ddyoddefid yn fynych yn ystod pythefnos y daith gan eisiau bwyd, lludded ac oerni. Anhawdd hefyd dyfalu maint pryder y teulu gartref am ddychweliad dyogel gwr y ty. Beth a wyddent nad rhewi i farwolaeth fyddai eu tynged, neu gael eu goddiweddyd gan Indiaid. Mae gan yr oes bresenol lawer o achos diolch am bethau na *phrofasant*. Ein tadau a'n mamau a "*lafuriasant, a ninau a aethom i mewn i'w llafur hwynt.*"

---

## YR INDIAID A'U HARFERION.

---

GAN YR ANRHYD. D. C. EVANS.

Dynion tal, lluniaidd a hoew eu symudiadau oeddynt. Nid oedd y merched yn llawn mor dal a lluniaidd, ond tra rhagorent ar y dynion mewn nerth corfforol. Ymddifyrai y gwrywod mewn



hela a physgota, tra yr ymgymerai y benywod a phob caled-waith. Ymborthent gan mwyaf ar yr anifeiliaid a ddalient, ac ymwisgent yn eu crwyn. Arferent ystaenio eu gwynebaw a rhanau amlwg eraill o'u cyrff a chlai gwyrdd ga'ent ger glanau yr afonydd. Yr oedd eu gofal am y sylwedd hwn yn fawr. Gorchuddient ef a dail, er ei ddyogelu rhag lladron mae'n debyg. Mewn adeg o heddwch yr oeddynt yn ddyinion tawel a charedig, ond mewn adeg o ryfel yn rhai nwyd-wyllt a dialgar. Gwersyllai llwyth o honynt a elwid y "Six," yn perthyn i'r Sioux, yn agos i'r fan y saif South Bend yn bresenol. Makotosa (yr wydd-aderyn) y galwent hwy y lle. Minnienako (afon yr wydd) y galwent afon y Blue Earth. Trefnient eu pebyll yn y gwersyll yn 6, 12, 18, &c. Gwelais gynifer a 72 mewn un gwersyll. Defnyddiau y babell fyddent wydd ieuainc hirion, a'u pen praffaf wedi eu gosod ar y ddaear oddeutu dwy ran o dair eu hyd y naill oddiwrth y llall mewn cylch crwn, a'r penau eraill yn gylymedig oddiarnynt. Gorchuddient y gwiall a chrwyn a rhisgl coed, gan adael gwagle cydrhyngddynt yn y pen uchaf,

" Er gollwng y mwg allan  
O'r ty, ac awyro'r tan,"

yr hwn fyddai ar ganol llawr y babell. Er nad aflonyddai y mwg un o'r preswylwyr, eto aroglent yn gryf o hono. Amlygent gryn gywreinrwydd yn nhrefniad eu pebyll. Fel y nodwyd, rhai pur nerthol oedd y merched. Un diwrnod gwelsom un o honynt yn codi ac yn cario baich trwm o frigau sychion. Drwy arwyddion rhoddasom ar ddeall iddi y carem brofi ein nerth drwy geisio codi ei baich. Deallodd ein harwyddion yn y fan, ac i lawr ag ef. Wedi ychydig duchan gallodd fy nghyfaill ei godi; minau, wedi un ac ail gynyg a thipyn rhagor o duchan, a'i syflais oddiar y ddaear. Yn nesaf dyma y foneddiges Americanaidd yn doddi y tenyn am ei thalcen melynddu, yn plygu ei chefn at y baich a orweddai y tu ol, ac yna tynai nes cyffyrddai ei dwylaw a'r ddaear; cafodd y baich ar ei chefn, cododd yn ddi-daro, ac ymaith a hi tua'r babell heb orphwyso unwaith.

#### *Rhyfel-ddawns.*

Drwy ein cyfieithydd, Mr. Lyons, gwahoddwyd nifer o honom i'w rhyfel-ddawns un noswaith. Derbyniasom y gwahoddiad gyda boddhad ar ol cael sicrwydd oddiwrth y gwahoddwyr na ddigwyddai niwed i un o honom. Aethom i'w gwersyll yn brydlon. Wedi dyfodiad rhai o'u tywysogion a'u dewrion atom a'n cyfarch gyda "Ho, ho," ac ysgydwad llaw, eistedd-

asom i lawr. Enwau tri o'u penaethiaid oeddynt Red Iron, Inka-pa-du-ta a San-tu-ma-du-ta. Red Iron ydoedd ddyn lluniaiidd, gwynebagored, edrychiad llariaidd a diniwed, ei wen yn naturiol ac ysgydwad ei law yn gynes, a'r oll yn tueddu i gyfeillgarwch ac ymddiriedaeth bur. San-tu-ma-du-ta ydoedd ddyn corfforol mawr a lluniaiidd, heb fod mor hoew ei ysgogiad a'r mwyafrif o'i genedl, ond yr oedd rhywbeth yn ei edrychiad yn uwchraddol—pen mawr, llygaid mawrion, gyda digonedd o wallt du hirllaes, pa un a daflai yn ddolenau plethedig dros ei ysgwyddau llydain, ac a gedwid mewn trefn gan ddwy glust o faintioli cymwys i'r gwaith. Pe wedi ymwisgo yn nillad dyn gwyn, a'i osod i eistedd o flaen arlunydd, credwyf y cydmarai ei ddarlun yn dda ag eiddo Henry Clay o Kentucky. Y noswaith hon yr oedd yr ysmotiau clai gwyrdd wedi gorfod rhoddi lle i rai mwy arwyddocaol o ryfel, sef coch a du. Yr wrthban hefyd a orfu ymneillduo er rhoddi lle i'r *blue feather*—yr eryr. Yn y man wele un o'r dewrion yn cyfodi ar ei draed ac yn llefaru rhywbeth tebyg i hyn, "Hy-ho-tu-tw-ta-ho." Gyda ei fod wedi gorphen daeth dynes yn mlaen gan ddal llestr mawr yn ei llaw, ac aeth o amgylch y dorff er cael yr holl arfau niweidiol o'u dwylaw, ac yna diflanodd. Yn nesaf daeth dyn mawr a'i ben yn llawn plyf, a gwyneb wedi ei linellu a lliwiau coch a du. Daliai yn ei law groen pen (*scalp*) gyda gwallt hirllaes, a llefarai yntau rywbeth tebyg i hyn, "Hy-hw-hu-ho," &c. Hyd yn hyn yr oedd teimlad y gynulleidfa yn gymysg o'r llon a'r lleddf. Mor fuan ag y terfynodd y dewr uchod ei anerchiad, tarawyd y ddawns-gan, ac ar amrantiad disgynai y traed noethion yn drwm ar y ddaear galed. Parhaodd hyn am ychydig fynyddau. Yn y man dyna grochfloedd annaearyl unwaith ac eilwaith. Yn sydyn dyna y rhyfel-floedd (*war-whoop*) ac ymruthriadau didrefn. Ymgynhyrfent ac ymddangosent yn llym a herfeiddiol, a'u gwedd mor ddifrifol a phe byddent yn nghanol yr ysgarmes fwyaf rhyfelgar. Ymddyrc'ai y llefau, ymwylltient ac ymruthrent fel bwystfilod rheibus. Y *squaws*, wedi bod yn hollol dawel o'r dechreu, a ddechreuasant eu crochfloeddiadau, ac ymunwyd a hwy gan y bechgyn a'r genethod. Yn nghanol y tryblith oernadau hyn, clywid ambell lef gwynfanus oddiwrth y rhai orweddent yn glwyfedig (?) dan eu traed. Yn mhoethder y ddawns dadblethodd eu gwallt, a chwyfiai yn ddidrefn nes gorchuddio eu gwynebau hyllion. Pan oeddynt bron wedi cyraedd y *climax* o ran teimlad gyda'r ddawns, ar anogaeth eu *medicine man* encillasom yn araf a dystaw o'u plith er ein dyogelwch. Drwy yr holl ymddangosiad hwn o ryfel, ni chefais y

sail leiaf i gasglu eu bod yn ddisgynyddion o Madog ab Owain Gwynedd, nac ychwaith fod trugaredd yn elfen yn eu rhyfeligredo.

*Wedi y ddawns.*

Pan oeddym oll, gyda'r eithriad o Mr. Lyons a'i deulu, yn ein gwelyau mewn ty byrddau ar lan yr afon, clywais ergyd o ddryll. Gelwais sylw y teulu, ac er fy syndod yr oedd pob un yn effro. Parhaodd yr ergydion, a chyfarthai y ci yn ddibaid. Goleuais ganwyll, ond dyna ddyn wrth y ffenestr yn gwaeddi, "Diffoddwch y goleu; maent wedi lladd Lyons a'i deulu, a deuant i lawr y llwybr atom ninau." Ufuddhasom, a neidiasom at ein drylliau. Yn fuan wele rywrai yn nesau at ein ty. Parotoisom i danio, ond clywem waedd plentyn yn eu plith a llais dyn yn ceisio ganddo ddystewi. Adnabyddasom y llais fel eiddo Lyons. Daeth ef a'i deulu i mewn, a dywedasant ddarfod i'w plentyn bach gwympo, ac mewn canlyniad lefain yn uchel. Mynegasom ninau ein bwriad i danio arnynt oni b'ai i ni glywed y waedd. Anffodus gwymp a gwaedd y plentyn fu yn foddion eu gwaredigaeth. Treuliasom y noson hono yn gorphwys ar ein llawddrylliau. Dranoeth aethom oll i'w gwersyll. Adroddodd un o honynt, yr hwn allai ychydig Saesoneg, ddarfod i'r Chippewa Indians wneyd ymosodiad arnynt. Ar lawr un babell gorweddai corff Indiad marw, a bedd agored wedi ei dori i'w dderbyn. Gofynwyd paham y cleddid y dyn yn hytrach na'i ddyrchafu ar frigau y coed? Meddai yntau, gydag edrychiad diystyrlyd, "Ci yw hwn, a chladdu cwn y byddwn ni; dynion sydd yn mrigau y coed." Gofynwyd paham y galwai ef yn gi? Atebodd, "Am iddo ladd ei wraig;" a chan gyfeirio at ddynes felen a'i gwallt dros ei gwyneb wrth ddrws y babell, dywedodd, "Ni fuasai honyna yn fyw heddyw oni buasai i mi ac eraill ei luddias." Dywedodd hefyd na wyddai pwy a'i llofruddiodd.

*Eu Meirw.*

Dodent y corff, yn nghyda'r bwa saeth a'r gyllell hela, mewn croen *buffalo* neu wrthban, gan eu rhwymo yn daclus, ac yna gosodent ef i orphwys ar frigau pren derw, fel rheol, yr hyn a barai i mi dybied weithiau eu bod o linach Madog ac o ddaliadau Derwyddol. Pan ymadawsant o'r lle hwn aethant a phob un o'r cyrff gyda hwy ar eu cefnau. Coleddent barch mawr tuag at y marw, ac yr oedd ganddynt rhyw syniad am ail gyfarfyddiad.

## ADGOFION.

*Penillion ddarllenwyd yn Nghyfarfod Aduniad Hen Sefydlwyr  
Cymreig Swyddi Blue Earth a Le Sueur yn  
Lake Crystal, Mehefin 13, 1894.*

GAN JAMES D. PRICE (AP DEWI).

Mae adgofio y gorphenol  
Yn ddymunol iawn yn wir,  
Er fod gwyntoedd profedigaeth  
Wedi peri llawer cur ;  
Rhed y meddwl gyda phleser  
Dros flynyddau maith yn ol  
Pan oedd Talaeth Minnesota  
Yn ein derbyn idd ei chol.

Glanwyd ni yn mysg yr Indiaid,  
Hen anwariaid hyll y wlad ;  
Byw mewn cyffro lawer adeg  
Rhag y gelyn llawn o frad ;  
Llawn anturiaeth oedd y tadau,  
Dyoddefasant lawer clwy',  
Yr oedd dewrder anorchfygol  
Yn eu llwyr feddianu hwy.

Codi'r tai a threfnu'r cartref  
Oedd y gorchwyl fore a nawn ;  
Pawb mewn yni a diwydrwydd  
Yn cynllunio'n brysur iawn ;  
Codi'n foreu, gweithio'n galed,  
Trin y tir a phlanu'r had ;  
Nid oedd terfyn ar y llafur  
Yn y wyllt, bellenic wlad.

Porai'r buchod gyda'r ceirw  
Yn hamddenol yn y coed ;  
'Roedd y wlad yn llawn bwystfilod,  
Ni fu gwylltach lle erioed ;  
Rhedai'r bleiddiaid draw yn heidiau  
Drwy y goedwig yn mhob man,  
Ond 'roedd arnynt ofn y Cymro ;  
Ni ddigwyddodd drwg i'n rhan.

O St. Paul y cafwyd bara  
Am ryw hyd i borthi'r llu ;  
Lluso hwnw gyda'r ychain—  
O! 'r fath ffwdan gawsom ni ;

Ond daeth olwyn fawr Rhagluniaeth  
Yn ei thro a phethau'n well ;  
Gwenodd ffawd, daeth gwell amserau  
Atom i'r Gorllewin pell.

Trefnwyd lle i'r plant gael addysg,  
Caed athrawon at y gwaith,  
A pharhawyd i'n hyfforddi  
Yn ein gwersi flwyddi maith ;  
'Roedd y tadau oll yn ffyddlon  
Gyda'r ysgol foreu a nawn,  
A gwnaed ymdrech canmoladwy  
I'n haddysgu'n foreu iawn.

Cafwyd moddion gras yn gyson,  
Parchwyd enw Iesu mad ;  
'Roedd y Cymro'n bur i'w grefydd  
Er ei fod mewn estron wlad ;  
O! 'r hen gyrrdau bendigedig  
Gafwyd yma lawer tro !  
Pobpeth yn arddangos ini  
Fod gwir grefydd yn y fro.

Y mae'r tadau erbyn heddyw  
Wedi cyraedd pen y daith,  
Ac yn dechreu cadw noswyl  
Ar ol diwrnod blin o waith ;  
Wrth adgofio am eu henwau  
Hawdd yw wylo'r fynyd hon ;  
Colli'r cedyrn ar y muriau  
Sydd yn friw o dan y fron.

Daeth y meibion yn lle'r tadau  
Yn golofnau yn y ty,  
Daeth y merched yn lle'r mamau  
I ddygu'r plant am Iesu cu ;  
Boed y nodded nefol drosom,  
Byddwn ffyddlon drwy ein hoes,  
Efelychwn yr hen dadau,  
Daliwn dan bob awel groes,

## ANERCHIAD

*A draddodwyd yn Ngwyl Aduniad Hen Sefydlywyr Swyddau  
Blue Earth a Le Sueur, Mehefin 13, 1894.*

GAN HUGH G. ROBERTS (GWYNGYLL).

Chwi, wrolion, teilwng ydych  
Heddyw'n destyn i fy nghan;  
O! na roddid i mi awen—  
Awen fyw rhyw angel glan—  
Fel y gallwn deilwng ganu,  
Ganu can o uchel nod,  
I wrthddrychau a deilyngant  
Fythol ac anfarwol glod.

Chwi adawsoch gymoedd Cymru,  
Chwi groesasoch Werydd for,  
I'r Gorllewin fe'ch arweiniwyd  
A dirgelaidd law ein Hior;  
Eich llinynau ddisgynasant  
Ar frasdiroedd "Daear Las;"  
Pawb yn frenin arno'i hunan,—  
Pawb yn byw mewn coediog blas.

Pwys a gwres y dydd ddaliasoch  
Yn y winllan eang hon,  
Hen ystormydd duon gauaf  
Barodd loes i aml fron;  
Ond yn nghanol gwyllt drallodion  
A'ch cylchynai ar bob llaw,  
Seren gobaith a gyfeiriad  
At y dydd yn gwawrio draw.

Hoff aelwydydd eich cabanau  
A gysegrwyd lawer dydd  
I addoli Duw y nefoedd  
Gydag ysbryd llawn o ffydd;  
Heirdd allorau gyfodasoch  
Yn mhob cwmwd drwy y wlad,  
Lle cyhoeddor Iawn Calfaria,  
Gwaed y groes a'r cymod rhad.

Pan gydgesglir perlau'r nefoedd  
Gan yr Iesu, 'n Prynwr mad,  
Er dodrefnu a phrydferthu  
Heirdd drigfanau ty ein Tad,  
Gwelir rhai o Minnesota  
Yn orielau pur y nef  
Fel rhyw enfawr ser tanbeidiol  
Drwy ei haeddiant dwyfol Ef.

Evan Morgan, Dafydd Gruffydd,  
Thomas Jones a Jabez Lloyd,  
Robert Hughes ac Evan Evans—  
Rhaid o gewri'r caban coed—  
Dacw nhw yn ddedwydd deulu  
Gyda'u gilydd gylch y bwrdd;  
Ni gawn ninau'n fuan bellach  
A'r hen gewri oll gydgwrdd.

## DARLUN HEN SEFYDLWYR LIME SPRINGS.

Mae yn y sefydliad hwn lawer o hen sefydlwyr wedi cyraedd amgylchiadau cysurus a safle o ddefnyddioldeb. Gresyn na fusasem yn gallu cael *group* da o honynt i gyd, ond un a gaed, ac nid gormod anrhydedd i'r un o honynt fyddai cael brys-nodiad am danynt, a phleser calon fuasai genym dalu teyrnged o barch i eraill sydd yn teilyngu fel hwythau; ond pa fodd y gallaf hawlio lle heb eu darlun?

EVAN H. JONES.

Daeth ef i'r sefydliad yn lled foreu—tua 26 neu 27 mlynedd yn ol, ac mae bob amser yn meddu lle o barch ac ymddiried,

yn nheimlad y sefydlwyr. Daeth yma o Columbus, Wis. Mab ydyw i'r diweddar Hybarch Hugh Jones, Columbus. Wedi colli ei dad, mae ef a'i fam, yr hon oedd wraig ddeallus a chrefyddol, yn ymfudo i'r sefydliad hwn. Yr oedd ei ddyfodiad yn gaffaeliad mawr i'r Cymry a'r achos crefyddol, oblegid mae yn wr o addysg dda, o ddeall cryf, o farn addfed, yn Gristion gloew, ac yn dduwinydd rhagorol. Gwelir yn hanes yr achosion crefyddol ei fod yn un o'r colofnau; ac nid yw eto yn lleihau dim yn ei ddefnyddioldeb. Edrychir i fyny ato yn y *county*, ac mae yn awr yn llanw swydd lanwodd yn foddhaol o'r blaen, sef ynad heddwch; ond mae ei dueddiadau crefyddol yn peri mai gydag achos ei Waredwr mae fwyaf gweithgar a defnyddiol.

#### H. H. MORRIS.

Nid llawer oedd rhifedi Cymry Bristol Grove cyn i H. H. Morris ymsefydlu yno. Gadawodd ef a'i gyfaill mynwesol R. W. Hughes Proscairon, Wis., tua 28 mlynedd yn ol. Bu yn hynod hapus yn ei ddewisiad o faes i'w lafurio. Mab ydyw ef i'r henafgwr a'r blaenor adnabyddus Hugh Morris, Proscairon, Wis., ac o du ei fam yn berthynas agos i'r diweddar Barch. Morris Hughes, Felinheli, G.C. Mae yn nghymeriad Mr. Morris lawer o elfenau sydd yn ei wneyd yn dra defnyddiol mewn sefydliad, yn neillduol ar ei gychwyniad. Hynodir ef yn fawr fel cymwynaswr. Tystiolaeth ei hen gydnabyddion yw, eu bod yn ei ystyried yn un caredig a chymwynasgar mewn adeg o galedi ac afiechyd. Rhagora hefyd yn dda mewn sel a brwdfrydedd dros bob achos yr ymgymera ag ef. Bu o wasanaeth mawr i'r achos yn Bristol, ac ni wnaeth odid neb gymaint ag ef pan adeiladwyd y capel; nid oedd un trafferth na chaledwaith na chyflawnai gyda sel a brwdfrydedd. Bu am dymor maith yn gwasanaethu yr eglwys fel blaenor; ac nid ydym wedi cynefino eto a'i le gwag yn y moddion ar ol ei symudiad i Lime Springs. Y mae bob amser yn llafurus ac ymdrechgar i gasglu gwybodaeth, ac ystyrir ef yn un o lenorion goreu ein sefydliad, a Gwaharddwr penaf y *county*, os nad y byd i gyd.

#### JOHN PRICE.

Wele un eto o swyddogion eglwys Lime Springs. Daeth i'r sefydliad tua 18 mlynedd yn ol, gan ymsefydlu yn Saratoga. Wedi methiant y cnwd gwenith symudodd i Lime Springs, ac ymgymherodd a'i grefft fel plastrwr. Ystyrir ef yn grefftwr da, a chan fod y cyfryw yn brin y ffordd hon, daeth heb oedi i ddigonedd o waith a galwadau, ac felly mae yn llwyddianus iawn—



H. H. MORRIS,  
JOHN W. WILLIAMS.

R. W. WILLIAMS,  
JOHN PRICE.

EVAN H. JONES,  
OWEN E. THOMAS.

Group of Prominent Welsh Settlers of Lime Springs, Ia





wedi adeiladu cartref da a chysurus iddo ei hun a'i deulu. Mae bob amser yn weithgar ac ymdrechgar gydag achos y Gwardwr, yn ddarllenwr a llenor, yn meddu tuedd gref at dduwinyddiaeth, a phenderfyniad i ddeall yr anhawdd. Mae yn dra chymradwy fel dyn a Christian. Un o fechgyn Dyffryn Clwyd, G.C., ydyw, ac ni raid i'r dyffryn prydferth gywilydd o hono.

R. W. WILLIAMS.

Daeth R. W. Williams i'r ardal tua 19 mlynedd yn ol. Mab ydyw i'r diacon adnabyddus Wm. Williams, Pant Coch, Blue Mounts, Wis., ac wedi hyny Bristol Grove. Bu am ychydig yn amaethu yn Long Creek, Iowa, ond o herwydd rhyw resymau mae yn gadael y sefydliad hwnw ac yn sefydlu yn Saratoga. Er iddo weled amser caled yn adeg methiant y gwenith, eto, llwyddodd i lynu yno, a thrwy ymdrech diflino a llafur y mae ganddo fferm dda. Erbyn hyn mae er's pum' mlynedd wedi ardrethu y fferm i arall, ac adeiladu un o dai harddaf a goreu ein tref yn gartref iddo ei hun a'i deulu. Bu yntau am amser yn wasanaethgar i'r achos bychan yn Saratoga, ac wedi iddo symud i Lime Springs profodd ei hun yn weithiwr egniol gyda'r ddau gapel adeiladwyd yma. Ystyrir ef yn drefnydd da, ac yn hynod ddeheuig mewn arwain a llywyddu ein cyfarfodydd llenyddol a symudiadau eraill, megys yr Ysgol Sul, y Feibl Gymdeithas a symudiadau addysgol o bob math, a gelwir arno yn fwy mynych na neb o honom at y gwaith. Mae yn llenor ac yn dduwinydd llafurus.

OWEN E. THOMAS.

Un o frodorion Ynys Mon ydyw ef, wedi tyfu o'i fabandod yn amaethwr. Mae iddo frodyr, a'r oll o honynt yn troi o aelwyd eu rhieni i ymdrech y byd ac yn llwyddo tu hwnt i'r cyffredin i'w enill a chyraedd safle ynddo mewn cyfoeth ac anrhydedd. Bu Evan Thomas, ei frawd, mor llwyddianus yn Birmingham, Lloegr, nes enill cyfoeth mawr a chael yr anrhydedd o'i ethol i lanw un o swyddi mwyaf pwysig ac anrhydeddus y dref; ond daeth Owen i America, i ddechreu i Cambria, Wis., ond symudodd oddiyno i Bristol Grove. Bu yn hynod lwyddianus. Mae wedi sicrhau un o'r ffermydd mwyaf yn eiddo iddo ei hun, ac mae ei syched am dir yn parhau o hyd. Er wedi d'od i Lime Springs i orphwys, ni fedr fod yn llonydd; byddai hyny yn groes rhy drom iddo ei chario. Ychwanega o ddydd i ddydd at ei feddianau. Wele i fechgyn ieuainc ein sefydliadau engraifft beth all penderfyniad, llafur a diwydrwydd ei wneyd. Ystyrir fod ynddo lawer o ragoriaethau. Mae yn gymydog caredig,

bob amser yn onest ac uniawn yn ei fargeinion, yn wastad i fyny a'i air, yn selog yn y capel—braidd yn mhob moddion, drws ei dy led y pen yn agored i groesawu ei gymydogion a dyeithriaid. Bu yn ffyddlon iawn yn adeiladaeth y ddau gapel. Parhaed yn ngwaith y cysegr, a gorphwysed bellach weddill ei ddyddiau oddiwrth galedwaith y byd.

JOHN W. WILLIAMS.

John Williams y Plas ydyw hwn, brodor o Sir Fon, yntau drwy lafur ac ymdrech wedi codi cartref da a chysurus iddo ei hun yn Bristol. Gan ei fod ef a'i briod yn heneiddio, a'i fab John yn abl i ofalu am y fferm, mae yn adeiladu ty da iddo ef a'i briod i gael treulio nawnddydd eu bywyd mewn tipyn o lonyddwch a thawelwch; ond nid fel yr edrych dyn yr edrych Duw. Cyn i'r cynlluniau gael eu cwblhau, wele angau yn d'od ac yn ei ysgaru ef a'i briod, ac yntau yn cael ei adael oreu y gall i fwynhau gweddill ei ddyddiau wrtho ei hunan. Ychydig wythnosau yn ol, ar symudiad y mab i Lime Springs, wele yntau yn d'od gydag ef, felly wele ef yn awr yn foneddwr mewn tref. Caffed lawer o gysuron a mwynhad am y gweddill o'i ddyddiau ar y ddaear. Bu am dymor da yn selog a ffyddlawn i'r achos yn Bristol, ac mae yn ddiameu genym y gwna ail ymaflyd yn y gwaith yn Lime Springs.



# HISTORY

OF THE

# Welsh in Minnesota

Foreston and Lime Springs, Ia.

---

GATHERED BY THE OLD SETTLERS.

---

EDITED BY

REVS. THOS. E. HUGHES AND DAVID EDWARDS, AND MESSRS.  
HUGH G. ROBERTS AND THOMAS HUGHES.

---

ILLUSTRATED.

---

1895.

## TABLE OF CONTENTS.


---

	PAGE.
Bible Societies of Blue Earth and Le Sueur Counties, organized .....	46
Biographies .....	159
Blue Earth County, Organization of .....	19
"    "    "    Location of Welsh Settlements in .....	1
"    "    "    Climate, Soil and Productions .....	5
"    "    "    Aborigines of .....	6
"    "    "    Early Discoveries .....	10
Butternut Valley, First Settlers of .....	32
"    "    Organization .....	48
Cambria, Organization of .....	48
Emmet, Wis., Colony from .....	27
Eureka, First Settlers .....	32
Foreston, Location of .....	140
Horeb Church Organized .....	43
"    Neighborhood, First Settlers .....	34
Jackson, O., Colony from .....	39
Inkpadoota War .....	50
Judson, First Settlers .....	24
"    Organized .....	42
Jerusalem Church Organized .....	56
LeSueur, First Welsh Settlers of .....	16
"    Saron Church .....	44
"    Elim Church .....	60
Mankato, First Settlement of .....	12
Minneapolis, Welsh People of .....	121
"    Welsh Church of .....	133
Lime Springs, Early Settlers .....	141
"    "    Accidents .....	148
"    "    Prominent Men of .....	152
"    "    Churches of .....	154
Music, Interest of Welsh in .....	111
Politics, "    "    "    " .....	113

Seion Church, Organized.....	45	
Salem Congregational Church Organized.....	35	
St. Paul, First Welsh Settlers.....	13	
Soldiers of the Rebellion, Welsh.....	116	
South Bend, First Settlers of.....	17	
South Bend Church, Organized.....	28	
Sioux War, Causes of.....	61	
“    “    Commencement of.....	64	
Sioux War, Battles of	{ Redwood Ferry.....	69
	{ Ft. Ridgely.....	80
	{ New Ulm.....	83
	{ Birch Cooley.....	96
	{ Wood Lake.....	109
	{ Attack on Butternut Valley.....	103
Appendix	{ The Sioux and their Names of Places.....	294
	{ Additional Account of Sioux War.....	296
	{ Early Reminiscences.....	302
	{ Statistical Table of Churches.....	

## Preface.

---

 ON June 13, 1894, the Welsh people of Blue Earth and Le Sueur Counties held an "Old Settlers Meeting" at Lake Crystal, Minn. It was decided to print, in pamphlet form, the papers presented at this meeting, and an editorial board was appointed, consisting of Rev. Thos. E. Hughes, of Courtland, Minn.; Rev. David Edwards, of Lake Crystal, Minn.; Hugh G. Roberts and Thos. Hughes, of Mankato, Minn. When the material was gathered, there was enough to warrant printing it in book form. It was then decided to invite all the Welsh of the State to unite in the book, and as the settlement of Fillmore County dipped over into Iowa, rather than divide this settlement into two parts, Foreston and Lime Springs, Ia., were included in the invitation. Everywhere the editors have met with the most ready and hearty co-operation. There has been no croaking or indifference on the part of anybody, but this book is the product of the combined, united effort of all our Welsh people, and our English friends have been just as ready with their help whenever asked. Much prominence is given to the Sioux massacre, because of its importance in the experience of our Welsh pioneers. No other Welsh settlements in America had such an experience. The history, however, is written from a Welsh standpoint. The work has expanded to more than double the size originally intended, and, as the material for this expansion was gathered and arranged since the first manuscripts were given to the printer, it necessitated much haste in preparation. The article on the Indian massacre went beyond the limit assigned, after all, and we were obliged to place the concluding pages in the appendix. The biographies were written by various persons, and hence there is no exact uniformity either in style or length. Lack of space, however, compelled us to cut many of them down. In printing, the biographies of Rev. John Moses, Rev. Richard F. Jones, Dr. John Williams, Owen E. Richards and David J. Jones were in-

advertantly over-looked, so they will be found at the end of the other biographies. A few mistakes are noted in the Errata, others may occur to the reader, for our book is not infallible.

We hope, however, it will serve the purpose of introducing our people one to the other and more than all preserve to posterity the deeds of our noble, sturdy Welsh pioneers. To all the friends, who have so kindly and generously aided us in the work we extend our heartiest thanks.

EDITORS.

---

## ERRATA.

---

- Page 39, Twelfth line read "John Francis" instead of John Griffiths.  
 Page 64, Two lines from bottom read "murderous" instead of murmurous.  
 Page 78, Eighteen lines from bottom read "Join R. Roberts" instead of Rev. John W. Roberts.  
 Page 112, in list of Cornet Band read "Bezzaleel Jones" instead of James.  
 Page 115, Seven lines from top read "Jas. A. James" instead of Jas. H.  
 Page 141, Twelve lines from bottom read "N. West" instead of N. East.  
 Page 163, Next to last line, Dackins Biog., read "1890" instead of 1880.  
 Page 192, Next to last line, J. T. Evans' Biog., read "poetical" instead of political.  
 Page 194, Next to last line, Dr. O. J. Evans' Biog., read "1885" instead of 1895.  
 Page 200, Fourth line from top read "Elizabeth" instead of Margaret.  
 Page 236, Seventh line from bottom read "Montgomery" instead of Merioneth.  
 Page 257, read "Pryse" instead of Pryce.  
 Name under first portrait, page E-141, should be Rev. Daniel T. Rowlands.  
 Name under first portrait, page E-252, should be Lewis J. Lewis.  
 Name under fourth portrait, page E-166, should be T. Wynne Jones.  
 Names under two first portraits should be Hugh W. Williams.  
 Page 164. Strike out first sentence of C. E. Davis's biography and insert: "Born at Trefonen, near Oswestry, Shropshire, England, July 9, 1846. Son of Edward and Elizabeth Davis."  
 Page 266. Strike out first sentence in biography of John G. Roberts and insert: "Born near Kingston, Wis., in Green Lake county, in 1861. Removed with his parents to Bristol, Filmore Co., Minn., in 1867." Add also: "His father was born in Sabarna, Merionethshire, and emigrated to America in 1848, his mother, whose maiden name was Catherine Jones, was born at Corris, in the same shire, whence she emigrated in 1843. They were married in 1853. John was married in 1889 to Miss Bertha Roberts."
- The biography of Dr. John Williams will be found on page E-306.






# History of the Welsh in Minnesota.

BY THOS. HUGHES, ESQ., MANKATO.

## INTRODUCTION.

### LOCATION.

 HE Minnesota river, rising near the western boundary of the State to which it gives its name, flows, for the first hundred miles of its journey, in a southeasterly direction, when it makes an abrupt bend to the northeast, and, after following that course another hundred miles, empties into the Mississippi at the eastern boundary of the State. "Minnesota" was the ancient Indian name of the river, and is derived from two Dakotah words—"Minne," "water;" and "Sotah," literally meaning "bleared," though variously translated "muddy," "cloudy," and "sky-tinted." The word has reference to the peculiar appearance of the river, caused by minute particles of bluish clay mingling with the water, so that it does not seem muddy nor yet clear, but "hazy" or "bleared."

The valley, in which the river flows, is from a mile to a mile and a half in breadth, and, on either side of the great bend, quite straight—like the two sides of an angle. Standing upon the bluff at the "V" of the big bend one may look up the valley to the northwest or down the valley to the northeast, a distance of forty or fifty miles.

What a magnificent view it is, with the cone-shaped bluffs rising in woody terraces on either side of the valley nearly two hundred feet in height, now opening into a grand amphitheater, enclosing an oasis of three or four miles of bottom prairie, and

now closing into a few miles of solid timber. Occasionally one catches a glimpse of the river's silvery chain as it meanders around one of its many curves; for, though the valley be straight, the river is exceedingly crooked, turning and twisting, and often almost doubling upon its path as though it fain would loiter in its lovely valley. For the most part the river hugs its northern bluff, leaving most of the bottom-lands on its southern side. The low, flat-lands, in times of great freshets, are overflowed, while, what is known as the "bench," which rises about twenty feet from the low lands, is very stony, so that the valley is but little used for agriculture. It is not, however, on that account less valuable, for in its prairie bottom-lands are found the finest meadows of wild hay in the country. Clay, for the manufacture of brick, drain-tile, and pottery-ware, is found, also, in inexhaustible quantities; while the rocky second bench is full of immense quarries of the finest building stone, lime, and hydraulic cement.

The valley is dotted with many villages and cities; and, in the palmy days of steamboating, the river banks on either side were lined with town sites, which might have been great cities, had the fates been more propitious.

At our feet, at the great bend of the river, lies Mankato, the principal city of Southern Minnesota. Three miles higher up the bend are the ruins of its ancient rival—the village of South Bend; ten miles higher up, on opposite sides of the river, are the town sites of Judson and Eureka, but these cities are now no more; fifteen miles still farther up is the pretty German city of New Ulm. Below Mankato seven miles is the old village of Kasota with its famous stone quarries; five miles farther is the city of St. Peter; two miles beyond is the site of Traverse de Sioux, once the metropolis of the Minnesota valley, but now entirely deserted; about a mile farther we come to Ottawa, and six miles more and we reach Le Sueur; while at the junction of the Minnesota with the Mississippi lie the great twin cities of St. Paul and Minneapolis.

At the great bend of the Minnesota there empties into it from the south, between Mankato and South Bend, the Blue Earth river. Its name is a translation of its Indian appellation, "Mahkahto," given it by reason of a peculiar bed of clay of a bluish or greenish color, found on the river about three miles above its mouth, which clay of old had great fame among the aborigines as a pigment for decorating their bodies. The river, with its many tributaries, branching out like a spreading oak,





GROUP OF WELSH BUSINESS MEN OF LAKE CRYSTAL, MINN.

drains the county of Blue Earth. These many rivers, with their countless brooks and rills, each bordered with its winding chain of timber, and with the myriad lakes, many of which are daintily set in groves of oak and poplar, caused the naturalist, Nicolle, who, in 1838, visited the country, to name it the "Undine Region," after the water nymph of the famous German Romance. On the eastern bank of the Blue Earth lies the great forest, stretching fifty miles in length by from twenty to forty miles in breadth, known as the "Big Woods." This great body of timber has been protected during the centuries from the destructive prairie fires, which almost every autumn used to sweep across the plains, by the Minnesota river on the north, the Cannon and Straight rivers on the east, the Le Sueur river on the south, and the Blue Earth river on the west. On the western side of the Blue Earth begins the great plain, which stretches over grassy knoll and reedy lake in a boundless ocean of rolling prairie as far as the Rocky Mountains.

The portion of this vast country with which we shall have to do particularly is that occupied by the Welsh Settlements. The largest and one of the oldest of which is that of Blue Earth County, comprising a strip six miles wide, extending northwesterly along the right bank of the Minnesota river, a distance of twenty miles. It embraces the townships of South Bend on the east, Judson in the center, and the northeasterly half of Butternut Valley and the fractional town of Cambria on the west. Its western end also dips over a little into Cottonwood township, Brown Co. A few Welsh reside in the small village of Courtland, on the opposite side of the Minnesota river from Cambria; quite a number reside at the much larger village of Lake Crystal, situated on the southern boundry of Judson; and a still greater number dwell in the city of Mankato. There is also a branch of the settlement twenty miles northeast of Mankato, in Le Sueur county, near the village of Ottawa, known from the great timber tract in which it is situated as the "Big Woods" settlement.

Another branch of the Blue Earth county settlement is located on the head waters of the Big Cottonwood sixty miles to the west, formerly known as Saratoga, but now called Tracy and Custer, while about 2,000 Welsh people reside in St. Paul and Minneapolis. Sixty miles to the southeast of Mankato lie three other flourishing Welsh settlements, at the head waters of the Iowa river, partly in Minnesota and partly in Iowa, and known as Bristol Grove, Foreston and Lime Springs.

In the Blue Earth County settlement, on the southern



MINNEOPA FALLS.

boundary of South Bend and Judson, there is a chain of five large lakes, beautifully environed by groves of timber, and on the banks of one of which is pleasantly situated the village of Lake Crystal. The outlet of these lakes is a sparkling little brook which flows in a northeasterly direction through the towns of Judson and South Bend into the Minnesota river. It is called by its Indian name "Minneopa," from "*Minne*," "water," and "*inneopa*," "of two falls." These falls are situated about half way up the stream, and one is ten, and the other, just below it, nearly fifty feet in height. Stories are told how the Indian braves used to shoot over both falls in their light, frail canoes, and land right-side up in the foaming waters below. In a cave under the larger falls dwelt in the early days the brave chief San-tuhu-mah-na-du-tah, "Hater-of-the-white-race," whose mighty deeds, in avenging the wrongs of his sister, tradition tells. At the time of the Inkpadootah war the old chief went to Spirit Lake, and from there, probably, to the spirit land, as he was never heard of afterwards.

Through the middle of Cambria township flows Cambria creek, and through its northwestern corner runs the Little Cottonwood, both emptying into the Minnesota. The Little Cottonwood is so called to distinguish it from the Big Cottonwood, a larger river emptying into the Minnesota six miles above in the vicinity of New Ulm. "Cottonwood" is the English word for "Waraju," the old Indian name of these rivers.

Bordered thus, north and east, by the two large rivers, the Minnesota and the Blue Earth, with their charming valleys and belts of wood; traversed by so many brooks and rills with their spurs of timber jutting out across the great rolling prairie; bespangled with so many lovely lakes and pleasant groves, the Welsh Settlement of the Minnesota valley is the most delightful spot in all this charming Undine Region.

#### CLIMATE, SOIL, AND PRODUCTION.

The Dakotah Indians believed that the mouth of the Minnesota river stood directly over the center of the earth. Nor was this traditional fancy of the untutored savage much at variance with the more exact knowledge of modern geography. The surveyor's chain designates Minnesota as the equi-distant point between the great oceans; while the rivers, radiating northward, southward, eastward, westward, also mark it as the very top of the great dome of the American continent. This high latitude and altitude render the winters at times necessarily cold and long,

while the distance from the sea causes the atmosphere to be exceptionally dry and pure. A severe winter closes in about the last of November, and continues without any great relaxation of its rigor until about the last of March. There is an occasional blizzard from the northwest. The depth of snow is from one to two feet all winter, and the mercury ranges from zero to twenty or thirty degrees below; but in the dry, crisp air of Minnesota one does not feel the cold at thirty below, more than he would at zero in the more humid atmosphere of the sea coast. The severe winters, however, do not occur regularly every year. Half the time the winters are mild and open, with little, if any, snow. These open winters, though, are not nearly as healthy as the others. There is a tonic in a steady, cold Minnesota winter, which braces up one's whole constitution, which purifies the atmosphere, and which seems even to impart fresh vigor to the soil. The summer months of June, July and August are usually very warm, the temperature often getting as high as 80, 90 and sometimes even 100 degrees in the shade. Its long, magnificent autumns are, however, Minnesota's pride. The temperature so pleasant and uniform, the skies so clear and sunny, and nature so gorgeously rich in all her attire, that the days are a succession of delights.

The soil is a dark, rich loam, from a foot and a half to two and three feet in depth, with a clayey bottom. It produced in its natural state a most luxuriant growth of grass, taller than one's head, and which even to this day constitutes the principal pasturage and hay meadows of the land.

The chief agricultural product has been wheat, which used to yield from twenty to thirty-five bushels per acre on the average. Of late years the land has become somewhat exhausted from constant wheat raising, and the farmers are turning their attention more to dairying, stock raising, and diversified farming, with a success more sure and substantial than under the old dispensation of universal wheat fields. Corn, oats, barley, sorghum, and potatoes are grown abundantly. Wild plums, grapes, gooseberries, currants, strawberries, and raspberries are very plenty, and their tame cousins are also easily cultivated. Hardy kinds of apples are likewise grown successfully.

The timber of the country comprises oak, elm, basswood, maple, butternut, hickory, poplar, and in the valleys, black walnut and cottonwood.

#### ABORIGINES.

This country was the ancient home of the Sisseton bands of



the powerful Sioux or Dakota nation. Their villages were situated at Traverse-De-Sioux, at Swan Lake, (Merrah Tauka), at the mouth of the Big Cottonwood, and in Judson, just below the residence of Henry Roberts, Esq., on the Minnesota river.

Of those the principal one was that at Swan Lake, under Chief "Red Iron," while that under Chief "Friend," in Judson, was the least, being really only a branch of the Swan Lake village. An Indian village consisted simply of a collection of huts, built by covering a frame-work of poles with elm bark, leaving a hole in the roof for the smoke to escape. These villages were seldom occupied except in the winter, which fact, owing to the Indian's want of cleanliness in and about his abode, was well as a sanitary measure. During the summer the Indians wandered about from stream to stream, from lake to lake, and from prairie to woodland, hunting and fishing, and dwelling in teepees.

An old Indian trail led from "Red Iron's" village to "Friend's," and from there to the upper prairie, near the house of Henry Roberts, Esq., thence by the house of Rev. John Roberts, following the edge of the timber in a bee line through the village of South Bend, to the valley of the Blue Earth, called by the Indians "Pleasant Valley," where they obtained their paint and where they loved to camp, thence the path led through where now stands the city of Mankato, into the Big Woods, where they frequently went on hunting expeditions, and where, every spring, they made much maple sugar.

Upon this ancient road in the early days one would be quite sure to meet a troop of aborigines on the march, all walking in single file. First came the men, dressed in close-fitting pantaloons of clouted cloth or buck skin, with a wide, fancy fringe along each leg, a pair of moccasins, ornamented with beads, on the feet, and a dirty white blanket drawn over the shoulders. At the girdle hung a tomahawk, knife and ammunition pouch, while on the arm would be carried the gun. They were a tall, stalwart looking people, straight as an arrow, of a dusky red color, with prominent features, high cheek bones, and long, straight, very coarse, black hair, often braided in one or two plaits. Behind the men came the squaws, much more haggard and squatty than their lords, because of the drudgery they had to perform. On their backs would be huge bundles, and often a small pappoose, strapped to a board, perched on top of all. With them also, would be all the other pappooses of various ages, the older ones carrying burdens, like their mothers. Mingled with the company would be several wolfish-looking

dogs, whose meat was esteemed a great delicacy at their feasts. Generally, the troops would have half-a-dozen small, scraggy ponies, which, sometimes, the men would ride; and which sometimes the squaws would harness to two poles, one end of each of which would drag on the ground and form a sort of primitive wagon, upon which to transport a part of the luggage and pap-pooes.

All labor connected with Indian life the squaws performed. Their duty it was not only to transport the baggage, but, also, to put up the wigwams, fetch the firewood, cook the meals, cultivate the small patch of Indian corn, tan the furs and the robes, make the clothing and fancy bead-work, manufacture the household implements and hew out the canoes.

The Indians were very hospitable, and would spare the last morsel, but expected others to do the same. They had but a faint idea of private property, especially in the matter of food, and, therefore, thought nothing of begging eatables of the early settlers, deeming it a matter of right that if they or their pap-pooes were hungry, and the pale face had more food in his lodge than he wanted at a meal, he should certainly share with them. They seldom made any provision for the morrow, but would gorge themselves with what they had at the time and wait until hungry before looking for more; hence, during the severe winters, when game became scarce, they were often at starvation's door, and sometimes perished from want. They were never dainty as to what they ate. All kinds of animals, and every part of the animal, afforded them nourishment. The early pioneers remember how a dead horse or cow would be relished by the Indians as a big feast.

The Sioux were the hereditary foes of the Chippewas, who dwelt north, about the head waters of the Mississippi; and for ages war parties were constantly going out from one nation against the other. The fair fields of Minnesota have been literally drenched in gore, and there is scarce a spot but has been the scene of a bloody conflict. The old settler can recall how he was horrified, when passing an Indian village, at the sight of a number of fresh human scalps, painted, combed, and stretched upon a hoop which was fastened to a pole in front of the wigwams. Sometimes the heads of their victims might be seen placed in a hideous row upon stakes. Around these bloody trophies, for many nights, would be held the savage scalp-dance, with such howling, hooting, and yelling as would wake the echoes of Gehenna. They observed many dances and feasts, and

often spent all night in these wild orgies, much to the terror of the early settlers before they became used to their customs. Though the braves disliked all labor, deeming it ignoble for a man, yet they were inured to the severest hardships, fatigue and bodily pains. To endure physical suffering with them was the chief characteristic of manhood. From childhood the males were taught to despise pain, and feats of endurance were always the special feature of their feasts and dances. Major Stephen H. Long, who made a survey of the valley in 1823, thus describes a "Dance to the Sun," performed by a young brave named "Wanotau," as witnessed by him at Lake Traverse: This dance consisted in making three cuts through his skin—one on his breast and one on each of his arms. The skin was cut in the manner of a loop, so as to permit a rope to pass under the strip of skin and flesh, which was thus divided from the body. The ropes being passed through, their ends were secured to a tall, vertical pole, planted at about forty yards from his lodge. He then began to dance around this pole, at the commencement of his fast, frequently swinging himself in the air, so as to be supported merely by the cords which were secured to the strips of skin cut from his arms and breast. He continued this exercise, with few intermissions, during the whole of his fast, until the fourth day about 10 o'clock a. m., when the strip of skin from his breast gave way, notwithstanding which he interrupted not his dance, although supported merely by his arms. At noon the strip from his left arm snapped off. His uncle then thought he had suffered enough, and drew his knife and cut the remaining strip from his right arm, upon which Wanotau fell to the ground in a swoon. The heat at the time was extreme. He was left exposed in that state to the sun until night, when his friends took him some provisions.

During the summer of 1820 two of these Sisseton Sioux murdered two men on the Missouri river. The government demanded the murderers for punishment. The aged father of one volunteered to die instead of his son, and with the other murderer, started for Fort Snelling to deliver themselves up to the authorities. Before entering the fort both pinioned their arms and thrust wooden splinters through the flesh above the elbows, to show their contempt of pain and death.

Thus the stoic red man cultivated and exulted in his indifference to suffering and death.

On the opposite side of the river from Friend's Village, in Judson, on a high bluff overlooking the river, was situated the

old Indian cemetery. It was formed by placing a number of crotched posts in the ground, and laying a net work of poles across from one to the other; and on top of these, wrapped in skins or blankets, the dead were deposited. This ancient burial place was cut down and destroyed as a nuisance by the early Welsh settlers. The Indian, however, has gone. For the past thirty years he has not set foot upon the land of his fathers. A mighty change has taken place; his bark villages have disappeared without leaving a ruin; his paths are obliterated; the graves of his ancestors are no more; there is no trace of his powerful race which filled the land just thirty years ago; no one can even find a trinket in the fields; it is as though oblivion had drawn its hand across the slate of their existence, and blotted out forever their every slight mark. The land, where his forefathers lived, and moved, and had their being for a thousand years and more; where they loved and hated, joyed and sorrowed, fought and bled and died; where ambition stirred and victory crowned full many a nameless hero—the land where he was born and reared; where he played and won his first achievements of the chase and war, knows him not. And should he return to-day and behold it, dotted with busy marts of trade, sprinkled with farm-houses, school-houses and churches, chequered with waving fields of golden harvests, striped with roads and railways, and teeming with a strange population, he, likewise, would know it not.

#### EARLY DISCOVERIES.

The first account we have of this great country dates back to the year 1700, when a Frenchman, by the name of Le Sueur, having intimation of a copper mine in this region, and having received authority from the French Government, ascended the Mississippi with a small sail boat, two canoes, and nineteen men, entering, on September 20, 1700, the mouth of the Minnesota, which river he called St. Pierre, in honor of a French officer then in command at Lake Pepin. On October 1st he entered the Mahkato or Blue Earth river. About a league up this river, in the vicinity of the supposed copper mine, Le Sueur and party landed and built a fort, which was completed on October 14th and called Le Huillier, after the Farmer General at Paris. That the valleys and prairies adjoining the Blue Earth and Minnesota rivers then afforded pasturage to immense herds of buffalo, is evidenced by the fact that a few of Le Sueur's party in a short time killed four hundred of these animals, whose flesh, preserved

by being quartered and hung up to dry within the fort, formed the chief sustenance of the party during the winter. In the spring Le Sueur began working the mine. According to Penicaut, who was one of the party, and afterward wrote an account of the expedition, the ore was scratched out with a knife, and, in twenty-two days, more than twenty thousand pounds was obtained, of which Le Sueur selected four thousand of the best. This he loaded in his shallop, and with three canoes full of furs, among which were four hundred beaver robes of nine skins each, obtained in trade from the Indians, started about the first of May for Louisiana and France, leaving one D'Eraque with twelve men to guard the fort. D'Eraque remained at his post that summer and winter, until the spring of 1702, when, being out of provisions and ammunition, and three of his men having been killed by the Fox and Mascouten Indians, he abandoned the fort and sailed down the river for Louisiana.

The sight of the ancient Fort Le Huillier is now very much in doubt. Some place it about a mile below the juncture of the Le Sueur river with the Blue Earth. Penicaut described it as being a league up the Mahkato, on a point of land a quarter of a mile from the woods, and the mine was three-quarters of a league distant, on the bank of the river, in a bluff, where the green earth was a foot and a half in thickness; and a map of the period puts the fort on the right bank of the river. To tally with the description, many think the Blue Earth, at that time, flowed west of its present channel, through the village of South Bend, where traces of its ancient bed are plainly visible; and that the fort stood on the elevated tableland to the east of the village. As to the copper ore discovered, this seems to have been the Indian pigment of green clay. What became of the ship-load carried to France history saith not.

There is a tradition of an ancient and magnificent cave, in the vicinity of this bed of green clay, hewn into the solid rock in the sides of the high bluff on the farm lately owned by Mr. Jas. P. Thomas. The entrance to the cave is said to be very small, so that one would have to crawl in on hands and knees; but the interior is an immense chamber, whose sides and high ceilings glitter with the sheen of a peculiar metal. In one corner stands a huge chest with a skeleton on the lid to guard the French valuables hid by D'Eraque, while scattered about the cave are heaps of treasures, concealed by the Indians. Two or three of the earliest settlers claim to have seen the mouth of the cave, or a hole which might have been such, but a land-slide soon after

their arrival covered it up. Occasionally some curious antiquarian, with pick and shovel, makes a feeble search, but no systematic exploration has been attempted, and the wonderful cave still remains a mystery.

For a hundred and fifty years after the abandonment of Fort Le Huillier this fair and fertile country was destined to continue in the wild beauty of nature. The buffalo grazed upon the prairie, the deer bounded through the forest, the wolf howled from the hillside, and the smoke of the wigwam rose from the valleys undisturbed by the approach of the white men; save for the occasional visit of some wandering French hunter; save that in May, 1820, a company of Scotchmen, under one Laidlaw, passed up the Minnesota river, from Prairie Du Chien, with several boats full of grain for the Selkirk Colony, at Pembina, whose crop had been entirely destroyed by grass-hoppers; and save for the occasional passing of some Government survey or exploring expedition.

On the morning of the 24th of July, 1850, the first steam-boat passed the mouth of the Blue Earth up the Minnesota river. It was called the "Yankee," and on board was an excursion party from St. Paul. Just above the mouth of the Minneopa creek the cry of buffaloes was raised, and the old hunters got their guns ready; but the buffaloes proved to be a number of huge boulders half hidden in the tall grass. During the day the heat was excessive, the mercury getting as high as 104 degrees in the shade. The night was passed at the mouth of the Big Cottonwood, and a terrible night it was. In addition to the stifling heat, clouds of mosquitoes filled the air, against whose attack no smoke nor switches of leafy boughs availed. So completely exhausted were the excursionists by morning that they were glad to beat a hasty retreat for home. Among this company of pleasure-seekers were P. K. Johnson, Col. Robertson, Henry Jackson and Daniel Williams, who were so impressed with the great beauty of the country and with the location of the great bend of the Minnesota as the natural key to this vast region, that they determined to build there a town. Accordingly, on January 31, 1852, P. K. Johnson, Daniel Williams and John James left St. Paul with a team to locate the new city. About a mile below the mouth of the Mahkato, or Blue Earth, there was a good boat landing on the Minnesota, and here our adventurers determined to found their city, and at once began by putting up a log shanty. On the 4th of February a town site company was organized at St. Paul, consisting of fourteen mem-









WM. H. JONES.  
JOHN B. RICHARDS.  
WM. R. HUGHES.

DAVID S. EVANS.  
EDWARD JONES

RICHARD F. JONES.  
JOHN R. THOMAS.  
WM. W. DAVIS, JR.

**Welsh Business Men, Mankato, Minn.**



OWEN E. RICHARDS.  
WM. F. HUGHES.

DAVID J. JONES.

EVAN D. JONES.  
WM. DAVIS.

HUGH EVANS.

HENRY I. PARRY.  
BYRON HUGHES.

**Welsh Business Men, Mankato, Minn.**

*Bramblett & Beyers  
Engers, St. Paul.*



bers, who, in the following May, had the town site surveyed and platted, and called the new town Mankato, from the Mahkato or Blue Earth river, though some maintain that the name came from that of the water-spirit in the German Legend of Undine. But the name Mankato does not occur in Undine. The fact seems to have been that Mrs. Col. Robertson, who chose the name, had been reading Nicollet's account of the region of the Blue Earth or Mahkato, where it is compared to the Undine region of the German Romance. The good lady in some way misunderstood the passage and got the impression that Mankato was the name of a water-spirit in the German Romance and so named the town. During that year (1852) about a half dozen log shanties were built. This was the first settlement in Blue Earth county, and the origin of the present city of Mankato.

As to two of the founders—Daniel Williams and John James—their names indicate them of Welsh descent, though the former was born in New York and the latter somewhere in England.

---

## THE FIRST WELSH SETTLERS.

### ST. PAUL, AND LE SUEUR.

Who was the first Welshman to settle in Minnesota is not known, but prior to the organization of the territory in 1849 a few Welshmen had located in St. Paul and vicinity.

In May, 1849, Maj. John P. Owens came to St. Paul from Cincinnati, O., and started the *Minnesota Register*, the first newspaper in the territory. About 1849 one Thomas Thomas, of Pont-y-pool, Wales, came from New Orleans and located in St. Paul. He was a stone mason and contractor by trade, and helped to lay the first foundations of the future capital of our state. Four Welshmen, named John L. Jones, Griffith Jones, John Roberts and Enoch Mason, nephew of the late Rev. John H. Evans, came to St. Paul in 1850. Mason died there in the summer of 1852, and was buried on Dayton's Bluff, and as far as known was the the first Welshman who died in Minnesota. In 1851 these were joined by four other Welshmen, at least, viz: David Jones (now of Le Sueur county), another David Jones, and one Evans, who had a drug store there, and Williams, in the employ of the *Pioneer*.

John Roberts, David Jones, Griffith Jones and John L. Jones went about four miles northeast of St. Paul and located upon

farms. The four were natives of Denbighshire, Wales. In August, 1852, John C. Evans, now of Le Sueur county, joined this embryonic Welsh settlement, making his claim in Section 10 of New Canada township. He was soon joined by his two sisters, Rose and Margaret. The following April (1853) Mr. Evans' father, Edward Evans, and mother, and his brother, Edward S. Evans, and his other four sisters, Elizabeth, Mary, Maria and Liza, all came to the new settlement. Though there was then plenty of government land in Ramsey county, still the soil was of such poor quality that our Welshmen very soon concluded to abandon it and seek a more favorable spot. The region of the Blue Earth was then famed as being the richest and most desirable farming land in the world. Accordingly about the first of May, 1853, John C. Evans, David Jones and John Roberts finding a boat at St. Paul going up the Minnesota river to Ft. Ridgely, embarked on it for the Blue Earth country. The boat's name was Tiger. The first day it got as far as Ft. Snelling. The next day it reached Home Landing (now Shakopee). The third day brought them to Brown's Landing (now Henderson), where there was but one cabin and one man in it. The fourth day they reached Le Sueur, where a few people had settled. The fifth day found them at Traverse de Sioux, which in that day was the largest city by far in the Minnesota valley. It was the metropolis of the Sioux Indians. Situated at the main ford of the Minnesota river, the place had been very prominent in Indian history from the first and trading posts were located here by the whites as early as 1829, and in 1843 the great Sioux missionary, Rev. S. R. Riggs, established a mission here. At the time of this visit from our Welsh friends, Nathan Myrick conducted the principal trading post while Rev. M. N. Adams ministered to the spiritual wants of the community. On the sixth day our travelers passed Rock Bend (now St. Peter) and Babcock's Landing, at each of which places there was but one shanty. Frequently the boat would stop while all on board, passengers and boat hands, went out and cut wood for the engine—the captain having thoughtfully brought along a few extra axes for the passengers. On Wednesday morning, the seventh day since they began their journey our Welsh friends landed at Mankato, then a city of three log cabins, and distant from St. Paul 350 miles according to the boat's schedule, but which today is only 86 miles distant and about two hours ride by rail. On inquiry they learned that the fertile prairie land they were seeking lay six or seven miles to the west and south. The three

struck out through the woods to the south in quest of the promised land, but had not gone far when a heavy cold rain set in, which continued with some snow all day. Turning to the west our travelers soon came to the Blue Earth river, but as the water was deep and cold they could not cross it, and after walking for miles along its bank looking for a ford, they gave up the project and turned back to return to St. Paul on foot. Having walked until dark in the cold rain and finding no house to shelter in they were obliged to camp out in the woods.

They placed a few strips of bark over their heads to ward off the biggest drops. Thus our pioneers passed a night of misery long drawn out, between the rain, the cold, the loneliness and the dread of wild beasts, whose cries frequently broke the silence.

The next day they found a well-beaten track which they supposed led in the direction of St. Paul and they followed it many miles, when it suddenly terminated in the remains of a large Indian village situate on a large and most beautiful peninsula almost surrounded by the waters of a big lake. The Indians had all left, but indications pointed to a recent occupation. The teepee poles were all up and their number showed the village to have been very large. On the lake were a number of canoes and round the teepees were many cooking utensils, made of birch bark, while near the center of the village were a number of empty whisky barrels, showing that the devil's missionaries from the land of the pale-face had already found the red man even in this hidden retreat. The lake was either Lake Washington or some other large lake in the near vicinity, and the good path referred to led between it and Traverse de Sioux. Our travelers now found that their good path had led them directly away from St. Paul. Retracing their steps they discovered a new road which one Captain Todd was cutting through the Big Woods, and which is known as the Todd road to this day. The second night they camped by a creek where the village of Cleveland now stands. The next day they followed the new road until late in the afternoon when they caught up with Captain Todd and his force of eleven men at work on the road. These were the first white men our Welshmen had seen since leaving Mankato, and as the supply of crackers they had brought from St. Paul was nearly exhausted they were very glad to get a small loaf of bread from the captain's scanty stock.

From this point on our travelers had neither road nor path to guide them, but after wandering many weary miles through

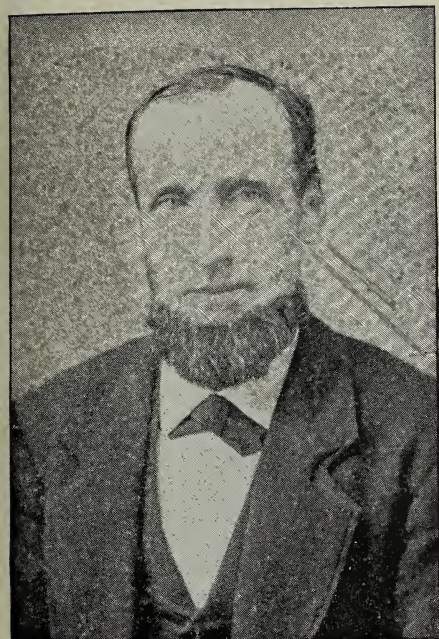
the tangled labyrinth of timber, lakes and sloughs they finally, about noon of the next day (Saturday), reached Canoe (now Cannon) river at a point a little north of Faribault. Our travelers had no idea where they were, but after crossing the river to the prairie beyond they encouraged each other with the assurance that when they reached a certain high knoll off in the distance they could certainly see St. Paul, so they hurried toward it with high hopes, but alas for many a human expectation. The top of that knoll only revealed the valley of the river stretching mile upon mile until it was lost in the distant horizon, with a boundless prairie on one side, and the endless forest on the other, without a human habitation or path save an occasional Indian trail. Tired and hungry our travelers would fain rest and refresh themselves, but the crackers and bread had all been exhausted since morning, and there was an uncomfortable doubt as to where or when they would get more.

After traveling for some distance they found a fairly good trail, which, fortunately, proved to be the one leading between Faribault and St. Paul. Night came, but they dared not rest, for as yet they knew not whence their next meal would come. So they pressed on all night. The woods on their left seemed alive with wolves, whose loud and dismal howls often sounded startlingly near and reminded our travelers that they too might be looking for their supper.

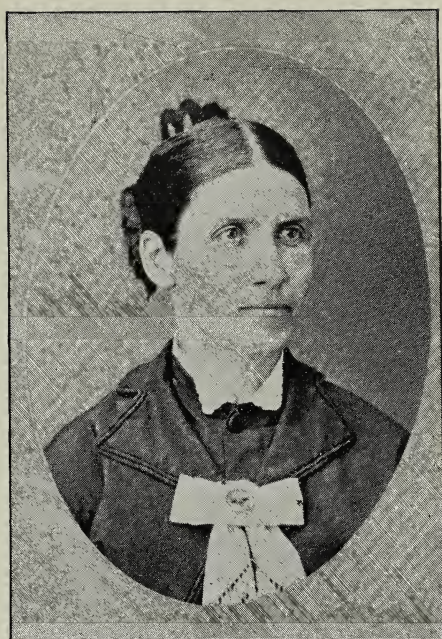
Across the path lay numerous creeks whose cold and unknown waters they had to ford in the dark, and many of them proved to be quite deep. After traveling all night and until 1 or 2 o'clock in the afternoon of the next day, to their great joy they came to the house of a Frenchman, where they obtained some food and learned that St. Paul was but seven miles distant.

Our Welshmen now determined to remove from their settlement near St. Paul to the country they had seen near Traverse de Sioux. Accordingly after a few days rest and preparation on May 31, 1853, five of them, namely, John C. Evans, Edward S. Evans, Elizabeth Evans (their sister), John Roberts and Griffith Jones started with three wagons drawn by four yokes of oxen for the new country. They went from St. Paul to where the present city of Faribault stands, and where then a few Indians and half-breeds, dwelt together with one white man who had just arrived, thence they passed through the Big Woods to where now stands the village of Kasota.

Their wagons were the first to pass through most of this



**JOHN C. EVANS.**



**MRS. JOHN C. EVANS.**



**Residence of John C. Evans, Ottawa, LeSueur Co., Minn.**  
Site of First House in Welsh Settlement of LeSueur, Built in 1853 by Mr. Evans.





country and slow and tedious was the journey—cutting their way through the dense tangled forest, crossing bottomless sloughs, going up and down steep ravines and fording creeks and rivers. Many were the accidents and thrilling adventures of each day.

After a few days spent in exploration of the country they finally chose Le Sueur prairie as the site of their new home, and there accordingly located their claims.

This was the origin of the present Welsh Settlement of Le Sueur or "Big Woods" as it is commonly called. The government had not yet surveyed the land, so our settlers built their cabins and plowed the prairie to suit themselves with no boundaries to interfere. In the following August Griffith Jones left for Wisconsin, never to return, and in October John Roberts died suddenly after a short illness, and was buried on a corner of his claim, Rev. Adams, of Traverse de Sioux officiating at the funeral. Roberts was an honest, religious young man and a member of the Wesleyan Methodist church. To compensate for this loss to the settlement of two-fifths of its population, the next day after Mr. Roberts' death, Mr. and Mrs. Edward Evans, parents of John C., Edward S. and Elizabeth Evans, arrived with their other two daughters, Maria and Liza. In the following May, Thos. Davis and family arrived from Pomeroy, O., and located in the same neighborhood. During 1855 came David Jones, Evan Jones and Wm. Humphreys, with their families, and settled on the opposite side of the river, in Sibley county.

Let us now leave this embryo settlement of Le Sueur county and trace the beginning of its much larger sister settlement in Blue Earth county.

#### BLUE EARTH COUNTY.

About this time there lived in La Crosse, Wisconsin, two Welshmen: D. C. Evans, Esq., and Rev. Richard Davies.

Mr. Evans was born in Meivod, Montgomeryshire, April 28, 1820; emigrated to Palmyra, O., in 1836: thence, in 1843, to Dodgeville, Wis.; and thence to La Crosse, in 1850. In his mental make-up he was more of an American than a Welshman—and a western American at that—thoroughly imbued with that sanguine enthusiasm which is the virtuous fault of our typical westerner; which makes him see millions in everything, build the city of a century in a day, and transform in an hour a savage wilderness into a smiling civilization.

Rev. Richard Davies was a native of the same shire in

Wales, born in Llanwaddelen, January, 1805; emigrated to Jackson county, Ohio, in 1837; began preaching there with the C. M. church in 1840; moved, in 1852, to Racine, Wis., and ten years later to La Crosse, where he labored as a missionary with the Congregationalists.

These two men were of the opinion that they could better their fortunes more readily by moving farther west, and they were also desirous of bettering the fortunes of their countrymen, by founding a new Welsh settlement. Heretofore, nearly all of the Welsh colonies had been made in poor, barren agricultural districts, and our two Welshmen were very anxious that one settlement, at least, should be planted in some of the rich farming lands of the West.

When in the real estate office of Col. T. B. Stoddard, at La Crosse, in the spring of 1853, Mr. Evans had his attention first called to the great bend of the St. Peter, or Minnesota, river as a natural point of importance. This Col. Stoddard used to study the maps of the northwest in those days, with a view to discover the natural points, where, in his opinion, great cities must arise; and foremost among these points was the big bend at the mouth of the Blue Earth.

About this time wonderful accounts began to circulate of the magnificent country in the valley of the Minnesota, which, by treaties with the Wapeton and Sisseton bands, of Dakotas, at Traverse de Sioux, July 23, 1851, and with the Medawakon and Wapekuta bands at Mendota, August 5, 1851, had all been ceded to the Government. These treaties, on the 14th of February, 1853, were ratified by Congress, and this vast territory was thrown open for settlement.

All these things coming to the ears of our Welsh friends at La Crosse, fanned the western flame within them all the more, and at last, on the 26th of July, 1853, Mr. Evans started from La Crosse to spy the promised land. On the way he fell in with one Gen. Matthews, who was also drifting westward. They spent a day at St. Paul, then a village of a dozen shanties, and went to see the great falls of St. Anthony, and visited the only white inhabitant then in that region, a Col. Stevens, (in those days no American came West unless he was a General, a Colonel, or at least a Captain). This Col. Stevens had just built a squatter's shanty on the land adjoining the falls, but lived in daily apprehension of being driven off, as a trespasser, by the military at Fort Snelling; for St. Anthony Falls, with its adjoining country, then belonged to the Indians. Standing be-

side this magnificent water power in its primitive greatness and grandeur, Mr. Evans remarked, "Here some day will be the Lowell of the West." How well this prediction has been verified let the city of two hundred thousand inhabitants, which supplies the markets of the world with flour and lumber attest.

At St. Paul, Evans and Matthews met Samuel Humbertson, captain of the "Clarion," a small boat plying on the Minnesota river. Two or three weeks before, this man had gone ashore, about a mile above the mouth of the Blue Earth, where a narrow valley, the ancient bed of that stream, comes down to the Minnesota, between two prairie plateaus of the second bench. Finding at this spot a fine place for a boat landing and levee, Capt. Humbertson decided to found a city in this valley and on the adjoining plateaus, which should rival Mankato and become, eventually, the city of the great bend. Accordingly, he left Thomas Lamereaux, his nephew, with a pile of boards, to hold possession, while he should get up a townsite company at St. Paul. Meeting Evans and Matthews he quickly induced them to join him in the enterprise. The water in the river that year being low, the "Clarion" failed to ascend further than Babcock's Landing, a little above the present city of St. Peter. From there, on the 1st of August, 1853, Humbertson, his clerk Alden Bryant, his engineer John Mann, with Evans and Matthews, walked to the present site of South Bend. There they found Thomas Lamereaux and a bottle of whiskey lying under the pile of boards. There they also found J. S. Lyon and family, who had arrived from Iowa a day or two before, in a *prairie schooner* (a wagon with a tented cover of sheeting). Lyon was taken into the townsite company, making the sixth member, each having an equal share.

At the suggestion of Mr. Evans the village was called "South Bend," from its position at the great bend of the Minnesota.

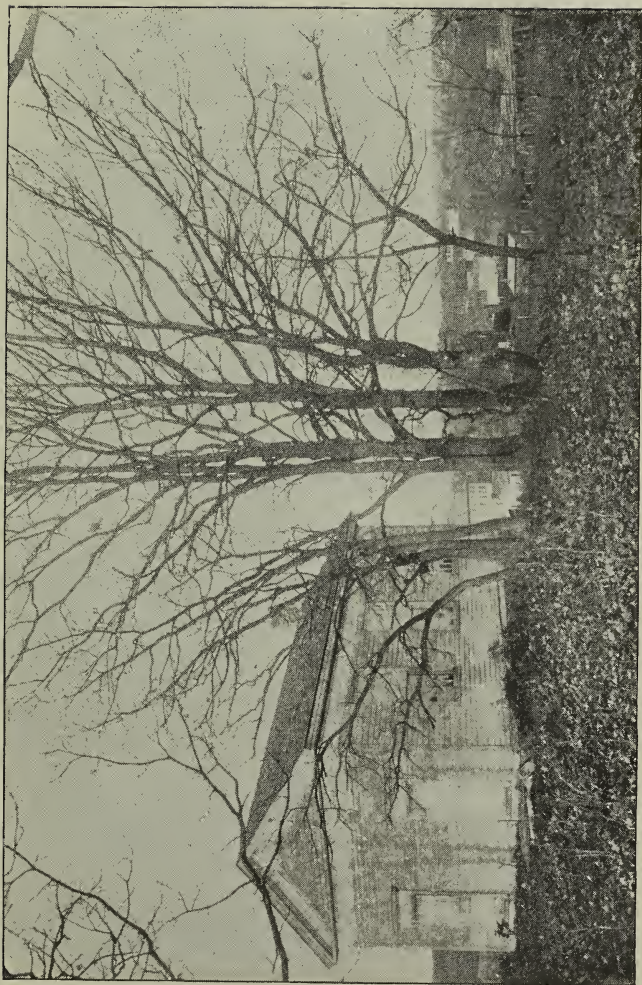
On Saturday, August 6, 1853, was built for Mr. Lyon, on the tableland east of the present village, the first log cabin.

It is to be noted that Mr. Lyon brought the first cow west of the Blue Earth, and on this day was done the first churning. This item has still more interest since the recent wonderful development of the dairy industry in this region. On this same 6th of August the first Board of County Commissioners met at Mankato and organized the county of Blue Earth and established the voting precincts of Mankato and Kasota. On the 7th of August Mr. Evans started back to La Crosse, to arrange his

affairs there in reference to his new home, and to report the good country he had found. When just ready to return to South Bend on the 17th, intelligence reached him that his father, at Palmyra, O., was seriously ill. So Mr. Evans hired a Welshman named Owen Herbert to go to South Bend to look after his interests, while he went to attend his father in what proved to be his last sickness. October 11th was held the first election in Blue Earth county, which comprised the election precinct of Mankato only. There were eighteen votes cast, eleven of which were republican and seven democratic. By the 15th of November Mr. Evans had returned to South Bend and on the 22d went after D. T. Turpin, a surveyor at St. Paul, to survey the new townsite, which survey was completed on the 2d of December. The weather had been exceedingly fine during all of this fall, and on the last day of the survey there was no frost in the ground, while even on Christmas day, when a party of Mankato people came up to visit South Bend, the ice on the Blue Earth was not strong enough for them to cross upon it. By the first of January, 1854, however, there was a change in the weather program, and a very cold spell was experienced, lasting six weeks.

About this time the provisions at South Bend gave out and none were to be had nearer than St. Paul—ninety miles away. Mr. Evans had bought a span of horses of Capt. Humbertson, which, by the way, were the first, and, for two years, the only horses west of the Blue Earth. It, therefore, devolved upon Mr. Evans to take his horses and sleigh after provisions.

With deep snow upon the ground—drifted in places to mountain heaps—with the mercury down to the twenties, and the danger of being caught in a blizzard without a road or a human habitation, the journey was anything but desirable. It took Mr. Evans eleven days to make the trip, and the hardships attending it were the severest he experienced in all his life. On the evening of the 24th of January he was overtaken by a terrible storm, far away from any house, and gave himself up to perish. Unhitching his team, he made the best shelter possible for them with the sleigh, and put before them all the fodder he had. Kindling a fire, he sat down beside it, not expecting to see the morrow. He fell into a sort of a doze from which he awoke to find his fur cap lying upon a few embers before him, apparently intact, but upon the touch of his hand it fell to ashes. This aroused him from his stupor, and the storm fortunately having



**SOUTH BEND.**

The building in the foreground is the Congregational Church.

abated, he took courage, and with head tied up in some flannel shirts he had bought at St. Paul, he eventually managed to reach Shakopee, where he and his team were hospitably cared for at the hostelry of the old pioneer, Jos. Reynolds. "Uncle Joe," as he was called, confidentially told Mr. Evans of all the wonderful advantages possessed by Shakopee, and how some day, not far distant, it was bound to be the London of America. He thought St. Paul might become a fair sized town had it not unfortunately been located too near Shakopee. Mr. Evans listened with a compassionate smile as he thought that Mr. Reynolds had never seen the great South Bend, and while ignorance was bliss, it would be folly, thought Evans, to disturb his dreams by revealing the glorious future of the mighty city at the wonderful bend, so he left him and heroically pushed forward through the snow-drifts, until he finally reached his prospective city and its hungry inhabitants, who were prayerfully looking for him and his load.

Toward the last of February the weather grew very warm, and a thunder storm on the 1st of March took away all the snow and broke up all the ice in the river. After this so mild was the temperature that Mr. Evans had no more need to shelter his horses, but left them out pasturing day and night. By the 4th of April the snakes and mosquitos were out.

During the winter Mr. Evans had the logs hauled for his two-story house, which was built during the summer; but, while Mr. Evans and his employee, Owen Herbert, were busy raising the walls of the would-be metropolis (South Bend), our old friend, Rev. Richard Davies, at La Crosse, was equally busy, by the public press and by private letters, making known its greatness and glory throughout the Welsh world. So well, indeed, did he advertise the new settlement that in a year no Welshman in the land but had heard of the fame of South Bend, and the golden acres in the valley of the Minnesota.

The first Welshmen induced to visit the new settlement were John Jones and his son-in-law, Griffith Jones, from near Oshkosh, Wis., who came to view the land on the 24th of July, 1854; and on the 17th of August following arrived with their families and settled on claims near Rush Lake, three miles southwest of South Bend village. They brought with them all their stock and farm implements. On the 6th of July, 1854, the election precinct of South Bend was created, comprising all the country west of the Blue Earth. D. C. Evans, L. Matthews and N. G. Bangs were appointed election judges. Evans, however,

did not serve, being a candidate for County Commissioner that fall. The election occurred on the 10th of October, and South Bend cast five votes and Mankato forty-five, and Mr. Evans was elected with a good majority.

During the summer of 1854 was laid out the first military road by Capt. Reno, from Mendota, through Mankato and South Bend in a southwesterly course, to the mouth of the Big Sioux river. During this summer, also, J. S. Lyon built, on Minneopa creek, the first saw mill, which he began operating on the 8th of August. This Lyon was a queer character with all the crude notions and ways of a typical backwoodsman. He dressed in a buck-skin suit of a semi-barbarous style, and the least restraint of civilization galled him, and caused him half the time to be at loggerheads with those whom he came in contact.

The death of his son, John Lyon, which occurred September 9, 1854, was the first in the settlement. The funeral services were held in the open air near the present South Bend Cemetery, and were conducted by Rev. James Thompson, a Presbyterian minister, who then and there preached the first sermon ever heard west of the Blue Earth, from the text found in 2d Cor., 5th chap. and 1st ver. John Lyon was 21 years old when he died, and for his amiable character was much esteemed by all.

September 22, 1854, the South Bend plat was recorded, when it appears the proprietary was divided,  $\frac{1}{4}$  share each, to D. C. Evans, Lyman Matthews and Samuel Humbertson, and  $\frac{1}{8}$  each to Alden Bryant and A. Thompson. The first census, taken and preserved in his diary by D. C. Evans, shows South Bend to contain, on the 8th of August, 1854, 5 houses, 6 families comprising 26 souls, 1 span of horses, 4 yoke of oxen, 6 cows, and 2 dogs. Had the water been higher in the river this year, so that Capt. Humbertson could ascend it in his boat, this population might have been many times doubled. In the spring he started from St. Paul with fifteen American families for South Bend, but failed to pass the rapids near Carver, and all turned back disgusted, except Mr. Thompson.

The pen of our old friend, Rev. Richard Davies, at La Crosse, proved mightier, however, than Capt. Humbertson's boat. The glowing descriptions of the valley of the Minnesota, which appeared in the *Dysgedydd*, *Drych* and *Cyfaill* fired the Welsh mind throughout the country with a desire to see these golden Hesperian fields.

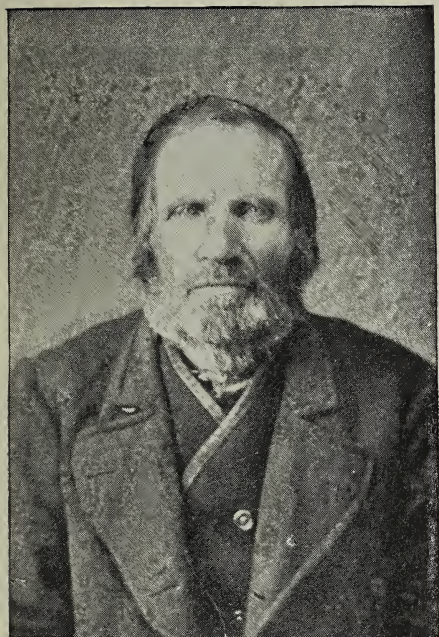
About the first of February, 1855, three persons left Emmet, a Welsh settlement near Waukesha, Wis., for South Bend.

Their names were John A. Jones, David J. Lewis and Evan J. Lewis. Crossing the Mississippi at La Crosse, and being provided with blankets, a bag of provisions and a gun, they struck out afoot through the great wilderness. Now they would come upon a trail which sometimes led them aright and often astray, and now they would wander through the unbroken forest, where there was not the ghost of a path anywhere. Sometimes they would stumble upon a lonely cabin in the woods, and share over night the pioneer's generous hospitality. At other times they would travel all day without seeing a single soul, and would have to pass the night round a camp fire in the open air,—and this, too, in mid-winter; but it was a mild winter, without much snow. Finally, after many hardships and adventures, they reached South Bend—liked the country, located claims, built cabins—and on the 2nd of March returned home to tell their neighbors what they had seen and to prepare for emigrating as soon as the weather became favorable.

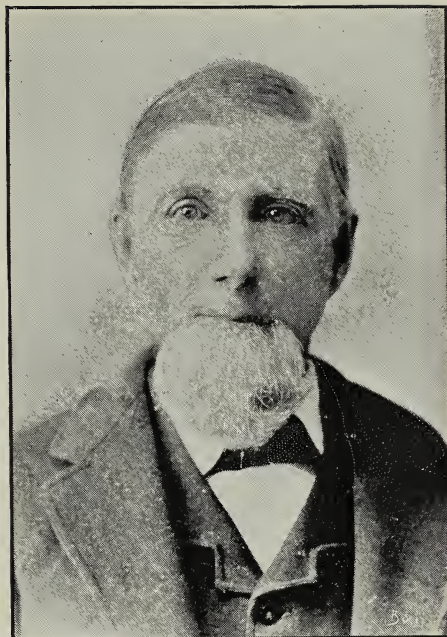
About March 22, also, Mr. Evans, finding it not well, even in this western paradise, that man should be alone, departed for his old Palmyra home in quest of a fitting helpmate. About April 10th, of this same year (1855) eight Welshmen met at Galena, Ill., all going to the valley of the Minnesota. They were Wm. C. Williams, Wm. Jenkins and Ed. Pierce, from Big Rock, Ill.; Thos. Y. Davis and Humphrey Jones, from Pomeroy, O.; John Watkins and Wm. Jones, from Youngstown, O.; and Anthony Howells, from Palmyra, O. Thus thrown together they journeyed henceforth in company. Arriving at St. Paul they found no boat ready just then to take them further, on account of low water, so they hired a man and team for \$3.00 apiece to drive them to Mankato, where they arrived April 14th, and that same afternoon walked the balance of the way to South Bend. This famous metropolis they would have passed without knowing it had they not turned to inquire at a little rough board shanty, nearly covered with the skins of wild animals that hung about it to cure. What, however, was the astonishment of our friends to learn that they then stood in the midst of the great city itself, of which they had read so much from the gushing pen of our friend Davies; yea, and that they stood at the principal entrance of the only firstclass hotel in town (the other entrances being where the boards had warped and shrunk, and were used mostly by the wind, rain and mosquitos).

This company of Welshmen, after traveling about several days in quest of farms in the vicinity of South Bend, finally, on

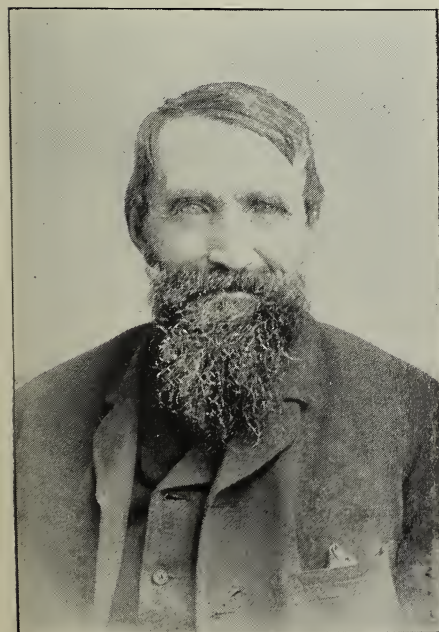




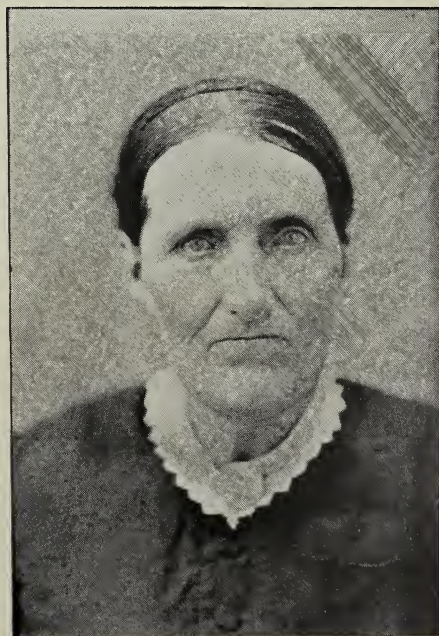
**Humphrey Jones.**



**Thomas Y. Davis.**



**Owen Roberts**



**Mrs. Owen Roberts.**

**EARLY WELSH SETTLERS OF JUDSON, MINNESOTA.**



the 28th of April, located upon claims ten miles farther west—in the present town of Judson. The eight claims, of 160 acres each, were on the upland prairie, and ranged in a row along the edge of the timber from the old Wm. C. Williams place to that of Rev. John Roberts. After marking the claims the parties drew lots for them. April 30th they hired a son of Mr. Lyon to take them up in a wagon, with a second-hand stove and a few provisions, to the new settlement. The next two or three weeks were spent building a house upon each claim. It did not require much labor or expense to build a residence in those days. A site was chosen in the brush where timber was most convenient; some cut the logs, others carried them together and piled them upon each other in a rectangular shape, to the height of six or seven feet, one side being made higher than the other for a roof slope. The roof of poles and bark was then put on and the house completed. There was no glass, so windows were dispensed with; there was no lumber, so *terra firma* answered for a floor, and a blanket, hung over the entrance, served the purpose of a door. At his leisure the pioneer would fill the cracks between the logs with chunks of wood, and plaster them over with mud. Such was the mansion primeval. After a year or two this gave place to a larger log cabin, plastered with clay, with one or two small square windows, with a two-sided roof covered with ax-split clap-boards, with a floor of wide, rough planks (sawed or hewn), and with a stout door of the same material, fastened with a strong wooden latch. Sometimes a fireplace and chimney, huge enough for a pair of oxen to pass through, would be built first, and the house above described appended to it as an addition. In the course of a few years this house would be superseded by a more tasty and commodious one of hewn logs, plastered with lime, roofed with shingles, floored with matched boards, partitioned off into rooms, and having an up-stairs and a paneled front door. In another decade, this house in turn had to give place to the present comfortable edifice of frame or brick. Such is the evolution of the modern farm house in the Minnesota valley. But to return to our stout hearted pioneers, whom we left fashioning the primordial germ of the house species. Having finished their shanties, all except Humphrey Jones, Thos. Y. Davis and Wm. Jones left for their respective homes after their goods and families; and in a few days more Wm. Jones departed upon the same errand, leaving Thos. Y. Davis and Humphrey Jones alone in the new settlement. Let us also leave them for a time, while we see how

South Bend is progressing. About the middle of April, 1855, Evan D. Evans and family arrived from Blossburg, Pa., and on the 27th of the same month came Evan Evans (Pant) and Thos. Jones (*Maes Mawr*) on a visit from Waukesha, Wis.

They all boarded with Joshua Barnard, and the bill of fare consisted only of salt meats and Indian corn, boiled together.

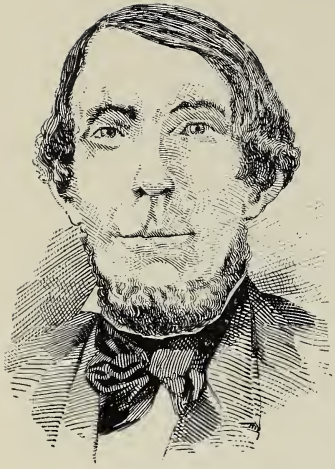
April 22d was held the first prayer meeting west of the Blue Earth, and the first Welsh prayer meeting, probably, west of the Mississippi. The place was the cabin of Mr. John Jones (Oshkosh), on Rush Lake in South Bend township, and those present were Mr. Jones and family, Wm. Jenkins, Wm. C. Williams, Humphrey Jones, Thos. Y. Davis and the others of their party before named. April 29th the first prayer meeting in South Bend village was held at D. C. Evans' house, then occupied by Evan D. Evans. The service was partly in Welsh and partly in English, both nationalities being present. Those taking part were Evan D. Evans, Owen Herbert, Joshua Barnard and Evan Evans (Pant).

A Bible class had been held for a few Sundays the preceeding February, when D. C. Evans, Joshua Barnard, Owen Herbert, John A. Jones and David and Evan J. Lewis used to gather together on Sundays at Mr. Evans' house, and read a chapter of the Scriptures, each one commenting and questioning upon his own verse after the Welsh method. Mr. Barnard, who was a very religious man, and who since has become an efficient minister of the M. E. Church, usually began those Bible studies with prayer. There were none then among our pioneers much versed in music, so Mr. Barnard, who had learned to play the fiddle in his youth, would lead the singing by first humming the tune over on an old bass-viol, then all would join in with lusty voices.

On the 5th of May, Edward Thomas, Esq., arrived with his family from Pomeroy, O.; and on the second Sabbath of that month was started at D. C. Evans' house the first regular Sunday school, with Edward Thomas as superintendent.

May 21st, Thos. M. Pugh and Thomas Phillips reached South Bend from Dodgeville, Wis. They traveled from Shakopee on foot in company with two Germans. Failing to reach a house by night, they had to lodge under the twinkling stars. The four laid them down in a row on a blanket and, being tired, soon fell asleep. Toward midnight Pugh was awakened by the loud howlings of the wolves in the surrounding forest. After listening awhile to their dismal cries, at times sounding vic-





Hugh Edwards.



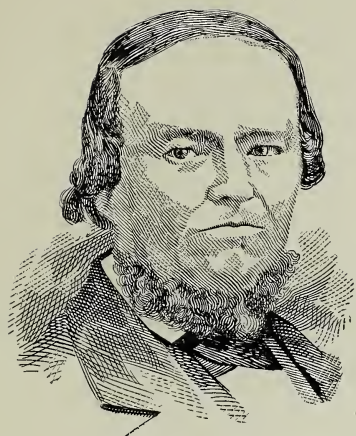
Evan Williams.



Griffith Roberts.



Evan Davis.



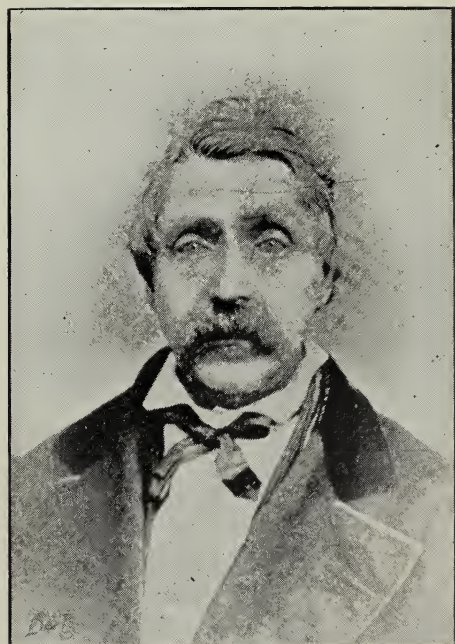
**Edward Thomas Sr.**



**Lewis D. Lewis.**



**John I. Jones.**



**Isaac Woods.**

**EARLY WELSH SETTLERS OF BLUE EARTH COUNTY, MINN.**





iously near, he began to think his outside position not the most desirable. Next to him lay a sleek, fat Dutchman, and Mr. Pugh, getting up, crawled in on the other side of him, saying as he pushed the Teuton outward, "The Dutchman first, Mr. Wolf." Mr. Wolf, however, went for other game and left Dutchman and Welshman alone.

The early settlers well remember how numerous the wolves were during the first few years and how they made night hideous with their howlings. They were a small, harmless kind, though, and so timid as to be seldom seen, and with the settling of the country they almost entirely disappeared.

In the month of June, John A. Jones, David and Evan J. Lewis returned to their claims, bringing with them a large colony from Emmet, near Watertown, Wis. Of this colony were Evan H. Evans, Hugh Edwards, Wm. J. Roberts, John Pugh, Sr., Griffith Roberts, Robert R. Williams, Thomas J. Jones (Bryn Llys) and David Evans (Creek). They came across the country by way of La Crosse and Rochester in eleven covered wagons with their families, household goods, farming implements and cattle, making a great multitude, so that David Lyon, of La Crosse, told D. C. Evans, who happened to be there in a few days after they had passed, that there were thousands of them. They were six weeks making the journey. A religious people, too, were they, who in all their weary wanderings did not forget the worship of God a single Sunday. Crossing the Mississippi at La Crosse on Saturday, they encamped on the Minnesota shore for the Sabbath (May 27, 1855), and Rev. Richard Davies came across in a skiff and preached for them there in the wilderness. This was the first Welsh sermon preached in Minnesota and probably the first west of the Father of Waters.

Near Straight river they met the Winnebago Indians, en route to their new reservation, located that spring three miles south of Mankato and South Bend, in the very heart of Blue Earth county. The sight of so many savages, and the thought that they were to be such near neighbors, rather intimidated our colonists and they halted for a few days, in much doubt whether to advance or retreat. John A. Jones, Evan and David J. Lewis, Thomas J. Jones and John Pugh concluded in a short time to go ahead and they reached South Bend on the 21st of June. The others left their wagons and families near Faribault and went ahead on foot to reconnoiter the country, going as far as the cabin of John E. Davis, in the present town of Cambria. Re-

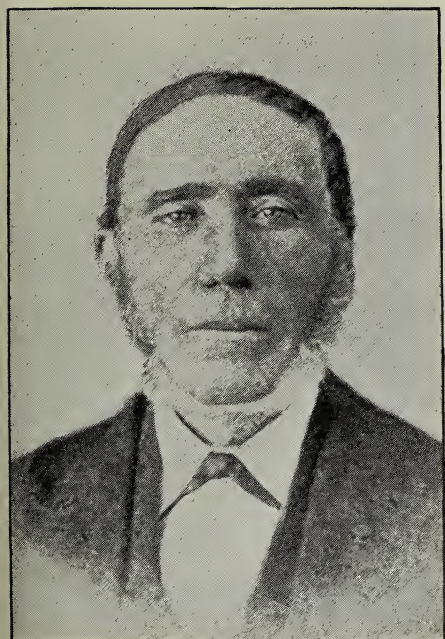
turning, all were satisfied to proceed, except Evan H. Evans and David Evans, who sold some of their stock and started back, while the others went forward. The fates, however, were against our faint-hearted emigrants, and, Pharaoh-like, their chariot wheels were broken, and they had to put into Faribault for repairs. Next morning they changed their minds and turned again to follow after their companions, arriving in South Bend five days after them, July 4th. Most of this colony settled along Minneopa creek. About this same time another company from Ixonia, Wis., composed of John Francis, John Williams and others, reached South Bend.

June 24, 1855, Rev. Wm. Williams, a Baptist minister from Big Rock, Ill., visited South Bend and preached the first Welsh sermon in Blue Earth county. About July 8th, our old friend, Rev. Richard Davies came to South Bend from La Crosse. About the same time William R. Price and family arrived from Cambria, Wis., and D. C. Evans returned with his worthy help-mate from Ohio.

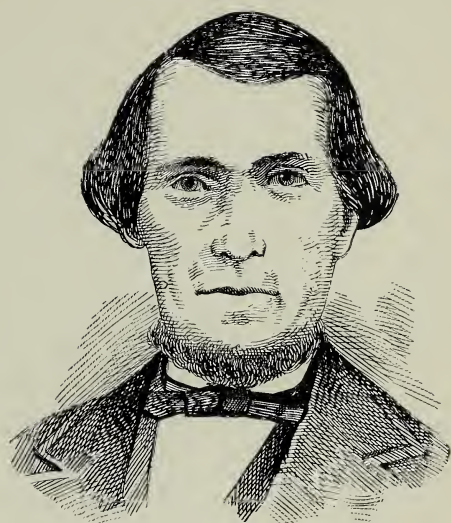
August 23d, Evan Evans (*Pant*), John Jones (*maes mawr*) and Hugh R. Williams arrived with their families from Waukesha, Wis., and settled on claims in the vicinity of South Bend.

On the 1st of August, 1855, Rev. Richard Davies organized, at his own house in the village of South Bend, the first church in the settlement. It was an Union church, with five deacons and forty-three members. Rev. R. Davies, was pastor; Edward Thomas, Sr., clerk; and the deacons were Evan H. Evans, Evan Evans (*Pant*), William R. Price, William J. Roberts and Edward Thomas, Sr. September 2d, we find the first record of baptism, by Rev. R. Davies, the baptized being Thomas, son of Evan D. Evans, and Sophia Hannah, daughter of William R. Price. Three Sabbath services were regularly held this summer and fall, in South Bend; two being devoted to preaching and prayer and the other to the Sabbath school, and all the people being united in one church, there was a good attendance, and many manifestations also of the divine presence.

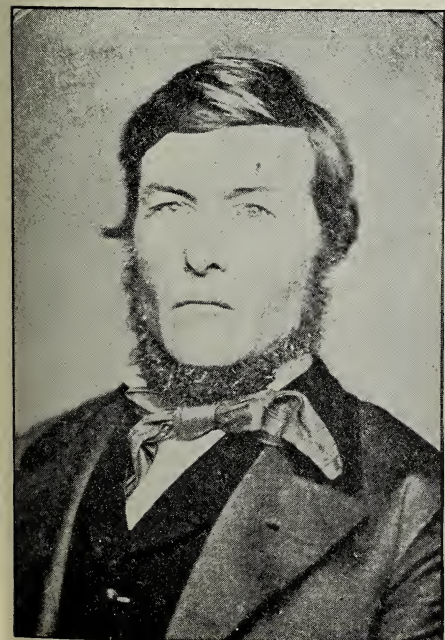
Let us now visit Judson which, in those early days, was called "Eureka" from a paper city of that name, situated on the opposite side of the river from it, in Nicollet county. At this upper settlement we left Thomas Y. Davis and Humphrey Jones, all alone; yet not entirely alone, for, between the Indians and mosquitoes, they often thought they had more company than was needed. None but the oldest pioneers can form any idea of what a plague the mosquitoes were in the early days.



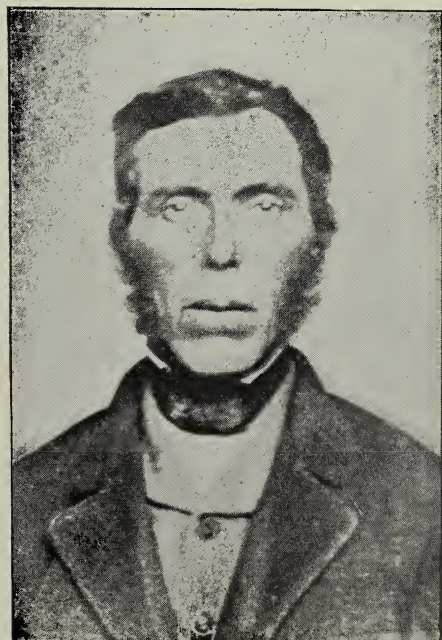
**Evan Evans (Pant).**



**Evan H. Evans.**



**Robert E. Hughes.**



**Jabez Lloyd.**



The rank grass of the prairie encircling so many lakes and sloughs, and the thick underbrush of the forest, with the many brooks and rivers, bordered by dense growth of reeds and rushes, seemed a very paradise for these blood-thirsty little pests. Should it be cloudy, one could hardly endure them during the day; but when evening came the atmosphere was alive with them—a million to every cubic inch—and as hungry were they, and ferocious, as though they had fasted for a year and a day.

The other obnoxious company were the Indians, then very numerous in the land, and regarded with much distrust and fear by the settlers before they became used to them. Sometimes a number of dusky braves, much to the terror of the women and children, would come to a cabin, peer in at the window or door, walk into the room unbidden and, drawing their blankets about them, sit in a row against the wall upon the floor, smoking their long stone pipes in silence. Then, rising, by signs and Indian speech, they would ask for something to eat, which usually would be gladly given in order to get ride of them. After awhile every settler provided himself with a good, savage watch dog, which the Indians always respected, and they never approached a house so protected without first calling at a distance for someone to take charge of the dog, which from religious veneration, the red man seldom killed. When on a drunken spree or when holding their wild dancing feasts, the Indians were very noisy and demonstrative, and often in the weary watches of the night would the pioneer shudder as he heard the tumult of their savage revelry.

One beautiful moonlight night in July as our two Eureka friends were sitting in their cabin with Owen Roberts and Morris Lewis, who had just arrived, they were startled by the most blood-curdling yells and shrieks in the direction of an Indian camp, situated about a quarter of a mile distant. Running out, they could see that the whole Indian village was in the wildest commotion. Men and women running, leaping and yelling, like raving demoniacs, and beating upon kettles, pans and Indian drums, with a hubbub like pandemonium, just broke loose. Our frontiersmen spent a night of terror in their hut, expecting every moment to be murdered by the savages who, all night long, with unabated fury continued their hideous riot. When morning came, however, all was smiling and peaceful, without a sound to be heard. During the day an Indian boy, disposed to cultivate the acquaintance of the pale-faced strangers, paid them a visit, and of him they inquired the cause of the night's

uproar. "Sick, so big" (measuring about two feet from the ground with his hand), was the laconic reply. They finally understood that a pappoose had been taken very ill the previous night, and the savages thought that the Evil one was prowling about trying to steal its soul, and the noise was made to scare him away.

Thus amid Indians, wolves, mosquitos, and wild nature in general, our sturdy pioneer began the work of bringing the savage wilderness into a civilized subjection. A great work, too, it was—much greater than we of today can ever appreciate. No houses, no lumber, no fields, no fences, no farming implements, no seed, no schools, no churches, no highways, no bridges, no mills, no food, no towns wherein to buy the necessaries of life, and no railway to bring in a few hours these things from afar; but with a slow ox-team plodding through the tall grass of the prairie and the thick, tangled underbrush of the unbroken forest—now fast in some bottomless slough, and having to carry on his back the load and wagon out by piece meal—now descending at the peril of his neck into some ravine, and again with much labor climbing the steep precipice out of it—here having a narrow escape from drowning in attempting to ford a river—there almost dashed to pieces by the upsetting of the wagon over the precipitous edge of some narrow hill-side trail—ever from one adventure and peril to another on the long, long journey of one hundred miles to St. Paul after a little flour and provisions. Three weeks are spent going to this nearest market and back, without shelter from summer's heat and rain, and from winter's cold and stormy blizzard. He may perish in the snow and storm; his family in the little bark-roofed shanty far off in the wilderness may perish from cold and hunger.

All honor to the sturdy pioneer! Worthy are they of long remembrance! Nobly they suffered—bravely they struggled in the strife with savage nature and savage men; and one by one, ere scarce the battle ceased, they fell—covered with the scars of toil and hardship, leaving to us, who follow, the fruits of their glorious victory, in happy homes, fields, smiling with cultivation, and a rich prosperous commonwealth. The modern pioneer, however, preceded by railroads, telegraphs, and all the modern conveniences, knows nothing of pioneer life forty years ago, when all these things were not.

Our two friends of the Eureka settlement began farming with an ax, a grub-hoe, and a bushel of potatoes. With the ax and hoe they cleared a small patch of ground in the brush,





**Residence of Rev. Thos. E. Hughes, Cambria, Minn.,**  
Group consists of Rev. T. E. Hughes and family.



**Residence of Humphrey Jones (deceased), Judson, Minn.**

Now owned by his nephew, Mr. Humphrey J. Roberts.

Group consists of H. J. Roberts and family.



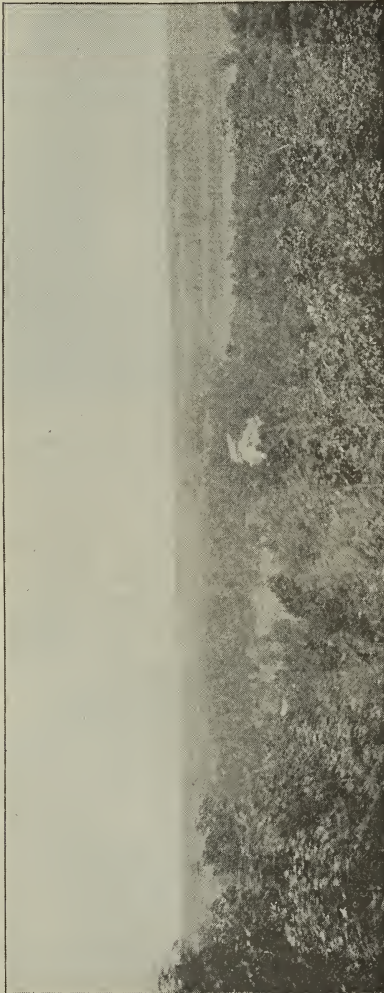
where the soil was loose, and there planted their potatoes. Just below them in the Judson valley a few families of Americans and Swedes had settled the preceding autumn. One of these, named Hill, our Welshmen hired with his team to meet a boat at Traverse and bring up some provisions for them. They bought three barrels of flour for \$18.00 per barrel. It was miserably black stuff, but in lieu of something better it answered the purpose. They purchased a few other things, also; but salt they could not get for love or money, and hence they had to do without it, just as the French at Fort Le Huillier had been obliged to live minus the same commodity, and just as the Indians during all the centuries had done without it. At first it made them very sick, but after becoming used to food without this common article of seasoning, they got along very well. For meat they caught prairie chickens and partridges in traps, as they were not provided even with the proverbial pioneer rifle.

The late Humphrey Jones built his residence upon the identical spot where his first cabin stood, and he and Thomas Y. Davis loved to talk of the good old time when they first batched it together in Judson, and many were the adventures they had to relate. Sunday, May 27, the two took a walk into the *terra incognita* further up the Minnesota river, as far as the western edge of the present town of Cambria. There they discovered the bottom land known as the "Little Prairie." (Prairie Bach), also Cambria creek and the Little Cottonwood, and the long neck of upland prairie between the two streams, where Horeb church now stands. This strip of prairie from half a mile to a mile in width, wedged in between the two belts of timber, was, they thought, the most beautiful spot they had ever seen. Large spreading oak trees standing singly and in groupes like lordly sentinels of the place, clumps of hazel bushes and red-topped sumach, and small groves of dainty poplar, were scattered over the prairie as if by design, while the dovetailing of prairie and woodland and the deep indentures and recesses winding far into the forest like the avenues of a mighty labyrinth, gave the appearance of a magnificent park.

About the latter part of May, 1855, David J. Williams and family arrived at St. Paul from Bradford, Pa. There they met Morris Lewis and David Evans—the former from Pennsylvania and the latter from Ohio—both bound, like themselves, for Eureka. They all came by boat as far as the rapids near Traverse de Sioux, when the boat, because of low water, was obliged to unload and return.

Thos. D. Williams, Griffith Williams, John Williams and Hannah Williams, the grown up children of D. J. Williams, together with Morris Lewis and David Evans went forward on foot reaching Caywood's house at Eureka on June 1st.

The following Monday they found at South Bend David A.



**The Welsh Settlement of Eureka, Nicollet Co., Minn.**

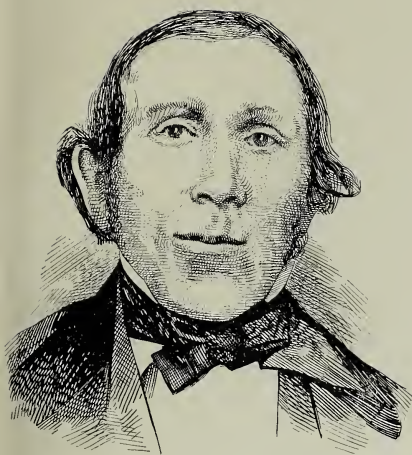
The clearing to left of river marks site of Chief Friend's Village; the high bluff beyond, site of Indian Cemetery.

Davis and David Williams (*Banker*), who had, also, recently came from near Bradford, Pa.

On Wednesday, June 6th, Morris Lewis, David Evans and David A. Davis located claims in the present town of Cambria. Evans in a few months sold his claim to Wm. R. Lewis and left the country. Williams (*Bradford*), and his sons after looking over the country on both sides of the river finally on June 9th, bought a claim on the Nicollet side, a mile west of Eureka townsite.

About the 12th of June, John E. Davis and family arrived in Judson from Big Rock, Ill., and for a few days staid at the shanty of William C. Williams, Judson, while erecting on their claim, in the present town of Cambria, one of the fashionable mansions of the day. The architectural

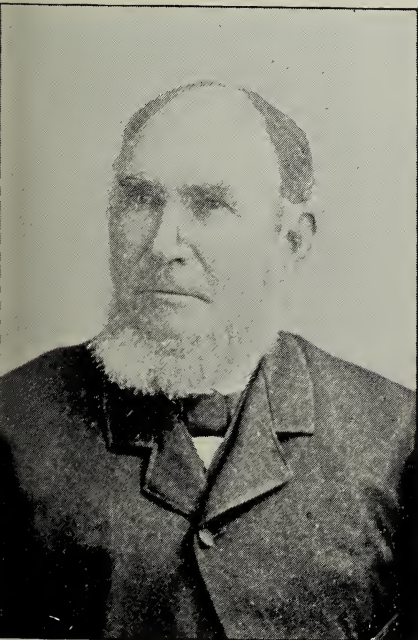
plan of which was as follows: Two forked posts were put up about ten feet apart, a ridge pole was laid on them, against which, slanting from either side, were placed a number of dry teepee poles, and the whole covered with hay, except one end over which a quilt or blanket was hung for a door. This was the first residence in the town of Cambria, and John E. Davis



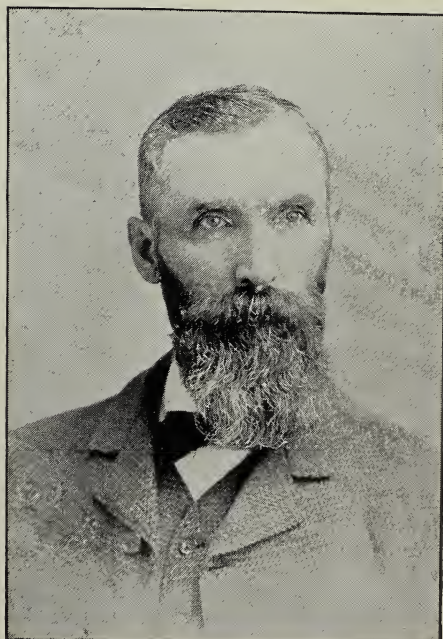
**John P. Jones.**



**David J. Williams. (Bradford.)**



**John Rees.**



**Thomas D. Williams.**

EARLY WELSH SETTLERS OF NICOLLET AND BLUE EARTH COUNTIES.



and family were the first residents. Soon after this Morris Lewis and David A. Davis built the second mansion in this town. It consisted of a hole in the hillside, a hay-stack roof and a basswood log front. Here the two pioneers dwelt like two badgers in a hole.

The very first Sunday after his arrival (June 17, 1855) John E. Davis gathered the few settlers together at the cabin of Humphrey Jones and started a Sabbath school—the first in the town of Judson. Mr. Davis acted as superintendent, and Morris Lewis taught the Bible class. A few weeks later this school was more fully organized with David J. Rees, who had just arrived from Pomeroy, O., as superintendent, and Wm. E. Davis as secretary.

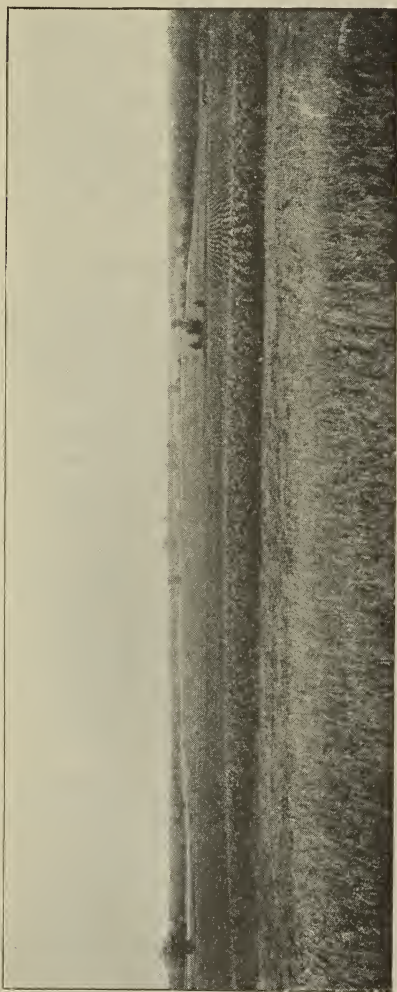
About the 8th of July, David J. Davis and David J. Williams came from Palmyra, O., and located claims in the bottom lands three or four miles still farther west, at the mouth of the Little Cottonwood. Davis immediately returned for the families, while Williams remained to fit up a shanty and cut hay. A pony, which they had brought with them to ride alternately on the way, Williams retained, and he rendered valuable services that fall in keeping up communication between the upper and lower settlements.

Later in the same month (July), Owen Roberts and David Y. Davis came to Judson from Pomeroy, Ohio. The latter having taken a claim between Cambria creek and the Cottonwood, on the upland prairie, where was the garden spot of our two Sunday explorers, returned to Ohio; the former took a claim in Judson and tarried with Humphrey Jones and Thomas Y. Davis.

In September, David T. Davis and family, from Big Rock, Ill., settled in Judson. John Watkins and William Jones about this time returned to their claims, bringing their families.

Monday, October 1, 1855, Rev. Jenkin Jenkins arrived at St. Paul, on his way to visit the Welsh settlements. There he met Thomas Jones (*Maes Mawr*) and John Pugh, who had come to St. Paul after flour, meat and other provisions for South Bend. They were also joined by Hugh J. Roberts and Henry Jones, and that evening the five Welshmen took the same boat for South Bend. It had been a dry summer, and the river was very low, so that the boat could make but little progress. Mr. Jenkins, however, beguiled the tediousness of the journey by composing a poem to Hugh and Henry on their first visit to Minnesota. On the afternoon of the 4th of October, the boat stopped,

having failed to pass the rapids near Traverse. It was necessary to bear tidings of this to South Bend that night, in order to have teams sent for the flour and provisions. On Mr. Pugh fell the lot, and Jenkins and Roberts volunteered to accompany him. They reached the Blue Earth late at night, and failed to find



**Horeb Neighborhood, Cambria, Minn.**  
View looking East from D. P. Davis' Hill.

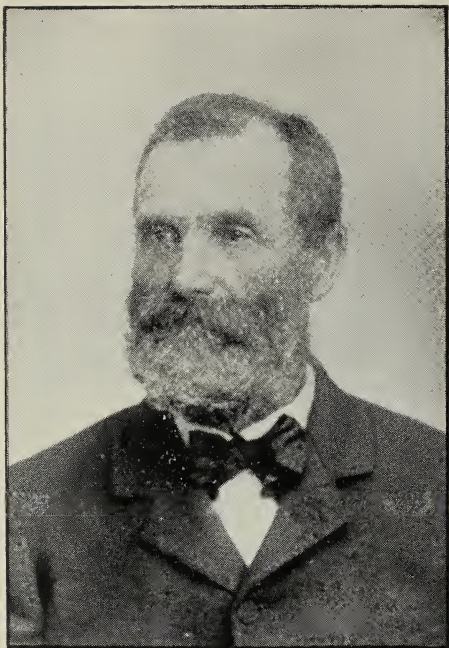
the hut of the German boatman. After tramping through the woods until midnight, John A. Jones in his cabin on the other side of the river heard them halloing, and rising from his bed went to their aid. Learning that they were Welsh men, he plunged into the cold water and swam over—"for ford there was none"—and led our tired friends to the boatman's hut, and thence in the boat to his own cabin.

The following Sunday, Mr. Jenkins preached in English at South Bend. He then went up to the Cottonwood settlement to visit his old friend John E. Davis, and Hugh J. Roberts and Henry Jones went with him to look for claims. Mr. Davis showed them the country as far as the mouth of the Little Cottonwood, and directed Roberts and Jones to Da-

vid J. Williams' hut, whence they were conducted by Mr. Williams to the upland prairie between the Cottonwood and Cambria creek, and located on the claims afterwards sold by them to David P. Davis and Daniel P. Davis.

The previous week Hugh R. Williams had arrived with his family from Wisconsin, and located on the Richard Morgan





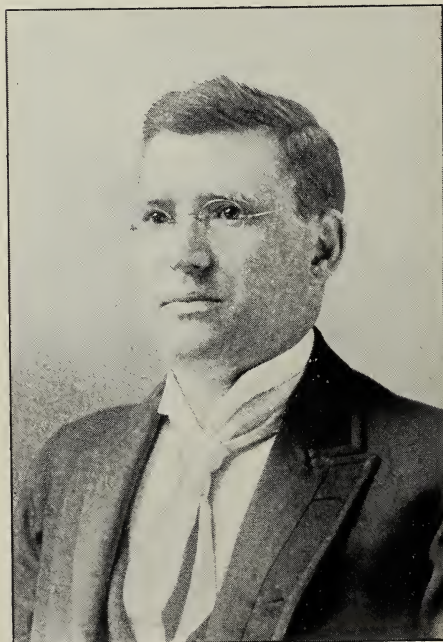
**Richard Jones.**  
CAMBRIA, MINN.



**Mrs Richard Jones.**  
CAMBRIA, MINN.



**Wm. J. Jones.**  
BUTTERNUT VALLEY, MINN.



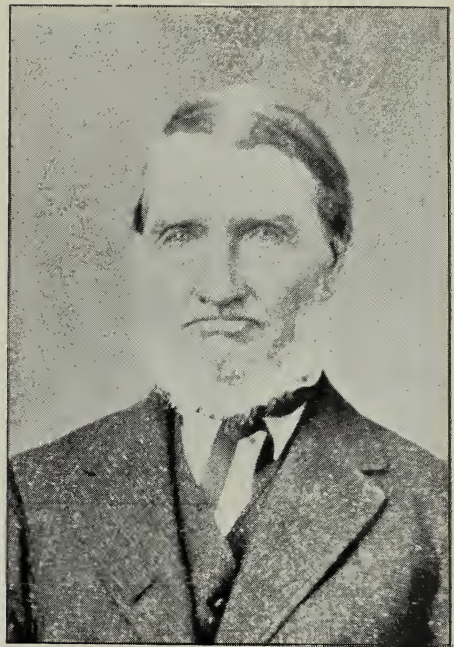
**C. J. Blythin.**  
MINNEAPOLIS.





**Mrs. John E. Davis.**

FIRST WHITE WOMAN IN TOWN OF CAMBRIA, MINN.



**Wm. Harris.**

LATE OF CAMBRIA, MINN.



**Salem Congregational Church.**

CAMBRIA, MINN.



farm, building his hay hut on its southwestern corner. This shanty and that of David J. Williams were the first two houses built and occupied in the western part of the present town of Cambria.

In the meantime Mr. Jenkins and John E. Davis had been busy planning to locate a claim for the Lord in this new country. In the Eureka or Judson settlement, religious services had been held for the first two or three months at the shanty of Humphrey Jones, and then moved to John Watkins' cabin, because it was larger and more convenient than any other place. Rev. R. Davies had preached to them once or twice and was about to organize them properly as a church, when Rev. J. Jenkins made his visit. As it was a Congregational society, and Mr. Jenkins a minister of that denomination, to him was accorded the honor of organizing this, the first church in the town of Judson, the first denominational church west of the Blue Earth, and at present the oldest Welsh church in the state. The organization took place October 14, 1855, at the house of John Watkins. The hand of fellowship was given to thirteen members, and the two deacons chosen were John E. Davis and David T. Davis. Immediately after organizing this church, Rev. J. Jenkins returned to Illinois to prepare for moving out to the settlement in the spring.

October 9th, Rev. William Williams, who had visited the country the preceding June, came with his family, and bought a claim in Judson. In the same month Evan J. Davis and his mother, his brother-in-law, Henry Hughes, and family, and the family of Owen Roberts arrived together from Pomeroy, Ohio. The Minnesota being unnavigable by reason of low water, at St. Paul they had to hire a team, which brought them to Traverse de Sioux; but the driver refused to go further, saying he did not know the way. Leaving the women and children, therefore, at Traverse, early next morning (October 27) the two men started afoot for the city of Eureka, fifteen miles distant; in whose vicinity on the opposite side of the river was the Welsh settlement. From the prominence given it on maps and the glowing accounts they had heard and read of it, our pioneers had been led to believe that Eureka was a great city. After following Indian trails all day, late in the afternoon they came to a valley on the Minnesota river where they expected to find Eureka. Turning to a very primitive log hut with a still more primitive blacksmith shop attached, they inquired the way to Eureka. The Swedish smith could talk no English, but

pointed down the valley to a log shanty, larger than common, standing on the river bank. Going to this house they again inquired the way and distance to Eureka. A number of persons were at supper in the room at the time, one of whom perceiving from Mr. Hughes' brogue that he was a Welshman, jumped up and shouted in Welsh: "Fachgen, yr wyt ti ynddi pan yn y ty yma." (Boy, you are in it when in this house). The person who made this surprising announcement was Evan Bowen, who, with his family, had newly arrived from Pennsylvania, and claimed on the Nicollet side of the river, adjoining the family of Williams (*Bradford*). The house belonged to H. Caywood, sole owner and occupant of the great Eureka townsite. Crossing the river in a skiff, rowed by a strong bare-footed Welsh maiden (then probably the belle of Eureka), our two travelers found Thomas Y. Davis (E. J. Davis' brother), Owen Roberts, Humphrey Jones, and others, at a log raising for Rev. William Williams. Early Monday morning, a wagon with old Buck and Berry, an ox-team which several of the Judson settlers had combined to purchase for breaking their lands, was dispatched to Traverse after the families.

Early in November, David J. Davis returned, bringing his family and David J. Williams' mother and his brother, Daniel L. Williams—the other brother, William J. Williams, having come a few weeks prior. At the Winnebago Agency, fifteen miles below Mankato, the bread supply became exhausted, and Mr. Davis bought a corn bread loaf of a Winnebago squaw. The filthy appearance of this dusky matron prejudiced the women against her bread and they would not touch it. Arriving at Mankato, Davis searched every house in that city then, and failed to find a loaf of bread for sale, and so South Bend had to be reached before any could be obtained. The Davis and Williams families passed the fall and winter in a shanty, originally built by some steamboat wood-choppers, about two miles above the mouth of the Cottonwood on the Frazer claim.

In November, also, Rev. Wm. Roberts from Waukesha, Wis., first visited the country. With him came John Owens (*Ty Coed*), who, having passed much of his life among the higher classes in England as steward, had imbibed many of the notions and eccentric ways of the typical John Bull. From St. Paul to Mankato the two had to foot it. At the latter place they met Mr. Roberts' old friend and neighbor, Evan H. Evans, who, in his lumber wagon drawn by two ox-teams, took them through the mud of the sloughs and the deep waters of the Blue

Earth to South Bend. The hardships of the way and the wildness of the country had long put Mr. Owens upon the silent pinnacle of offended dignity; but when South Bend finally burst on the view—a miserable collection of half a dozen shanties in the little valley below—so different from the magnificent city expected, then the volcano of his wrath could be restrained no longer, but burst forth with such an explosion of oaths as almost scared poor Evans out of his wits, for he had half suspected the fine appearing old gentleman of being a minister or a deacon at least. The very next morning, Mr. Owens commended South Bend to the care of his majesty of the nether world, and in high dudgeon took his departure forever from the barbarous land. Rev. William Roberts took a more charitable view of the country, made a claim in the Judson settlement and tarried with his friend in South Bend until the following spring, when he departed not again to return for three years.

A few years prior to this time a number of Welsh farmers in Jackson county, Ohio, had embarked in the iron industry and built a furnace, called Jefferson Furnace. To make iron they found to be easy enough, but to dispose of it when made was not so easy, and they soon had stacks of it on hand. Financial embarrassment was the natural result. Many of them having risked their all in the enterprise, began to be really scared, and determined to sell out their shares at once before the crash came, and move in a colony to some western country. The reading of Rev. Richard Davies' articles first attracted their attention towards Minnesota. Mr. Davies had ministered a short time in Jackson, so they were acquainted with him, but they had been acquainted more recently with Edward Thomas, Sr., whose private letters finally induced them to send a committee of six to view the country. This committee, consisting of David P. Davis, Richard Morgan, James Morgan, Thomas J. Jones (*Cooper*), John I. Jones and Evan Williams, came to South Bend on the 8th of October, 1855, and having spent a month spying the land, and having bought a few lots in the village, all save James Morgan returned to Ohio well pleased, and great was the talk through the settlements that winter about the big colony expected from Jackson in the spring.

On Christmas, 1855, occurred the first Christian marriage in the Judson-Eureka settlement. The contracting parties were Wm. C. Williams and Miss Hannah, daughter of David J. Williams (*Bradford*).

Among other events, which occurred during the year 1855,

were: the organization of South Bend as a school district, (No. 3,) on the fifth of January; the teaching of the first school by Mrs. Joshua Barnard at her own house during the summer; the building of the first school house in the fall, near where the present residence of David P. Davis stands, in South Bend village; the first "*seiet*" (church meeting) held November 14th; the erection of a saw mill in the village by D. C. Evans and William R. Price; the establishment of a postoffice with M. Thompson as postmaster; the building of a bridge over the Blue Earth by the United States government at a cost of \$10,000; the laying out of the South Bend and Judson highway on October 2d; and an election held October 9th, at which South Bend cast 22 votes out of the 137 cast in the county. This fall, also, a literary society was organized at D. C. Evans' house at South Bend, which held weekly meetings regularly through the winter at the new school house. D. C. Evans or Rev. R. Davis usually presided, and Edward Thomas, Sr., had charge of the singing; and great was the interest taken in these meetings. The principal speakers were Evan Evans (*Pant*), D. C. Evans, Edward Thomas, Sr. and Edward Thomas, Jr. This society continued in vigorous life for a number of years. All the live questions of the day were discussed in it with plenty of Welsh fire, and the people used to gather in their ox teams to these meetings from the country round for a distance of 5 or 6 miles.

Early in April, 1856, David and Edward Dackins, with their father, settled in Judson. April 19, David Y. Davis returned to the settlement, bringing John Llewellyn, John Phillips and Richard Thomas with him from Pomeroy, O., but none of these made claims except Richard Thomas, who staked out the present David Morris farm in Cambria. He, however, did not tarry long, for on the morrow, going upon his place to work, he spied up in a large tree a rude box, containing the remains of an Indian infant, which so terrified him that he ran all the way to his boarding place in Judson, six miles away, and refusing even to stay over night, made the best speed possible back to Ohio, not again to return for ten years. As for the Indian coffin, a storm eventually blew it down—the contents disappeared, and, finally the box was taken by Mr. Henry Hughes, to make a window casing for his cabin.

Early in May, John Shields and family arrived from Pomeroy, O., and settled in Cambria. On the 10th of May, 1856, the much talked of colony from Jackson, O., landed at South Bend,

after a tedious journey of four weeks. There were 121 souls in all, and they came with their baggage in one large boat, which was much too large for the narrow winding stream of the Minnesota. At St. Paul they had been joined by David E. Evans and David Lloyd and families from Pomeroy, O. Rev. John Williams, also, met them there, and it was expected and planned that he should go with the colony as their minister, but having lost courage he turned back to Illinois, to the great disappointment of the colonists. On their arrival in the village the hospitality of South Bend was taxed to the utmost to accommodate so large a number. Some were provided for at a hotel kept by John Griffiths. A few families took possession of the school house, while others were quartered at private houses. On the first Sunday after their arrival, a prayer meeting was held in the open air near *Llyn Tegid*, in the morning, and a Sabbath school in the afternoon in Evans & Price's mill. Rev. Richard Davis was to preach in South Bend that day, but it happened that David J. Williams with his pony came after him to preach at John E. Davis' house to the few settlers scattered over the Cottonwood settlement, and this, by the way, was the first sermon and religious service in the present town of Cambria. On the second Sunday our colonists held all their meetings at Evans & Price's mill, and this time Rev. Richard Davis preached to them.

The colony had intended to settle together, but the lands along the timber belts having been mostly taken up, their plans were greatly disconcerted. The great prairie country which today is thickly settled was in those days considered uninhabitable, and our colonists spent two or three weeks walking the country over, looking in vain for unoccupied claims adjoining the timber.

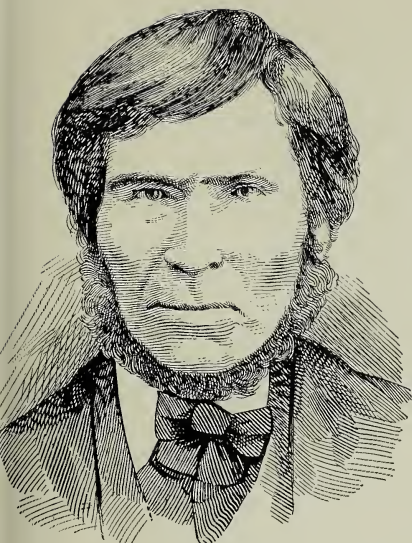
David E. Evans, who came with the Jackson colony, was an old acquaintance of Thos. Davis, who had settled in Le Sueur county the year previous, coming from the same place in Ohio; and in company with Lewis P. Jones, he went to pay him a visit. While there they were fully persuaded by Davis that the proper place to locate the colony was in the Big Woods, and so returned to their companions at South Bend saying they had found the promised land. About a dozen families after viewing the place were favorably impressed with it, and, locating claims, moved their families upon them during the last week in May. This settlement, known as the Big Woods or Le Sueur, is about three miles broad and extends about five miles in length

along the boundary line, east and west, between the towns of Sharon and Cleveland. Among those of the colony, who settled there, were: Edward Morris, Thos. J. Jones, John D. Jones, (saddler), David E. Evans, David Jones, David and Lewis Hughes, David Lloyd, Wm. E. Jones, Evan T. Jones, David and Evan Morgan and Evan Griffiths. Edward Morris, who had been the Moses of this Jackson exodus, remained in the new settlement, however, only a few weeks, when, hurriedly packing his baggage, he returned with his family post haste to their old home in Oak Hill, O. The cause of his sudden departure, it is said, were the mosquitos, which, though, they belonged not to the sons of Anak, were to the early settler fully as formidable.

Another portion of the colony located in the Cottonwood neighborhood, among whom were: Rev. David Davis, David P. Davis, David Price, John Walters, Wm. P. Jones, Richard Morgan, James Morgan and Thos. Lloyd. This, as well as another fraction of the colony which settled near Minneopa creek, had to purchase claims. The Jackson emigrants were well able to do so, however, as they were for the most part liberally supplied with money from the sale of their farms and property in Ohio. The Jackson families, who selected homes near Minneopa creek, were: Evan Williams, Thos. J. Jones (cooper), Isaac Woods, and John I. Jones.

About the 12th of May, J. T. Williams, Esq., landed at South Bend and opened a surveyor's office in the village. About the last of June, Rev. Jenkin Jenkins, David Morris and Thos. Evans (*Creek*), with their families came from Big Rock, Ill., and settled in the Cottonwood neighborhood. Many others came this year, far too numerous to mention. Most of the Welsh immigrants had been more or less influenced to come to Minnesota by the articles of Rev. R. Davies in the papers and magazines. Perhaps the pictures of the new country drawn by our friend were a little too highly colored, he writing under the inspiration of a western boom; or perhaps the imaginations of the immigrants were a little too vivid. Be that as it may, the majority seem to have expected to find populous cities in the wilderness, and churches and school houses growing wild like hazel bushes along the hill sides. Finding themselves greatly mistaken, however, many were inclined to find fault. Some tilted the pen with Rev. Davies in the papers, others by word of mouth only berated the country. People from southern Ohio said the climate was too cold to live in; while one in particular from northern Canada declared it was too hot, and grumbled be-





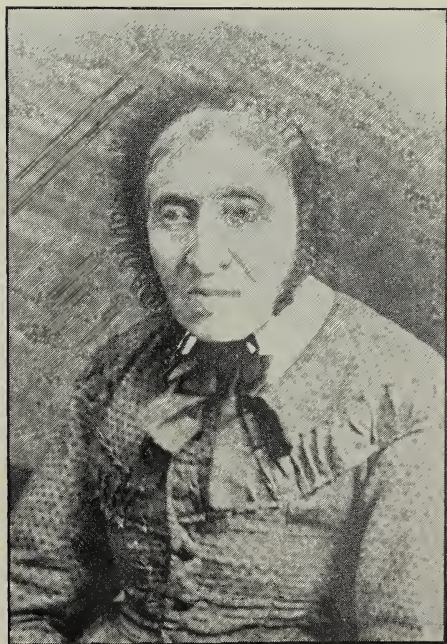
**David Lloyd.**



**Mrs. David Lloyd.**



**Mrs. Grace Roberts.**



**Mrs. Margaret Jones.**



cause the grass grew so tall in the valleys, that one could not travel but a short distance in a day. The settlements, nevertheless, continued to prosper through good report and evil report, and people came rushing in from all sides like a flood.

During the summer of 1855 and '56, most of the settlers managed to have a portion of their land under cultivation. Many of our Welsh pioneers had passed their days in the coal mines, and knew nothing about farming. This was especially true of the Eureka or Judson settlement. Half a dozen of our would-be grangers would join together their ox teams before one breaking plow. A certain one more self-important than the others, because tradition said that his great grand-father had been a farm steward among the hills of Cardiganshire, would act as boss, and to him would be accorded the place of honor between the plow-handles. Two or three of the weightiest individuals would be ranged along the beam to keep the plow in the ground, while two or three others with huge whips drove the oxen. They were usually a jolly crew, and there was much fun, much story-telling, much arguing of theological points, much noise, much quarreling, and, occasionally, a little plowing done.

Many amusing incidents are told of these unsophisticated grangers. One planted his potatoes in a heap in one hill; another seeded his land with cockle in mistake for turnips, and another still, shocked his grain with the butts of the bundles upward, insisting there was no sense in leaving the heads out in the weather.

It did not require much machinery to farm in those days. A scythe for hay and a cradle for grain were the most approved harvesting tools, and these in the hands of our stout collier boys had a most vicious habit of getting among the roots of things, just as a pick or shovel might.

The first crop raised consisted of corn, buckwheat and potatoes; which at the planting and harvesting required all the vigilance of the settler and his family to guard against the gophers and black birds, which then, were a plague in the land. In those days he was a big farmer who raised fifty bushels of grain. Even as late as 1859 the aggregate amount of wheat raised in the three Welsh townships, South Bend, Judson and Butternut Valley, was only 3,724 bushels. In these days a single farmer would not think much of raising that quantity with a good complement of oats and corn besides.

During the same year (1859), the same three towns produced only 2,755 bushels of oats, 8,129 bushels of corn, and 5,874

bushels of potatoes. Twenty years later, (1879), the same towns produced 142,278 bushels of wheat, 111,596 bushels of oats, and 74,719 bushels of corn. Corn meal, often ground in a coffee mill, and made into Johnny cake or hasty pudding, formed the pioneer's staple article of diet for several years. In 1855 and '56, when our pioneers were buying their seed and their stock, the prices were all high. Wheat was \$2.00 to \$2.50 per bushel, corn, potatoes, and other produce \$1.00 per bushel. Cattle were worth \$50 to \$60 a head, and even a cat could not be had for less than \$5.00 dollars. By the time our settlers had something to sell, however, the prices had declined to a mere nominal sum in trade.

April 8, 1856, on petition of Rev. Wm. Williams, Robt. Patterson, Chester D. Hill, Owen Roberts, and others, a new election precinct was established, to comprise all the territory west of South Bend precinct to the county line. At the suggestion of Robert Patterson, the new precinct was called "Judson," in honor of the great Baptist missionary of that name. The first officers appointed for the precinct were: Judges of election, Gustavus Johnson, R. Patterson and David J. Davis; Justices of the peace, Geo. Gilley and R. Patterson; Constables, Gus. Johnson and David J. Williams; Road Supervisor, Morris Lewis. Of these D. J. Davis did not serve and Rev. Wm. Williams, performed the duties of the office in his stead.

The first thing a Frenchman does in a new country is to build a trading post, an American builds a city, a German builds a beer hall, and a Welshman builds a church. So our Welsh pioneers in Minnesota paid their first attention to the founding of churches, leaving to some chance American in their midst to attend to the organization of townships, the establishment of postoffices, the speculating in town sites, the forming of joint stock and agricultural societies, and the holding of political places. There were a few Welshmen, however, who had been so far Americanized as to form an exception to the rule, and, perhaps, just as all acquired tastes are more violent and ungovernable than the natural ones, they may have carried their speculation or political schemes to an extreme. Still the mass of our Welshmen, even to this day, take no special interest in anything of a purely economic or political character. The genuine *Cymro* can not talk two minutes with you about politics, the pedigree of a horse, or the best method of tillage, but he can sit on his heels by the hour, and with beaming countenance, tell the points of a good

sermon or argue a knotty theological dogma. In politics he is almost invariably a republican, but seldom cares to reason why, and often could not if he cared; but he can tell you why he is a Methodist, Congregationalist or Baptist, even to the most subtle distinctions.

Though pre-eminently a nation of church builders, there are yet a few other things in which the Welsh take an interest, such as poetry, music and oratory, but these must be of a religious turn—the themes even of an *Eisteddvod* must bear a scriptural character. The ancient Briton told his history in Triads. Should the modern Briton imitate his example foremost among his Triads would be these: The three great social organizations of the Welsh—the Church, the Sabbath school, and the Bible society; the three great institutions for culture—the *Eisteddvod*, the literary society, (*Cyfarfod Llennyddol*), and the singing school; the three pinacles of every Welshman's ambition—the pulpit, the bardic chair and the musician's baton. In the channels of these national traits flowed, naturally, the history of our pioneer Britons in the wilds of Minnesota; and it is in these channels we must follow to find it.

The people from Jackson, O., were almost exclusively Calvinistic Methodists, having originally come from near Llangeitho Cardiganshire, the Mecca of Welsh Methodism, and the home of the immortal Rowlands. The Wisconsin people, also, were nearly all of the same denomination and had emigrated in the first place from Anglesea and North Wales. As these two branches of immigration constituted the main body of the settlements in 1856, they determined their religious character, and fixed the doctrines of Daniel Rowlands and John Elias as the leading church doctrines of the Minnesota Welsh.

The Jackson people located in the Cottonwood settlement during the first two weeks in June, and about the second or third Sunday of this month the first religious service in this settlement was held at a shanty occupied by Mr. John Shields, but belonging to David Y. Davis, and situated near Rev. Thos. E. Hughes' present residence. On the 2d of July, at the shanty of David P. Davis, Esq., near where now stands the house of Daniel P. Davis, was organized, by Rev. Richard Davis, the first Calvinistic Methodist church of Blue Earth county. It was called "Horeb," after a church of that name in Jackson, O., to which many of its people belonged. On the same day, at the same place, and by the same minister was performed the first Christian marriage in this upper settlement, namely, the mar-

riage of James Morgan to Miss Mary Davis, daughter of D. P. Davis, Esq. By the way, it may be mentioned here with the first marriage and other first things of the Cottonwood neighborhood, that the first child born in this settlement was Catherine, daughter of D. J. Davis, in the spring of 1857; and the first death was a young child of David Price, which, being left alone for a few minutes in the claim shanty, while the parents were busy moving from this to a new cabin, managed to set fire to itself and the shanty, and was so badly injured that it soon died. This sad event occurred about August, 1856.

During the summer of 1856, religious meetings were regularly held at D. P. Davis' shanty before mentioned, except two or three times, when they were convened at the shanty of John Shields. During the fall and winter the services were usually held at D. P. Davis' new shanty, which was located near the present John Rees' place, and at John Walter's cabin on the "Little Prairie."

In the spring of 1857 they were held at Evan D. Evans' house on the present Jas. A. Thomas' farm, where they continued until a church was built. In those early days Rev. David Davis preached frequently for this church, and Rev. Richard Davis visited them occasionally in his circuit.

The first religious service in the Big Woods was held at the house of Edward Evans, Sr., on Sunday, the 25th of May, 1856, when a number of the Jackson people were there viewing the land. On the 2d of June, this contingent of the Jackson colony returned to Le Sueur with their families. Two of these, namely, David Lloyd and David E. Evans found shelter in a carpenter shop belonging to one Seth Cadwalader. In this shop were regularly held, thereafter, all the religious services for three or four months. Here on June 22d was preached the first Welsh sermon by Rev. Richard Davis, and here two days later was organized the first Calvinistic Methodist church in Minnesota. Rev. D. Davis preached occasionally for these people in those early days. After about three months the place of worship was changed from Cadwalader's shop to David E. Evans' shanty, where it remained until the building of the log church in the summer of 1857.

At South Bend the Union church still flourished; but the people along Minneopa creek began to regard themselves as a separate community, and, having been re-inforced by a fraction of the Jackson colony, now thought it time for them to assert their independence, by having an organization of their own.





**Mr. and Mrs. John A. Jones,**  
EARLY SETTLERS OF SOUTH BEND, MINNESOTA.



**Seion C. M. Church, Judson, Minn.**



Accordingly, on the 9th of July, the required six month's notice of their intention to withdraw, was served upon the Union church. About the 1st of September, a meeting of the heads of families of the Calvinistic Methodists was held in the Minneopa neighborhood at which meeting it was decided to have a quarterly meeting of that denomination on the 8th and 9th of October. On the 3d of October the new church was organized by Rev. Richard Davies, at the house of John Jones, (*Maes Mawr*) and called the "Seion Church of South Bend."

The quarterly meeting was held as determined upon and was the first ever held in Minnesota. The business meeting was held at the house of Eliza Jones, (*Maes Mawr*,) on a claim pre-empted by Wm. J. Williams. The public services were held in the open air in D. J. Lewis' grove. According to the custom of the Calvinistic Methodist Society, the three churches of "Seion," "Horeb" and "Saron" were united into one conference, and eleven Elders were admitted: from "Seion," five, namely—Evan H. Evans, Evan Evans, (*Pant*,) Edward Thomas, Sr., Thos. J. Jones, (*Popples*,) and John I. Jones; from "Horeb," three, namely—David P. Davis, John Walters and John Shields; from "Saron," three, namely—Evan Griffiths, Thos. J. Jones and Edward Evans. In the morning of the second day, short addresses were made on the theme of "Gospel Rites" by several of the brethren. In the afternoon Rev. Richard Davis preached from Rom. i, 16. This service was interrupted by a great prairie fire, which caused all the people to run to their respective homes to save their houses, sheds and grain from the destructive element, and desperate was the fight that afternoon around many a cabin home.

The evening meeting was held at the house of David J. Lewis, when Rev. Jenkin Jenkins and R. D. Price preached. A thunder storm protracted this service until quite late; thus amid fire and water was this first quarterly meeting in Minnesota consecrated. The old settlers say, that in spite of all adverse circumstances, the meetings were full of interest and blessing, and today they love to tell of those first religious feasts they enjoyed together in the wilderness. It may be noted, also, that none of the three preachers, who took part in the services of this first quarterly meeting of the Calvinistic Methodist church belonged to that denomination, Davies being a Presbyterian, Jenkins a Congregationalist and Price a Wesleyan Methodist.

As there were in this village and vicinity a number of people of the Wesleyan faith, it seemed desirable to them to sepa-

rate themselves from the Union church, and, after the example of their Calvinistic brethren, form a society of their own. Accordingly, on October 19th, of this year, a Wesleyan church was organized at Wm. R. Price's house in South Bend village by Rev. R. D. Price, who became its pastor.

The Elders of this church were Hugh Edwards, Sr., and Wm. R. Price, and the services were held for several years in a room, or hall, fitted up by Mr. Price on the second floor of the Evans & Price warehouse.

On the 25th of December, 1856, three Bible Societies were organized; one in South Bend, at the house of Evan D. Evans; one in the Cottonwood, at the house of David P. Davis; and one in the Big Woods, at David E. Evans' house. The first officers of the South Bend society were: President, Rev. R. D. Price; Vice President, John I. Jones; Treasurer, Evan Evans, (*Pant*); Secretary, Edward Thomas, Sr. Of Cottonwood society: President, Rev. D. Davies; Treasurer, D. P. Davies; Secretary, Rev. J. Jenkins. Of the Big Woods society: President, Evan Griffiths; Treasurer, Thomas J. Jones. The first collections were: Cottonwood, \$46.30; South Bend, \$51.03; Big Woods, \$63.30; making a total of \$160.63, of which \$159.67 was sent as a donation to the New York society, which acknowledged the gift by a special letter of thanks and commendation. At first the three societies were united and sent their contributions together in one sum; but in 1858 the union plan was abandoned, and ever since each society has been independent. A membership fee of \$1.00 was charged during the first two years, which afterward was reduced to fifty cents, and finally all who contributed, without regard to the amount, were considered members.

December 25th, 1863, the Judson and Vicinity Bible Society was formed at the house of Owen Roberts, in the town of Judson, and the first officers were: President, Rev. R. W. Jones; Vice President, Rev. John W. Roberts; Secretaries, R. H. Hughes and Wm. R. Jones; Treasurer, Wm. Griffiths.

Regularly every year since their organization, these four societies have held their several annual meetings on Christmas day. The program of these meetings has always been about the same. The election of officers, the hearing of reports, and the business transactions of the societies, take place in the morning, while the afternoon and evening are devoted to the making of speeches and singing. The amounts collected in each society during the period of its existence to the year end-

ing December 25, 1894, are as follows: Blue Earth County Welsh (Cottonwood), \$1,339.37; Judson and Vicinity, \$2,070.28; First Welsh (South Bend), \$2,204.79; Ottawa Welsh (Big Woods), \$2,300.00. If to these amounts were added the contributions of the Minneapolis Welsh Bible society, \$326.46, and of Bristol Grove, Foreston and Lime Springs, \$2,222.87, it makes a total of \$10,463.77 given to the Bible cause by the various Welsh settlements.

To return, however, to the year 1856. Among the events of this year not already mentioned were: The locating of a postoffice in Judson with John Goodwin as postmaster; April 8th, the establishing of school district No. 4, (now No. 6), in Judson; October 6th, the establishing of two school districts in the Cottonwood neighborhood, Nos. 6 (now 11) and 7 (now 10); and December 10th, the laying out of Judson village by John Goodwin and Robert Patterson.

The winter of 1856-7 was the coldest ever known in the history of the state. For more than sixty consecutive days the mercury remained below zero, often getting down to thirty and forty degrees below. The snow, also, was very deep and badly drifted. Poorly housed, poorly clad, and poorly fed, the suffering of both man and beast was great. The mud-plastered cabin of the settler afforded but slight protection against the wintry blast, and the small old-fashioned cook-stove gave but little heat to the shivering family huddled close around it. Often on a stormy morning would the pioneer awaken to find an inch or two of snow upon his bed and cabin floor. But few of our settlers had clothing adapted for a Northern winter. The furs, flannels and felts of today, necessity had not yet furnished. Seldom, if ever, was an overcoat seen in those days; and the thin low cut shoes of southern Ohio were ill-designed for the cold and deep snow of Minnesota.

The story is told of one ingenious pioneer—how one Sunday morning to avoid getting his shoes and stockings full of snow he removed them and, placing them under his arm, ran to church bare-footed through the snow, a distance of about a mile. Suffice it to say that he never tried that experiment again, but the next Sabbath making two ropes of hay he wound one about each foot and leg up to the waist, and thus, like ancient knight in greaves, he sallied forth defying frost and snow.

During this winter a number of the settlers had to go with ox-teams to St. Paul, a distance of a hundred miles, after flour and provisions, spending three or four weeks upon the journey,

suffering untold hardships, and reaching home at last to find that the last morsel of food had been eaten the day before.

On the night of the fifth of January, 1857, one Wm. Hughes and his son-in-law, — Thomas, when returning from the village of New Ulm, were frozen to death, and their bodies found next day where the old Fort Ridgely road crossed Bennett creek, on the present farm of Jas. D. Price, Esq., in the town of Cambria. These are the only cases of death by freezing in the history of the Blue Earth and LeSueur county settlements.

The unwonted rigor of this memorable winter gave Minnesota a bad reputation abroad, which clings to it even to this day, and this, with the financial crisis of that period, checked the tide of immigration for a time.

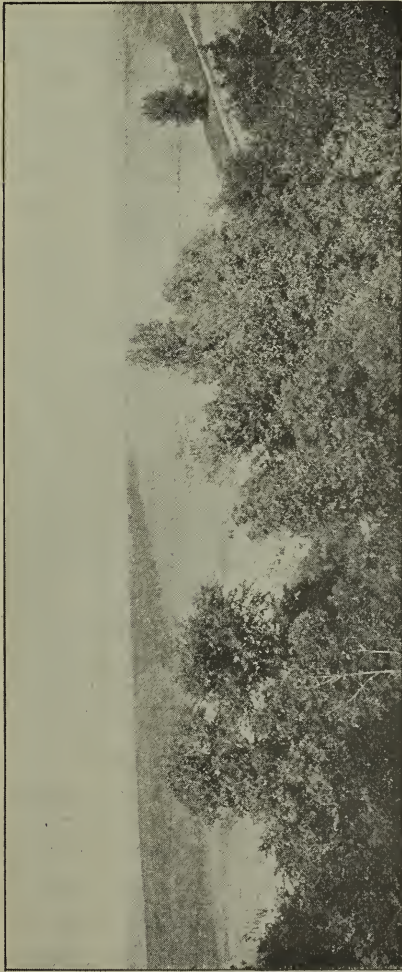
January 6, 1857, the election precinct of Butternut Valley was organized, and the following officers appointed: Judges of Election, Geo. Gilley, Rev. J. Jenkins and David J. Davis; Justices of the Peace, Rev. J. Jenkins and David P. Davis; Constables, David J. Williams and D. A. Davis; Road Supervisor, W. E. Davis. At the meeting preliminary to the organization a strong effort was made to have the precinct called "Davis-town," because its first settler had been John E. Davis, and more than one-half of its inhabitants in those days happened also to bear the name Davis. This name would likely have prevailed, had not one Col. Shaw, suggested the name "Butternut Valley," supporting the same by a long and forcible speech. He showed how much of the precinct lay in the valleys of the Minnesota and Cottonwood, and how abundantly the butternuts grew therein. He waxed eloquent over the proverbial fertility of valleys—how the very name at once carried to the mind the ideas of richness of soil, shelter from storms and quiet repose. Then what valuable timber the butternut was, and how the union of two such suggestive names would attract the attention of emigrants from the four corners of the globe. The Colonel's oratory prevailed and the precinct was called "Butternut Valley." Years later another reason for the Colonel's preference was discovered, not given in his oration: his native place in New York was designated by a similar name. "What's in a name," however? Ten years later our pioneers, fearing lest the newcomers settling upon the prairie should outnumber and rule over them, separated themselves from them and on the 8th of May, 1867, organized the triangular fraction, lying along the Minnesota river, north of the township survey line into a new town called "Cambria," leaving the

old name to the full township still left to the south upon the open prairie. Some curious antiquarian in the ages yet to come, will wonder to find a butternut valley far out on the open plain, where there is neither a valley nor a butternut within many a mile. The same antiquarian, perchance, will wonder still more

to discover *Horeb, Seion, Jerusalem,* and the rest of ancient Palestine scattered promiscuously over this western land, and he will puzzle his scholarly brain over the strange anomaly of a person living upon the top of a high hill being called, *Evans-y-pant,* or an inhabitant of Minnesota, "*Jones Canada.*"

But enough of Welsh names to my history. In February, 1857, the second quarterly meeting of the Calvinistic Methodist church was held in the Big Woods, being the first meeting of the kind held in that settlement. Besides those before named Thomas W. Jones, John E. Jones and William L. Jones had located in this neighborhood in the year 1856. These were followed in 1857 by Owen Davis, David Thomas and John Hughes.

In March, Rev. John Roberts from Ixonia, Wis., settled in the Big Woods, in charge of Saron church. With him came from La Crosse Lewis D. Lewis and William E. Jenkins, who located on *Prairie Bach* in Butternut Valley. James Edwards and family soon followed Lewis and Jenkins from La Crosse and settled near them. Thos. Thomas, (*Lake,*) and family from Philadelphia,



Little Prairie (Preri Bach), Cambria, Minn.  
(VIEW FROM LLOYD'S HILL.)

David Thomas and Joshua Wigley from Wisconsin, Robert and Wm. Roberts from New York, and many others came the same year.

#### THE INKPADOOTA WAR.

Early in March, 1857, about forty Sioux Indians of the Wah-paykootay band, under the leadership of an outlawed chief, named Inkpadoota, (Scarlet End), went to hunt on the Des Moines near Spirit Lake, Iowa. One of these shot a settler's dog that had bitten him, and for this act the entire band were unwisely, if not unjustly, disarmed by the settlers. This necessarily caused hard feelings on the part of the Indians. They soon re-supplied themselves with fire-arms, and going to a house where eleven men were wintering together, having in charge some cattle, they begged one of the beeves for food. Understanding, as they claimed, that their request had been granted, they shot one of the cattle. The enraged owner rushed to the defense of his property and knocked one of the Indians down, and for this insult was immediately killed by the other Indians.

The savages now attacked the other white men and having set fire to the shanty shot all of them, as, one by one they ran out of the burning building.

They next fell upon the unsuspecting settlers and massacred twenty more men, women and children, and took four women captives. This occurred on the 8th and 12th of March. After spending two or three weeks feasting on the booty they had acquired in this settlement, a part of the Indian band, under the leadership of a son of Inkpadoota, went north to Heron Lake and thence to the small isolated settlement of Springfield, Minn., (now the village of Jackson), about 16 miles north of Spirit Lake. Here Wm. Wood, from Mankato, had laid out a townsite and started a store, and a few settlers had located near by on claims along the Des Moines in the summer of 1856. The Indians camped on the east side of the river from the townsite, and Wm. Wood and his brother went across to trade with them and were killed. The Indians next murdered a Mr. Stewart, his wife and two children. They also killed a twelve year old son of James Thomas and wounded Mr. Thomas in the arm. The remaining few settlers then rallied and drove the Indians away. This was on the 26th and 27th of March.

The news of these outrages, known in history as the Inkpadoota war, reached Blue Earth county early in April and spread like fire through all the settlements, creating a general

panic. The special hunting grounds of these hostiles had been the valleys of the Blue Earth and Minnesota, where dwelt our Welsh people, whose fears were therefore augmented.

There were grave apprehensions that the entire Sioux nation would join in the outbreak, as they had many grievances against the whites and the unwonted length and severity of this winter, and the consequent scarcity of game had rendered them desperate.

At night the settlers would gather together for mutual protection—half a dozen families or more at a house, but during the day would again separate to their respective homes. Those provided with firearms carried them with them wherever they went, to work or worship. A company of citizens, of which John C. Jones, of Cambria, was a member, under John F. Meagher, as captain, went out to the Watonwan river in quest of the Indians. On Sunday morning, April 27th, they discovered nine lodges of Siouxs encamped in the timber between two of the lakes, about two miles northeast of Madelia. The season was so backward that year that the company could cross the lake on the ice. This they did and immediately engaged the hostiles. The battle lasted about an hour with brisk firing from behind trees on both sides, but it is not known that any one was hurt. The whites then withdrew to get ammunition and reinforcements, but when they returned the Indians had left.

In South Bend village the people built a palisade around the house of John Williams for a fort. The Judson and Eureka settlers built a fort, also, on the Nicollet side of the Minnesota, with logs, which one McNutt had hauled together to build a mill. It was feared that Inkpadoota and his followers would return and that Red Iron's band would join in the war, and guards were kept stationed by the whites on both sides of the river. One night, when H. Caywood was on guard, he thought he saw a blanketed Indian sneaking through the brush near him and he fired at him. The shooting created a panic at the fort for it was supposed the savages were upon them. After awhile it was discovered, however, that the Indian Caywood had shot was his own white horse, which had strayed from its stable.

Next morning a company from this Eureka fort went to Swan Lake to confer with Chief Red Iron. David Dackins and Gustav Tidland, who could speak some Sioux, were sent to the village to interview the Indians, while the rest of the company

halted at the edge of the timber. Red Iron gave the messengers full assurance of peace and friendship, and the company returned with their confidence in the redmen somewhat restored.

The Butternut Valley people, also, had their experience. A large band of Indians, who had been away some weeks, returned to this town about the 10th or 12th of April, causing the terrified settlers no little anxiety. They did not tarry among the Welsh, however, but passed up the Little Cottonwood about two miles west of the Blue Earth county line. About thirty Welshmen formed themselves into a company and on the 14th of April met a like company of Germans at the house of one Lipp, and together, under the leadership of Rev. Peter S. Davies, as colonel, they marched against the Indians.

Near the Sioux encampment was a cabin of a German bachelor named Brandt. The cabin bore evidence of having been plundered, but no trace that day could be found of Brandt.

The Germans were very much excited and wanted to attack the Indians at once, though the most of them were only armed with pitchforks and scythes lashed to long poles, while the Indians were well armed with the best rifles and outnumbered the whites two to one. Wiser counsel at last prevailed and a committee consisting of John S. Davis, S. D. Shaw and a German were sent forward to confer with the Indians, while the rest of the company kept themselves concealed behind a long wood pile. The Indians disavowed any hostile intention and promised to leave the country at once. In his excitement, the German accidentally discharged his gun, which the company lying concealed at a distance mistook for a signal of attack, and rising from behind the wood pile they swept across the prairie toward the astonished savages like a cyclone, shouting and brandishing their pitchforks, scythes, guns, etc. The dusky braves were panic-stricken, and the heels of many moccasins were fast disappearing in the direction of the brush, before the peace committee could pacify the tumult and explain. The Indians, however, soon folded their wigwams and departed. The body of Mr. Brandt was found in a day or two in the brush back of his cabin with two bullet holes in his head. The Indians, it seems, had an old grudge against him.

The government sent a company of soldiers from Ft. Ridgely after Inkpadoota and his murderous band, but they escaped to the James river valley, taking their four women captives with them. Two of these, Mrs. Thatcher and Mrs. Noble were brutally murdered by their fiendish captors, the other two, Mrs.



Marble and Miss Gardner, after suffering every hardship and outrage for months, were finally ransomed by some Christian Indians from the mission stations of Dr. Williamson and Dr. Riggs. A son of Inkpadoota, named Makpeahoteman (Roaring Cloud), who had murdered Mrs. Noble, was discovered, during the summer, by some friendly Christian Indians in one of the villages on the Yellow Medicine and killed and his squaw taken prisoner.

The government insisted on the annuity Sioux punishing Inkpadoota, and finally, Little Crow organized a band of 106 Wapeton and Sisseton warriors, at Yellow Medicine, and on the 22d of July went in pursuit of the outlaw murderers and killed three of them, wounded one and captured two women and a child.

This was all the punishment Inkpadoota ever received. The excitement continued for most of the summer of 1857, but finally died out and the Indians mingled among the settlers as formerly.

During the year 1857 preparations were made towards the admission of Minnesota as a state, and on the 1st of June an election of delegates to draft a proposed Constitution was held. Before its adoption this Constitution, under the auspices of the republican central committee, was translated into Welsh by Wm. R. Jones, who then lived at Rochester, Minn. The first election in Butternut Valley was that of the first of June, 1857. It was held at the house of David P. Davis and nineteen votes were cast, thirteen of them republican and six democratic. The first election in Judson had been held October 15, 1856, at the house of John Goodwin, when twenty-two votes were cast, of which one only was democratic. At the general election held October 13, 1857, upon the adoption of the new Constitution and the selection of a full corps of officers thereunder, South Bend cast 157 votes—105 republican and 52 democratic; Judson 45 votes—30 republican and 15 democratic; and Butternut Valley 38 votes—31 republican and 7 democratic.

These democratic votes in the Welsh towns were mostly cast by a few people of other nationalities dispersed among the *Cymri*. In later years with a population more exclusively Cymric, though the total vote had more than doubled, yet the democratic vote had materially decreased. At the general election of 1857 J. T. Williams, Esq., was elected Clerk of the District Court, being the only man on the republican ticket elected that year in Blue Earth county. At this same election two Welshmen

ran for the office of County Commissioner, namely: W. E. Davis and David J. Davis. The former, one of the few Welsh democrats, was elected, but in a few weeks the office was legislated out of existence, and, instead, a county board was created, composed of the Chairmen of the Board of Supervisors of the several towns. So that Wm. E. Davis failed of an office after being elected to it, while Rev. David Davis, Chairman of the Supervisors of the town of Butternut Valley, acquired another office in addition to the one he already had. Such are the uncertainties of political favors.

On the 24th and 25th of June, 1857, the third quarterly meeting of the Calvinistic Methodists was held in Butternut Valley, in an oak grove near where stands the present residence of Jas. A. Thomas. This was the first quarterly meeting ever held in the Cottonwood settlement. About the time of this meeting Evan Jenkins from Holland Patent, New York, located in the Butternut Valley. An odd character was Jenkins, whom the old settlers will long remember. In his domestic economy, a bachelor, and in his choice of vocation a disciple of St. Crispin. Full of eccentricities and possessed by an absurd egotism, he verily believed himself the wisest man of the age and the greatest adornment of the pulpit and rostrum. With a rich oratorical voice, an abundance of flowery language and a fertile imagination, he was a conspicuous figure in all the literary and temperance societies, as well as in the "Big Meeting" of the Calvinistic Methodist church and all other public gatherings. During the four years of his sojourn in the settlement his conceit and rhetoric, furnished much entertainment and some instruction to our Gomic frontiersmen.

In July, 1857, a postoffice was established in Butternut Valley with Col. Shaw as postmaster. That he might have a postoffice *de facto* as well as *de jure* the Colonel had to carry the mail on his back, for several months, from Judson, a distance of seven miles.

In February of the same year David P. Davis and John Walters had returned to Ohio on a business visit. While there Mr. Davis bought the machinery for a steam saw and grist mill, which, during the summer, he put up on his farm in the Cottonwood valley. This mill, consisting of a diminutive engine attached to a small upright saw and one run of stone, furnished the settlers with their lumber and corn meal for many miles around, until February 13, 1862, when it was burnt. During the

first year or two an attempt was made to start a village at this mill under the name of Davistown, but it failed.

In the summer of 1857 the election precincts of Sharon and Cleveland were organized in the Big Woods, the name of Sharon being adopted at the suggestion of Evan T. Jones after Saron church therein situated. Among the first officers of Sharon were the following Welshmen: Lewis Hughes, Judge of Election; John C. Jones, Justice of the Peace, and David Jones, Constable.

During the same summer in the town of Sharon was built the first Welsh house of worship in the state. It was a neat structure of hewn logs and until recently its protecting roof afforded shelter to the pious people of Sharon in all their public devotions.

On the 9th and 10th of September, 1857, at the Seion church, was held the fourth quarterly meeting of the Calvinistic Methodists, upon which occasion Rev. John Davis, from Picatonica, Wis., visited the settlements. This eminent divine was then in the noonday of his glory, and our pioneers, shut out from the world in the vast wilderness, had long been famishing for a pulpit feast such as they had enjoyed in the older states, or in dear old Gwalia. So when Davis, Picatonica, came, he was received like a king and scarce could the old fathers and mothers in Israel be kept from worshipping him. The people followed him from one corner of the settlement to the other, and daily he preached two or three times in the crowded cabins. On the 14th he organized a temperance society at South Bend village and another on the 19th in the Big Woods. On the 19th and 20th he, also, formally opened the new church building of Saron.

Early in March, 1858, the people of Seion began the erection of a house of worship, which was completed and the first service therein held on the 11th of July. It was a frame structure, built by one Richard Williams. During the same summer the people of Horeb, not to be outdone by the inhabitants of Seion, built them a frame temple, which ranked for many years the largest in size in the settlement, and which even today stands among the largest. The building was begun by a carpenter named John Davis, and completed by Andrew Friend, and cost about \$800. To complete a frame build-in those days meant simply the completion of the outside shell. The art of plastering was then unknown. A rude box or counter fixed upon a rude platform answered for a pulpit, while a row of boards supported by blocks of wood did for pews. All

of this furniture was of a rustic sort, unpainted, unvarnished, unplanned, for our frontier worshipers had no means to cultivate aesthetic tastes. The church of our forefathers offered but few attractions to fashionable ease, but God was found there as often as in the costly temples of modern date.

In a pioneer society the great and unpardonable sin is "Claim Jumping." He who murders a man may be forgiven and become a hero even; but he who jumps a claim deserves to be hung and cannot be forgiven, either in the secular world or in the world religious. Strange, where land is so plenty as it is in a new country, that any difficulty of this sort should arise. Herein, however, human nature strikingly resembles the nature of certain animals, who cannot enjoy anything unless they can push and scramble for it, and each covets the identical morsel its neighbor has, though other like morsels, and even richer ones, lie around in abundance untouched. From this mortal sin the race of Gomer in Minnesota did not escape and "countless woes" resulted therefrom. Lifelong friends became lifelong foes and bitter hatred, envy and spite, filled the land. Cliques and parties sprang up and both church and state were rent by fierce conflicts. Force and violence were everywhere abroad, and temporal courts and the courts ecclesiastical were kept busy continually.

Among others, the Congregational church organized by Rev. Jenkin Jenkins, in Judson, suffered grievously, by reason of these dissensions, and during the winter of 1857-8 the services were entirely suspended for a time. In the summer of 1858 the society reassembled at the house of John E. Davis, and Mr. Henry Hughes became their leader. In the meantime Rev. Jenkin Jenkins, with a few adherents, and Rev. William Williams with a few Baptist brethren united in holding services near Judson village. In the summer of 1858, however, Mr. Jenkins became reconciled to the Congregational church and was reinstated as its pastor.

The removal of the Congregational church to John E. Davis' house left Judson without a religious organization. Accordingly, on the 11th of July, 1858, a Calvinistic Methodist society was organized there at the house of Owen Roberts, Esq., by Rev. David Davis, assisted by Evan Evans (*Pant*). The first elders appointed for this church were: Owen Roberts and Wm. Bowen. This was the origin of the present Jerusalem church.

On the 15th and 16th of September, 1858, the first "*Gymanfa*" or the Conference of the Calvinistic Methodists was held



**Residence of William Harris (deceased), Cambria, Minn.**

Wherein Salem Cong'l Church held its services for years.

[Group consists of Mrs. Sarah Harris, (aged 89 years); Mr. and Mrs. Evan Harris, (present owners of farm) and their children, and Miss Catherine Hughes.]



**Residence of William C. Williams (deceased), Judson, Minn.**

Wherein were held the services of Jerusalem Church for years.

[Group consists of Mr. and Mrs. Edward J. Roberts and children; Mr. and Mrs. Hugh A. Jones and children and Bunian C., Moody K. and Edith Williams.]



at the new Seion church of South Bend. In May, 1858, Rev. Meredith Evans, brother of D. C. Evans, Esq., visited the settlement, and in November of the same year came Rev. Thomas Phillips, (Baraboo, Wis.), both of whom broke the bread of life, frequently, to the hungry souls of the the pioneers during their short stay. Besides preaching Mr. Evans held a great temperance rally on May 21st at South Bend village, in the large hotel then newly built. South Bend was then in the prime of its glory and rivaled Mankato in its importance. Besides the hotel the village contains two mills, five stores and about fifty houses.

During the winter of 1857-8 a debating society was started in Butternut Valley, which had a flourishing existence for two or three years. In those early years, literary societies, temperance societies, and singing schools were common in all the settlements and our pioneers made themselves as useful and merry as could be in the wilderness.

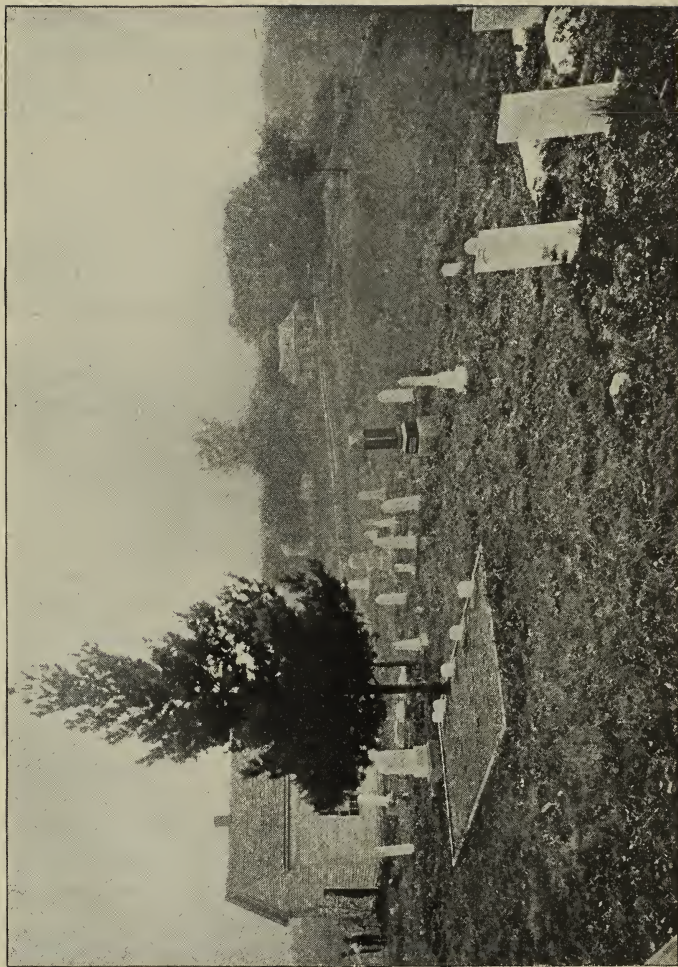
The first school in the Seion neighborhood was taught by that famous old Welsh schoolmaster, Edward Thomas, Sr., in a log house belonging to Edward Jones (*Maes Mawr*), in the winter of 1856. A barn belonging to Evan H. Evans became the next schoolroom, and then in the winter of 1858 the school was removed to the church, then newly built, where J. T. Williams, Esq., wielded the rod.

The first school in Judson was taught in the winter of 1857 in a vacant house in the village by Miss Jennette, eldest daughter of Rev. Jenkin Jenkins (now Mrs. Jennette Jones, of Mankato).

In the Jerusalem neighborhood Mr. A. Crisp taught the first school at his own house (where Mrs. Robert Roberts' present residence stands) about 1860. There were only two or three children in attendance.

Addison Jones taught the next school in this neighborhood in the winter of 1861, and Edward Thomas, Sr., followed him in 1862. Both of these schools were well attended, and were kept in David T. Davis' log shanty, near where stands the present residence of Rev. John W. Roberts. This school continued in private houses until it was removed to the log church in 1866.

The first school in Butternut Valley was taught in District No. 10 by Miss Elizabeth Davis (now Mrs. Rich. Jones, of Cambria), daughter of the old pioneer, John E. Davis, in the summer of 1859, in a log schoolhouse which had just been completed, and which stood in the edge of the timber about eighty rods due north of the present schoolhouse.



**OLD ELIM CHURCH AND CEMETERY.**

(LE SUEUR COUNTY, MINN.)



The first school in the Horeb neighborhood, now District No. 11, was taught by Miss Mary S. Davis (afterwards Mrs. Thos. Y. Davis), daughter of Dr. D. Davis, in the fall of 1859, in a vacant house which stood on the farm now owned by Jas. A. Thomas. Before the close of that year this district completed a log schoolhouse which stood on the site of its present frame building. The first to teach in this log structure was James Black, in the winter of 1860. Though a good scholar, he lacked one essential qualification for a successful pedagogue in those days—good muscle. The big boys soon put this qualification to the test, and found it wanting, and the school closed rather abruptly. The next teacher was Charles Buck, a brother of Judge Buck. He was six feet tall and well-proportioned—a powerful man physically as well as mentally. He ruled with a rod of iron—(wood)—and succeeded in bringing the turbulent spirits of young Wild West Wales under proper discipline. His school was quite successful. Edward Thomas, Sr., was the next teacher. He was not a great scholar, but he was fond of children, and his bustling, energetic way begat life and interest in all about him. His special forte was music, for which he had a great passion. To locate the district where this old Welsh schoolmaster taught, all one had to do was to listen, for it resounded with song from one end to the other. Singing schools were the order of the day and night in the neighborhood where he held sway.

In those days, Judson was an ambitious village not content unless it could excel. Accordingly, in the fall of 1858, instead of a common school, it must needs start an educational establishment with the important title of "Judson Academy." A Joint Stock company, formed for the purpose, purchased for \$800 a large frame building of T.R.Coulson, in which to hold the school. Rev. J. R. Ash, a young Baptist minister from Illinois, had charge of the school, and his wife taught the music department. Hon. Wm. R. Jones was one of the Trustees of the institution. A tuition fee, ranging from \$3.50 to \$10.00 was charged. A number of our Welsh young men and women attended this school during its existence, which, however, was but brief, lasting only until the summer of 1859. The school statistics of 1859 give the number of pupils in the several Welsh districts as follows: South Bend village, 74; Zion District, 45; Judson village, 42; Judson prairie, 38; John E. Davis District, 18; and Horeb District, 52.

October 11, 1859, D. C. Evans, Esq., was elected to the State

Senate to the great rejoicing of the Welsh, who held a jollification meeting at South Bend November 29, on Mr. Evans' departure for the Legislative halls.

December 11, 1859, a Congregational church was organized at a vacant log house, belonging to E. Evans (*Pant*), in South Bend village. Rev. Jenkin Jenkins, assisted by Henry Hughes and David T. Davis, conducted the organization. The first deacons elected were Wm. W. Davis and Thos. Evans. In 1861, this society erected its present house of worship at a cost of \$700. In the spring of 1859, Rev. David Davis and Henry Hughes started a Congregational society at Evan D. Evans' house on James A. Thomas' present farm. This society was duly organized into a church at the house of Henry Hughes in Butternut Valley, on the 13th of March, 1860, by Rev. Samuel Jones, La Crosse, Wis. Dr. Davis and Mr. Hughes preached alternate Sabbaths for this church until the death of the former in the spring of 1862, when Mr. Hughes took charge of it alone until the great Indian massacre of that fall scattered the sheep of this fold never more to reassemble. In December, 1860, a Calvinistic Methodist church was organized in South Bend village by Rev. R. G. Jones, assisted by E. Evans (*Pant*). This church in 1866 went over to the Presbyterians and for a season enjoyed the able ministry of Rev. James M. Pryse and afterwards of Rev. David J. Lewis, but in spite of all it fell into a decline and finally ceased to exist. In November, 1860, the Calvinistic Methodist church of Elim, Big Woods, was organized by Rev. Richard G. Jones at the house of Rev. Richard Davis. The first elders of this church were Evan Griffiths and Edward Evans, and its pastor for several years was Rev. R. G. Jones. It's worthy elder, Evan Griffiths, gave the society an acre of his farm, and a neat frame meeting house was erected thereon in the summer of 1860. The church yard is the principal Welsh cemetery of Le Sueur county to this day.

While foremost in founding temples for the Prince of Peace our Welshmen were not backward in war. In the great conflict of the Rebellion the Welsh towns of Blue Earth county were the banner towns of that county in the quotas of men furnished. August 15, 1862, twenty-one Welshmen enlisted together in Co. E. 9th Regiment Minnesota Volunteers, and one of their number, John R. Roberts, was made 2d Lieutenant, and was about the bravest and most efficient officer of the Regiment. December, 1863, twenty-two more Welshmen enlisted at one time in Co. E. 2d Regiment Minnesota Cavalry. Besides these two

special enlistments a number of others singly and in groups of three and four joined other companies and regiments at divers times. One of these, Hugh J. Owens, served as captain in Co. F. 1st Minnesota Artillery. Several of our brave Cymry boys left their bones on Southern fields, among whom were: Lieutenant J. R. Roberts, wounded at the battle of Nashville and died in the hospital, Sergeant Thomas Rees, killed at the battle of Vicksburg, also Privates E. J. Davis, William Rees, David Breese, Lewis Lewis, John G. Roberts, and Wm. Griffiths, who mostly perished in the Southern prisons. Noble men they were all and true, who fought and died for principles, not for gain or selfish glory.

#### THE SIOUX MASSACRE.

At the treaties of Mendota and Traverse de Sioux in 1853 the Sioux Indians, as we have before stated, ceded to the government all the lands of the Minnesota valley except two small reservations, 10 miles broad by 150 miles in length. These reservations were situated on the upper waters of the Minnesota river, about twenty miles up the river from the Welsh settlement and about fifteen miles from the village of New Ulm, and on the same side of the river.

On each of these reservations was located a government post, where resided the Indian commissioner with his retinue and a number of traders, forming two small villages. One of these, situated in the northwest corner of the town of Sherman, in Red Wood county, was known as the Lower Sioux Agency, and the other, located on the present site of Yellow Medicine village, in Yellow Medicine county, was called the Upper Sioux Agency. Three miles further up the Yellow Medicine river was the Mission Station of Dr. Thomas S. Williamson, called "Pay-zhe-hoo-ta-ze," and two miles beyond was the Mission Station of Dr. Stephen R. Riggs, termed "Hazelwood." Thirteen miles below the Lower Agency, upon the north bank of the Minnesota river, Ft. Ridgely was situated, with a garrison of soldiers for the protection of the frontier. A few Indians had been induced by the teaching of the Missionaries and by the great aids and rewards of the government to adopt civilized life, and had houses and farms near the two Agencies—about 60 farms at the Upper Agency and 100 farms at the Lower Agency, with about 1,500 acres under good cultivation. The great majority, however, retained their ancient customs, wandering about hunting and fishing through the great forests and plains. Little attention

paid they to the lines of their reservations, but roamed at will over their ancient hunting grounds as freely as though the same had never been ceded, and mingled with fullest freedom among the few scattered settlers, who from daily associations had come to look upon them without the least fear or suspicion.

Once a year the tribes would gather at the Agencies to receive their annuities, which, according to the treaty, were to amount to \$30,000.00 in money and \$10,000.00 in provisions annually. There were also paid \$12,000.00 per year as a civilization fund, and \$6,000.00 per year for an educational fund. Delays, however, frequently occurred in the payment of these annuities, which worked serious hardship and inconvenience to the Indians. Greater still was the hardship due to the dishonesty of agents and traders, who often took advantage of the simple minded savage to swindle him out of all his money even before he received it.

The government's custom of allowing agents and traders to present claims against the Indians for pretended credits that had been advanced to them, and deducting these amounts first from the annuities, caused particularly sore grievances.

It afforded the widest chance for frauds, as the Indians had no opportunity to dispute any of the claims. About \$400,000.00 of the money due the Indians under the treaties of 1851 and 1852 were thus paid the first year to traders and agents on old debts, which roused great indignation among the Indians, who claimed they did not owe these parties a cent. One Hugh Miller was paid \$55,000.00 for pretended services in helping to negotiate the treaties.

With the change of administration in 1861 came a change of agents and a change of policy. Instead of paying the annuities in money they were paid in goods, which afforded greater opportunity for fraud, if anything, than before, and caused greater dissatisfaction to the Indians. There were also vexatious delays in the payment of these annuities. In 1862 they were due the first of July, but did not arrive until August 19th, a day after the beginning of the massacre. The Indians, who had gathered at the Lower Agency, the place of payment, on time—many coming from a great distance with their families, were kept waiting, doomed to daily disappointment, until their small supply of food was exhausted and they were rendered desperate by want.

Settlers, also, were pouring into the country more and more every year and the land was fast being taken by them. The

Aug. 18<sup>th</sup> (massacre)  
See p. 70

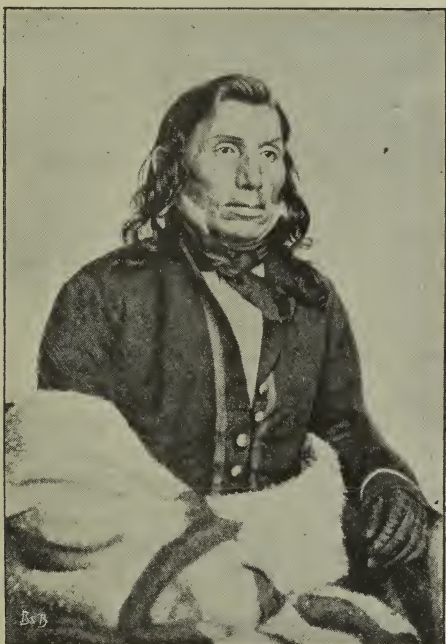
game, which had been the hunters sustenance, was fast disappearing, so the redman was beginning to realize what he had done in ceding his land to the pale-face, and how soon he would be driven out of the home of his fathers.

Then there was what may be termed the patriotic feeling—the strong innate love of their old customs, habits and institutions, which were fast being expelled by the aggressive power of the white man's civilization. Barbarism and civilization are

naturally antagonistic, and when suddenly brought together there is usually a hostile clash.

To see a strange people, with strange manners and institutions, expel them from the land of their fathers and destroy their ancient savage customs and rights necessarily begot a hostile feeling in the hearts of the Dakotas.

These things were discussed and agitated by the Sioux in their Tee-yo-tee-pe (Soldiers Lodge) a secret society, formed by them for the purpose shortly before



LITTLE CROW.

the outbreak, until the savage mind was made ripe for mischief. Foremost among the agitators was a chief of the Medawakonton band, named "Tahohyahtaydootah," (His Scarlet People) or as he was called by the whites after his father, "Little Crow." This chief was a man of considerable ability and eloquence. He had adopted the white man's costume, except that he still retained his long plaited hair and time-honored blanket, and he dwelt in a comfortable residence upon a well furnished farm near the Lower Agency, all generously supplied him by the government. Besides being civilized, he was also a Christian convert who went to church regularly and prided himself on his piety. At the house of this amiable chief, on Sunday afternoon

the 3d of August, 1862, an Indian council met, and one of the darkest and most daring plots was conceived and determined upon.

This horrible plot meant nothing less than the wholesale murder of all the whites west of the Mississippi.

It was decided to begin this horrible massacre on the morrow at the Upper Agency and at Ft. Ridgely simultaneously, and cunning stratagems were devised to capture these places. Accordingly, on the morrow, ninety-six young braves, well armed and painted, went to Ft. Ridgely, pretending they were going upon an excursion against the Chippewas, and asked the privilege to hold one of their customary dances on a vacant lot within the fort. This privilege, for some reason, was refused, but they were granted a spot outside of the walls where at once they prepared themselves for the dance.

There were about sixty soldiers at Ft. Ridgely at the time, and these not dreaming of danger were sauntering about negligent of every military precaution. As the Indians had expected, the soldiers and citizens soon gathered around to witness the strange performance. It was the plan of the savages, when the soldiers were thus unarmed and wholly unprepared, to rush into the fort, seize the guns and ammunition and massacre the entire garrison. The accomplishment, however, of this stratagem was thwarted by the cautiousness of a brave Welshman. In command of the six small pieces of artillery at the fort was one Sergeant John Jones. This man, thinking it the duty of a soldier to be always prepared, loaded three of his guns with grape and canister shot and pointed them squarely at the dancing braves. All that afternoon and all night long Sergeant Jones kept himself and two subordinates stationed at the guns, whose frowning muscles were all that saved Ft. Ridgely. On the morrow the Indians, naturally cowards and having special dread of the white man's big guns, departed from the fort without causing even the suspicion of evil.

The contemplated attack upon the Upper Agency was, also, happily frustrated. On the same morning of the 4th of August about 400 Indians, mounted and on foot, made a raid upon the government warehouse at this place, breaking in the door and shooting down the flag before the eyes of the agent and 100 armed soldiers, but a prompt and vigorous action on the part of the soldiery awed the cowardly savages and defeated their murderous purpose. Their bloody plans having been thus thwarted at the start, another council of the entire Sioux nation with as

many Winnebagoes and other Indians as wished to come, was called to meet on Sunday the 17th of August, at Rice Creek, sixteen miles above the Lower Agency. During the two or three days preceding this council the Sioux bands dwelling in the Welsh settlement, after holding a few wild dances, suddenly took their departure westward taking with them their squaws, papooses and all their belongings. Likewise did the other Sioux bands dwelling over the rest of the state, and daily the roads leading toward the Sioux Reservation were full of Indians all going toward the Lower Agency, until by the evening of the 16th all were gone. This strange movement, however, created not the slightest suspicion among the whites as the Indians had been in the habit of going to the reservation in great numbers to receive their annuities, which were then past due.

Sunday morning, August 17th, Little Crow, Inkpadoota and Little Priest, chief of the Winnebagoes, attended religious services at the Episcopal church in the Lower Agency and listened attentively to the sermon preached by Rev. J. D. Hinman. In the afternoon of the same day the three attended a large Indian council held again on Rice Creek, at which they were the principal spokesmen. The theme was how to destroy the white race and redress their wrongs.

Then was thought to be the opportune time, as the whites were engaged in a great war among themselves. All the regular soldiers, who heretofore had been stationed in the frontier forts, had gone to the south and their places were supplied by a mere handful of raw recruits. Fort Ridgely was occupied by Company B, Fifth Minnesota Volunteers, which comprised eighty men and four officers, who had enlisted only six months before, together with Ordinance Sergeant John Jones with six small pieces of artillery, Post Surgeon Alfred Muller, Sutler B. H. Randall and Indian Interpreter Peter Quinn—in all only eighty-eight men to guard hundreds of miles of frontier against 4,000 Sioux and 2,000 Winnebagoes, while at the other frontier military posts, Forts Ripley and Abercrombie, only companies C and A, of the same regiment, with about the same number of men were stationed to keep in check the hordes of Chippewas and Sioux in the distant region of the north and west. Besides all this four thousand of the best able-bodied men from the scattered homes of Minnesota had already gone to southern battle fields, and five thousand more had recently enlisted and had just started for the great conflict until it seemed there were only women and children and old men left.

Company E, of the 9th Regiment was recruited in Blue Earth county and contained a large proportion of Welshmen. They had left Mankato only the previous Friday for Fort Snelling to be mustered in. On the same day the Indian agent, Maj. Thos. J. Galbraith, having enlisted thirty men at the Upper Agency and twenty men at the Lower Agency, went with them to Fort Ridgely, and this very Sunday morning, being furnished transportation, they had left the fort accompanied by Lieutenant N. K. Culver, Sergeant McGraw and four men of Company B for Fort Snelling, by way of New Ulm and St. Peter, to be sworn in and sent south with the thousands of able bodied men there gathered from all parts of the state in answer to their country's call. At 7 o'clock on the morning of this same Sunday Lieutenant Sheehan, with fifty men of Company C, Fifth Regiment, who had been sent from Fort Ripley to aid Maj. Galbraith two months before in quelling certain disturbances which had broken out among the Indians of the Upper Agency, left Fort Ridgely to return to Fort Ripley, thinking the danger was all over. The watchful eye of the Indian had observed all this. Now, if ever, was the opportune time to avenge all their wrongs and recover all their lands from the hated pale-face invader.

The Great Spirit had delivered the white people into their hands with all their rich spoil. It would be but a small pastime for the Indian warriors to kill the women and children and the few men—mostly old and decrepit—left in the country. These were the sentiments expressed with all the force of Indian oratory at this Sunday afternoon council.

There were present, by special invitation, delegates from the Winnebagoes, Chippewas and the tribes who dwelt on the great plains of Dakota, and all gave assurances of sympathy and aid in ridding the country of the common foe. It was thought prudent, however, to defer the attack until all the soldiers then mustering at St. Paul had left the state, and to make sure of this a delegation of Indians was to be sent to St. Paul to spy into affairs, under the pretext of seeking redress for their grievances. Little Crow and his associates planned well and undoubtedly if these plans had been carried out to full maturity the awful Indian massacre of 1862 would have been ten times more awful and the Indian prediction that all the whites in Minnesota, west of the Mississippi, would be destroyed and corn planted on the sites of St. Peter, Mankato and Red Wing would have been fulfilled.

A merciful providence, however, hastened the massacre pre-



maturely and thus weakened the foe; and the gathering at Fort Snelling of so many thousands of men enlisted ready for war turned out to be a very important factor in saving the state from destruction by the savage tomahawk.

On the 10th of August twenty Indians had left the Lower Agency for the north end of the Big Woods in Meeker county to hunt deer. On the morning of this eventful Sunday (August 17) four of these twenty, having become separated from the others came to the house of one Robinson Jones in the town of Acton. Jones kept a sort of a public house and had a bar with liquors for sale.

A violent quarrel soon arose between Jones and the Indians regarding a gun, which Jones charged they had taken some time before to shoot deer with and had failed to return. Jones finally drove them out of his house and refused to give them more whiskey. They then went a quarter of a mile distant to the house of Howard Baker, a son of Mrs. Jones' by a former husband. There they conducted themselves peaceably, until an hour later when Mr. and Mrs. Jones came over on a visit and resumed with them the old quarrel with much bitterness. It seems these Indians belonged to Chief Shakopee's band near the Lower Agency, which band was the worst disposed towards the whites and had been the most violent and aggressive in their denunciation in the "Soldiers Lodge." Evil inclined at heart towards the whites and greatly incensed by the scurrulous abuse of Jones and his wife, and their brains probably somewhat inflamed by whiskey, their savage thirst for vengeance could contain itself no longer, so they induced the whites to shoot with them at a mark and taking advantage of them when their guns were empty, they immediately shot and killed Jones, Baker and his wife, and an immigrant named Webster, who was stopping at Baker's house, and then returned to Jones' house and killed a Miss Wilson, who was stopping there. This occurred about noon. The bloody work done, they began to reflect on the terrible consequences it might bring on themselves, and, stealing a span of horses from a Mr. Eckland near by, they made all haste for home, 35 miles away, at Shakopee's village on Rice Creek, where they arrived late at night. The story of the murders was at once communicated to the head men of the tribe and a second council hastily summoned, after midnight, of all the Indians within reach.

The four murderers were closely related to the strongest and most influential families in the tribe. To save the young men

from being immediately arrested and hung by the whites there seemed to be but one remedy: to commence the massacre at once and annihilate the pale face from the land before tidings of this outrage should reach them and put them on their guard, and soldiers should be sent to their defense.

The young bloods not having the foresight of the older chiefs, having before been impatient of the delay in beginning the massacre, now swept all before them in their mad enthusiasm. Little Crow, however, was keen enough to foresee the difficulty of so hasty a beginning and expressed his regret that the outbreak was forced thus prematurely, but finally yielded to the argument of necessity as their hands were already red. Seeing nothing could stem the mad tide he threw himself on it's top wave, ambitious of the hero's place, as leader of his people. Ere yet it was dawn the roads leading to the Lower Agency were full of armed savages, hideous with paint and feathers, and eager to begin the carnage.

Reaching the village about sunrise they began killing the people, and plundering, and burning the government warehouse and the private stores and houses and stealing the horses from the barns. So sudden and wholly unexpected was the attack that no resistance could be made, and in a few minutes about twenty persons were murdered. The rest of the inhabitants taking advantage of the short respite the Indians spent in pillaging, fled hurriedly toward Ft. Ridgely, thirteen miles distant. Forty-one of them reached the fort in safety, but many fell victims to savage vengeance along the way. Among the latter were Dr. Humphreys, the government physician of the Lower Agency, and his family, consisting of wife and three children, a little girl and two boys, the oldest only 12 years old.

The wife was sick and after going three or four miles she became so exhausted that they had to turn into a house to rest. The doctor sent the oldest boy to a spring at the foot of the bluff close by after some water to drink. As the boy was returning he heard the report of the gun that killed his father, and hiding he saw the fiends chop off his father's head with an ax and set fire to the house and burn his sick mother and little brother and sister in it.

The first news of the outbreak reached Ft. Ridgely about 10 o'clock a. m. The long roll was sounded and the garrison immediately put under arms. A mounted messenger was at once dispatched after Lieutenant Sheehan and his men, who had left

the day before, requesting them to return to Ft. Ridgely forthwith. Within thirty minutes after the first alarm Capt. Marsh with Quinn, the interpreter, and forty-six soldiers started for the Agency. The road was full of fugitives fleeing for their lives. They also met a soldier who had been home on a furlough, John Magill, by name, at whose house Dr. Humphreys and family had stopped. He joined the command making forty-seven soldiers beside Capt. Marsh. Six miles out they began to come upon dead bodies of men, women and children, lying in the road, some horribly mutilated, while the smoke and flames of burning houses rose near and far over all the country before them showing the appalling extent of the dreadful massacre then being enacted.

In spite of every warning Capt. Marsh and his little band of soldiers pressed resolutely on, by the body of Dr. Humphrey and the burning pile where his wife and two children perished. Near this place the oldest boy coming from his hiding place joined them, and they hurried on across the wide valley of the Minnesota with the tall grass on each side of the road until finally about noon they reached the ferry at the Agency crossing. The brave French ferryman had stood by his post like a hero that morning and had crossed over all the fleeing fugitives from the Agency until at last he fell a martyr to duty. His body disembowelled, with head and hands chopped off and inserted into the cavity, lay now by the road-side a horrible sight. The ferry lay unfastened on the fort side of the river. The water at the ford was very riley as though recently disturbed and a troop of Indian ponies were noticed standing a little ways off in the grass. There were bushes and tall grass all around. The soldiers formed in line facing the river and two of their number went a few feet above the ford for water. They returned saying they had seen the heads of many Indians peering over the logs by the Agency saw mill just across the river. Just then White Dog, who had been president of the farmer, or civilized Indians, appeared on the other side of the river and shouted to the soldiers to come over. It was the plan to get the soldiers on the ferry and then murder them all in mid-stream. Seeing the soldiers were about to withdraw instead of crossing White Dog fired his gun as a signal of attack and instantly a volley was fired from across the river by a hundred or more Indians lying there in ambush.

Interpreter Quinn fell dead pierced by twelve bullets. Most of the shots, however, passed fortunately over the soldiers' heads.

*Noted  
by  
Sgt.  
Bishop*

The captain ordered a retreat to the ferry house near by, but instantly, before the order was hardly given, hundreds of painted savages with demoniac yells rushed from the ferry house and barns and leaped out of the brush and grass all around, and poured a murderous fire at close range into the devoted little band. There was a terrible struggle for a few minutes and twenty-four soldiers and a few Indians lay dead on that fatal field. Captain Marsh and fifteen of his men managed to gain a thicket, which lay down the river a few rods, and from its shelter kept the Indians at bay all that afternoon until 4 o'clock when the lower end of the strip of wood was reached. Here the Indians had concentrated their force to receive the soldiers as they emerged from the timber. Discovering their intention Capt. Marsh concluded to cross the river with the hope thus to elude the foe. Going ahead of his command the brave officer waded into the stream and getting beyond his depth began to swim when, probably seized by cramps, he threw up his arms and cried for help and immediately sank beneath the waves and, in spite of heroic efforts to save him, was drowned.

The soldiers now gave up the attempt to cross the river and passed down the north bank. The Indians, in the meantime, supposing the soldiers had crossed the river, had hurried away to a ford and thus the little band eluded them and escaped. Sergeant Bishop, on whom the command devolved after Marsh was drowned, was wounded and one of the men was so badly shot he had to be carried. Two men were then detailed to hasten on to bear tidings to the fort where Lieutenant Gere had been left with only twenty-two men fit for duty.

All day long the terrified people had been pouring into the fort from the country round, until by night there were gathered within it fully 200 helpless, horror-stricken people, mostly women and children. Many were crazed with grief over the loss of dear ones, butchered before their eyes, others were wildly anxious for missing friends and relatives, while all trembled as to what their own fate might be, expecting every moment to hear the savage war whoop and the crack of Indian guns. The few extra fire arms in the fort were placed in the hands of those who could best use them. About noon the long expected Sioux annuity of \$71,000.00 in gold had arrived at the fort in charge of C. J. Wykoff, clerk of the Indian Superintendent, and four others. About 8 o'clock at night the two messengers dispatched ahead by Sergeant Bishop reached the fort, bringing the first report of the terrible disaster which had befallen Capt.

Marsh and his men. Two hours later Bishop and the twelve men with him arrived. Before morning eight more men of Marsh's command, who had managed to hide in the brush near the ferry until dark, came straggling in, and with them, having escaped all the peril, was Dr. Humphrey's little son. Five of the twenty-three men of Marsh's command who escaped were wounded, leaving only eighteen available for military service.

At once on learning the fate of Capt. Marsh and his company, Lieutenant Gere sent a mounted messenger with dispatches to the commanding officer at Ft. Snelling and to Gov. Ramsey acquainting them with the condition of things and asking immediate aid. After plundering and burning the Lower Agency a portion of the Indians under the command of Little Crow went to meet Capt. Marsh and his men and were engaged in that battle all the afternoon as we have stated, others scattered in small bands all over the country, a distance of forty or fifty miles along the Minnesota river on both sides, butchering the surprised and defenseless people, without regard to age or sex, and pillaging and burning their homes.

Awful was the carnage—shocking were the horrors of that day's outrages. At night the Indians, for the most part, returned to their villages—the squaws laden with plunder, the braves with the gory scalps of their victims dangling at their belts—the gray hair of age and silken locks of childhood mingled together. The night was spent in celebrating with wild orgies their success.

Early in the morning the Indians had sent couriers on swift horses to inform the Sioux of the Upper Agency of the outbreak and to urge their co-operation in the war against the whites. Couriers were also dispatched in haste to all the various bands scattered through the length and breadth of the reservation, and within six hours after the first gun had been fired at the Lower Agency there was not an Indian between Little Rock river and Lake Traverse but knew that the massacre of the whites had begun and had been invited to participate in the glory and booty it would bring. The news reached Yellow Medicine about noon and was so unexpected to the Indians themselves that at first they hesitated to believe it. Later couriers soon followed confirming the report and showing how wonderfully successful the Indians had been.

They had captured the Lower Agency and utterly destroyed it and its inhabitants without the loss of a single Indian. They had met, defeated and would soon annihilate the soldiers from Ft.

Ridgely. A council was summoned at once and met that afternoon to determine what action they, the Upper Sioux, would take. The council was divided in opinion. The heathen party were enthusiastic to join in the massacre, while the Christian Indians and some of the others were opposed to it. As fresh reports came continually of the success of the Lower Indians it became evident to the friendly Christian Indians that they could not long stem the rising tide of war. So toward evening, on the 18th, John Otherday, a full-blooded Indian, an influential member of Dr. Williamson's church, and one of the bravest, truest and noblest men that ever lived, with a number of his Christian companions at once notified the whites of the Upper Agency and gathered them into a warehouse, and with their guns stood guard outside all night determined to die in defense of their white friends.

Early on the morrow the hostiles broke into the stores and houses and shot two or three persons, who had failed to heed the warning, and began the work of plundering. While their attention was thus absorbed Otherday seized the opportunity to load the white people into wagons, and, well-knowing the terrible chances he ran, placed himself at the head of the caravan, which comprised twenty men and forty-two women and children, and piloted them out of the very jaws of death, and across the trackless prairie to Hutchinson and thence by St. Cloud to Shakopee, where they all arrived safely the following Friday. Other Christian Indians went the same Monday evening (August 18) and warned Dr. Williamson and Dr. Riggs at their respective mission stations. With them were a number of young ladies teaching in the mission schools. Through the protection and aid of the faithful Christian converts, all were saved. Dr. Riggs and his company were taken at midnight to an island in the Minnesota, three miles away, and next morning being supplied with some food and a wagon they started for Ft. Ridgely, and on the way were joined by Dr. Williamson and his family and a few settlers, making in all forty-two souls. Unable to enter the fort because of the siege they passed around it, and in hearing of the Indian guns and in sight of the burning houses they journeyed all day through Nicollet county on the road which lay next to and parallel with the one on which the Indians were massacring the people, and finally reached Henderson in safety. Too much emphasis cannot be laid upon the work of the Christian Indians. Were it not for them there is every reason to believe that the bloody designs of Little Crow would have

St. Peter  
road

been fully consummated. First, by refusing to join in the massacre themselves they greatly diminished the number of hostiles; Second, by their voice and influence in the councils and everywhere they restrained and thwarted the ardour and plans of the hostile party; and Third, by their warning and aid hundreds of people were enabled to escape. Ft. Ridgely, New Ulm, Mankato, St. Peter and in short the entire state owed its preservation at that great massacre to the missionary cause more than any other one thing. The years of consecrated, self-sacrificing labors of Dr. Williamson and Dr. Riggs among the Indians bore rich fruit not only in saving souls, but also in the saving of thousands of precious lives during the terrible days of the Sioux war.

It was Little Crow's plan to attack Ft. Ridgely at once before re-enforcements could arrive, but the Indian's utter want of organization and discipline made it hard to concentrate his forces for the purpose.

The warriors were scattered all over the country too much engrossed in personal plunder and rapine to join in a united, intelligent campaign necessary to the capture of strong holds. The open and secret opposition of the Christian Indians destroyed united action at the Lower Agency and deterred the expected aid from the Upper Sioux.

By 9 o'clock Tuesday morning Little Crow managed to gather between one and two hundred warriors. They assembled on the open prairie two miles west of the fort and were there addressed by Little Crow and other chiefs.

There were only about thirty soldiers and twenty citizens available for service at the fort, and it would have then been an easy matter to capture it and massacre its garrison and the nearly three hundred non-combatant refugees. At this perilous crisis Lieutenant Sheehan, with his fifty men of Company C, entered the fort to the unbounded joy of the terror stricken people. The message sent by Capt. Marsh had found them the evening before, and by an all night forced march they had retraced the entire distance it had taken them two days to make. They were the first re-enforcements to enter the fort.

Against the advice of Little Crow, the Indians, however, most fortunately, if not providentially, decided not to attack the fort then, but to pass by it and capture New Ulm first, as that place had no soldiers or cannon to defend it, and by its capture they thought communications between the fort and the east

would be cut off. Accordingly the Indians crossed the river and passed down along its north bank toward New Ulm.

On the morning of the 18th a recruiting party of twenty-five, in five teams, had left New Ulm for the west; when six or seven miles out, and when near the "Travelers Home" they came upon a man who had been shot lying in the road. A little way ahead were four or five Indians in the road. Three of the teams were immediately turned around to head for town. A number of the men jumped into the other two wagons and, though wholly unarmed, gave chase after the Indians, who soon turned and fired upon them. Three of their number were killed and two wounded, one mortally. The rest abandoned their two teams and ran back to the other wagons and so escaped to New Ulm, where some French traders, who had also been attacked when going to the Agency, had preceded them a short time before with news of the outbreak.

Refugees soon began to pour in from the west with direful tales of the awful massacre then being enacted by the Indians all over the country. The little German town was thrown into the wildest confusion and terror, and the fresh tales of horror which each fleeing fugitive brought, increased the panic more and more.

Wm. Banke was dispatched at once to Nicollet and St. Peter after aid and scattered the report among the farmers along the road as he went. He reached St. Peter about 6 o'clock and there overtook Maj. Galbraith and Lieutenant Culver with the Renville Rangers, who had left New Ulm that morning for Ft. Snelling. About 2 o'clock two men in a buggy from New Ulm, warning the settlers along the Little Cottonwood, reached the residence of Robert Jones (Indiana). Evan Jones and John J. Shields, who were harvesting in Mr. Jones' field, immediately hurried through the Welsh settlement of Cambria spreading the startling news. Most of the people were harvesting and did not believe the report. About 4 o'clock in the afternoon three men in a light wagon, drawn by two horses, were seen going at full speed down the Mankato road, through the Welsh towns. They proved to be Germans from New Ulm. Two sat on the driver's seat with their guns in their hands, loaded and cocked, the other, a large fleshy person, sat on the bottom of the wagon-bed, face backwards, holding a cocked revolver pointed in each hand and trembling like a leaf. "The Indians are killing and burning all west of New Ulm and we are going to Mankato after help," was all they had time to say.



The settlers hurried home to their families and the old oxen were soon hitched to the wagon, the wife and children with a bundle of clothing and bedding and some provisions were quickly stowed away in it. The door of the log cabin was locked and leaving the stock to care for itself the majority of the people congregated together, four or five families in one cabin, to pass an anxious night. A few fled at once to South Bend. Some had their tables spread for supper when the news came, and leaving the dishes and food untouched they fled for their lives.

The Welsh people of Eureka, in Nicollet county, heard of the outbreak the same afternoon through Wm. Paddock, of Mankato, who had just come from New Ulm with Joe Robert to Nicollet, and walked thence to Evan Bowen's house. Bowen took Mr. Paddock in his wagon and hurried through Judson to South Bend and Mankato with the report. About 10 o'clock in the morning of that same day—only about six hours before the news arrived—eight or ten Sioux warriors had passed through South Bend going west. They were all decked in war paint and went along the street in marching order, beating an Indian drum. It was also noticed that they carried themselves much more defiantly than usual and never saluted any of the whites with the customary "Ho-Ho."

The people, however, thought they were simply mimicing white soldiers. Where these Indians came from and whither they went is a mystery to this day, for no one saw them after they left the village. Whether they had been on a visit to the Winnebagoes or elsewhere, and were returning home ignorant of the outbreak, or whether they were messengers which Little Crow had sent to the Winnebagoes to inform them of the outbreak and request their co-operation is not known.

So unexpected was the attack that the people everywhere at first discredited all the reports, until fully confirmed.

The messenger which Sergeant Bishop had sent Monday night reached St. Peter before daylight Tuesday morning and reported at once the condition of things to Lieut. Culver and Maj. Galbraith. Having found some Harper's Ferry rifles at St. Peter they armed the Renville Rangers, and with only three rounds of ammunition apiece they started back for the fort at 6 a. m., which they reached after 12 hours hard march, completing its list of defenders.

St. Peter, Mankato, South Bend, Nicollet and all the villages were in a turmoil of excitement all Monday night, and for many days and nights thereafter for that matter.

Public meetings were held, volunteers were called for, military organizations were formed, arms and ammunition procured. A company of eighteen, of which A. M. Bean was chosen captain, was formed at Nicollet Tuesday morning and proceeded at once to New Ulm, where they arrived about 1 o'clock p. m. The town seemed paralyzed with fear. Hundreds of refugees had come in from the country round and confusion and terror reigned supreme.

Captain Bean's company was the first help to arrive. There were two Welshmen from the Eureka settlement in this company, namely Griffith Williams and his brother Thos. D. Williams, who rendered splendid service at all the New Ulm battles. Two other Welshmen, Wm. J. Jones and Edward Dackins, reached New Ulm from Judson this afternoon in time to participate in the battle, where they did gallant work, both being well armed and good shots. They joined the South Bend company later. Barricades of wagons and boards were thrown across the street near the center of town. About 4 o'clock in the afternoon Little Crow and his warriors arrived near the village and began the attack.

Five houses on the outskirts of town were soon captured and burned by them, and their bullets began to whistle thick even into the center of town. One ball glanced from the side of a brick building and hit a young woman, named Pauli, in the forehead, killing her instantly. Another stray bullet killed a butcher in his shop. John Nix had succeeded in organizing a few New Ulm people into a company and they with Capt. Bean's company formed the only defense. The great bulk of the people were in a frenzy of fear, hiding in cellars and closets.

The little handful of defenders, though most of them were but poorly armed, returned the enemy's fire with vigor and held them in check for about an hour, when L. M. Boardman with sixteen men, mounted and well armed, arrived, and with this re-enforcement the Indians were, after a sharp engagement, driven back and at dusk retired from the field.

Had the savages known the true state of affairs at New Ulm they might have taken the town easily that afternoon and massacred all the 1,200 to 1,500 people, including refugees that it then contained.

Little Crow's army seemed to have diminished greatly since it left Fort Ridgely in the morning. The temptation to murder and plunder the defenseless farmers proved too much for most

of the warriors and they had scattered over the country for that purpose. The Indians supposed the houses at the center of town were full of men ready to fire upon them if they entered and concluded that their number was too small to attempt it. So that evening Little Crow and his warriors returned toward the Lower Agency to hold another council, gather together again their scattered forces and to see if the large re-enforcements expected from the Upper Agency had yet arrived.

On the morning of this same Tuesday a number of the men who had fled to New Ulm the night before from the settlements on the Big Cottonwood and a few miles to the west, organized themselves into a company and went back to their homes in quest of missing relatives and friends. They spent the day in burying the dead and picking up the wounded and those in hiding, whom they sent by team to New Ulm, and late in the afternoon as they themselves were returning in two divisions they were ambushed by a part of Little Crow's army at a place where the road passed a slough within a mile of town and eleven of their number killed.

At St. Peter the people had been busy all day organizing a company for the relief of New Ulm.

At 4 o'clock in the morning word was sent to Chas. E. Flandreau, then judge of the supreme court, who lived at Traverse, about a mile from St. Peter, requesting him to come and help form a company.

He immediately complied, and by noon, Sheriff Boardman was sent ahead with sixteen mounted men, who reached New Ulm just in time to help save it at the first battle. Judge Flandreau followed with the main body of the company numbering over a hundred. They were also accompanied by a squad from Le Sueur under Capt. Tousley, making in all about 125 men. They reached New Ulm between 8 and 9 o'clock in the evening in a pouring rain. A company was also formed at Mankato the same day and another at South Bend. The Mankato company numbered about eighty men, and Wm. Bierbauer was their captain. The South Bend company comprised about as many men and J. D. Zimmerman was captain and Jehile Cheney and Minor Porter were lieutenants. More than half of this company were Welshmen.

Tuesday morning the people of the Upper Welsh settlement (then known as Cottonwood or Butternut Valley, now Cambria), who had spent the night four or five families together in a house, were in much uncertainty as to what to do. Some favored

fleeing to South Bend or Mankato, others thought the report of the outbreak to be a false rumor, or at most an exaggerated account of some drunken brawl. Thos. Y. Davis, John Shields and one or two others concluded to go up toward New Ulm and ascertain the truth about the matter. When near the Little Cottonwood river they met some refugees who said the Indians were coming close by, killing and burning everything before them.

Returning at once on the full run they warned the settlers. The very smoky condition of the atmosphere that morning seemed to corroborate the story. Never were horses or oxen hitched to wagons more quickly than then, and in a few seconds the road was lined with teams all on the full gallop, the ox-teams vieing with the horse-teams in the wild race for South Bend, while the excited drivers plied their whips to urge their speed up hill and down hill, fearing at every turn to see the Indians or to hear the crack of their guns and their savage war-whoop. In a short time the whole country was evacuated. Most of the people went to South Bend and Mankato, filling these towns to overflowing. A number of the Cottonwood families, however, took refuge in the houses of Hugh Edwards, Wm. J. Roberts and John I. Jones, on Minneopa creek.

Wednesday morning the Mankato company and about thirty members of the South Bend company went up to New Ulm to hear the news and aid, if necessary, in its defense.

Hugh Edwards and Rev. John W. Roberts took their teams to transport the Baggage of the South Bend company and David T. Davis and his team also were pressed into the same service and went as far as the Little Cottonwood. This company had been recruiting men all the way through the Welsh towns, and had received many accessions, especially at Hugh Edwards' place and at Judson village, until it numbered over ninety men when it entered New Ulm, about the middle of the afternoon.

The Mankato company arrived an hour or two later. The first thing after their arrival each company was marched up to a building and shown the mutilated bodies of the eleven men who had been ambushed and killed the day before near town when returning from an expedition up the Cottonwood. The ghastly spectacle of those remains spread out upon the floor, heads all scalped and some severed from the body, the arms and legs of some also chopped off and otherwise mutilated, was enough to impress each one with the reality of the Indian outbreak, and many of the boys who had thought that fighting Indians would

be a nice pastime began to look serious and wish themselves back home. Judge Flandreau had been selected commander in chief, and he had appointed Capt. Todd, of St. Peter, provost marshal.

Other companies of citizens from Le Sueur and elsewhere also arrived until the defenders numbered 400 to 500 men. Their military organization was perfected as well as could be and the town put into a fair state of defense. The defenders, however, were only a crowd of farmers and town people who knew nothing of military life. There was not a soldier among them. They had no idea of drill or discipline. They had not enlisted in any regular way, but had simply come together voluntarily for mutual protection as long as each saw fit. Hence there was not that restraint and subordination among them seen among regular soldiers. They were also poorly armed. Only a few carried good rifles. The great majority had only ordinary shot guns, while many had no weapon whatever except a pitchfork or a scythe. During Wednesday, Thursday and Friday no Indians appeared in the immediate vicinity of New Ulm. Their attention during those days was taken up with the attempt to capture Ft. Ridgely, and with the destruction of remote white settlements, such as those of Lake Shetek, Norway Lake and others.

Foiled in their plan to capture New Ulm Tuesday afternoon, the Indians concluded to carry out their original plan and capture Ft. Ridgely first. The principal white settlements west of New Ulm lay along the Minnesota and the two Cottonwoods, and these had been completely devastated by fire and tomahawk on Monday and Tuesday, so there was no more fuel convenient to feed the savage fury without the capture of Fort Ridgely and New Ulm.

The hundreds of savages who had been engaged in the fiendish slaughter had returned to their villages near the Lower Agency by Wednesday morning, so that Little Crow was able then to muster a large force to attack the fort.

The fort stands on the high bluff overlooking the valley of the Minnesota. It is almost surrounded by ravines. In front is the valley of the Minnesota. On the east and north is the deep wooded ravine of Lone Tree creek, which here enters the Minnesota from the north. On the west a short spur from the Minnesota valley projects out a short distance into the prairie. So that the small point on which the fort was situated is connected with the great prairie, of which it is a part, by a narrow strip

only on the northwest. Thus located, the fort was quite accessible to an Indian attack.

There were now at the fort between ninety and one hundred soldiers, well armed and fairly well disciplined; forty to forty-five Renville Rangers, poorly armed with old Harpers Ferry muskets and without any military training, twenty-five to thirty citizens armed with such guns as could be found in the fort, and Sergeant Jones with six small cannons, only three of which could be manned and used. About 1 o'clock p. m. Wednesday, Little Crow and a few of his warriors showed themselves on the prairie to the west of the fort and seemed to desire a conference. The purpose of this demonstration, however, was simply to draw the attention of the garrison in that direction as soon became apparent. The main body of the Indians had passed down the Minnesota valley unobserved and got into the Lone Tree creek ravine, from which they charged with great fury upon the northeast corner of the fort, where there was an open space between the fort buildings. By a quick movement, on the part of the soldiers, this charge was met and after a short, sharp struggle the Indians were repulsed and driven back into the ravine. From this cover they poured deadly volleys into the fort at short range until the cannon could be used upon them.

Among the Renville Rangers were a few half breeds from the Lower Agency who were in secret league with the Indians. By some means two of these managed, unobserved, to remove the charges from the cannons and to stuff them with rags, and then that morning under the pretext of going after some kinnikinic deserted to the hostiles. The condition of the cannons was not discovered until it was attempted to use them at this attack. As soon as possible they were got into condition and the Indians shelled from their advantageous position. The battle continued all that afternoon, but towards night the Indians retired having failed in all their attempts to storm the fort. Thursday was spent by the Indians in gathering further re-enforcements from the Upper Agency and elsewhere, and in making preparation for a second attack. Friday afternoon (August 22) about 1 o'clock, Little Crow with from 500 to 600 warriors commenced the second attack on the fort, which continued all that afternoon until dark. The Indians fought with desperate determination and kept a constant shower of bullets and arrows pouring against the fort from all sides. The principal attack, however, was made on the southwest corner, where they captured the government stables. A well directed shell

from Sergeant Jones' cannon set these on fire and they burned to the ground. The Indians tried to fire the fort by shooting burning arrows into the roofs but the shingles being wet from recent rains refused to burn. A number of Indians were massed in the ravine on the north-east corner and a fierce charge was made from that quarter, but it was repulsed. Keeping up a hot fire from this side the Indians tried to hold the attention of the whites here, while they secretly massed a large force in the ravine on the south-west to make another charge from that quarter. The movement was fortunately discovered and one of the unused cannons was put in position on the west side with Sergeant McGraw in charge and the shells from this piece added to those from Jones' piece soon dispersed the savages.

No sooner had the chiefs massed a number of their warriors at some special point than a shell from one of the cannons would scatter them like autumn leaves. The whites were running short of ammunition and a number of men and women were kept busy making bullets. Nail rods were also cut into slugs and used as bullets, making a most unearthly noise as they passed through the air, greatly terrifying the Indians.

The Indian bullets, which fell thick within the fort, were also gathered and remoulded to be sent back on a second mission of death. Toward night the Indians retired and the second attack on Ft. Ridgely was over. That night Little Crow received word from his scouts which directed his attention elsewhere, and the fort was saved. The whites fought from under cover and hence their loss was very small—only three killed and thirteen wounded. The Indians claim their loss in killed was only two, but the whites estimated from fresh graves found around the fort that their dead must have been over a hundred. It is alleged that when the last attempt to mass their forces for a charge was made, that Sergeant Jones slew seventeen of them with one shell. The truth probably lies somewhere between the two reports, as the Indians usually greatly under estimated their loss while the whites generally over estimated it.

Let us now return to New Ulm to trace the course of events there.

This town had not been molested since Tuesday and was wholly in the dark as to the movements of the enemy, expecting another attack any moment. Guards were stationed around the town night and day, and as it rained much of the time this duty was anything but pleasant. Thursday a squad of men was sent out into the country to reconnoiter. They saw no Indians nor

white refugees, but at every settlement, they came across scores of dead bodies of men, women and children, who had been butchered by the savages.

The departure for New Ulm of the Mankato and South Bend companies had taken from the latter towns most of the able bodied men and about all the guns and ammunition, so that these places were in quite a defenseless condition. There was nothing to prevent the Sioux from passing by New Ulm as they had passed by Ft. Ridgely and fall upon the country to the east.

The Winnebagoes were known to be on the most intimate terms with the Sioux, and there was abundant evidence that the two nations intended to join in the massacre and that messages were then being passed between them. The Winnebago reservation comprised the present towns of McPherson, Decoria, Rapidan, Lyra, Beauford and Medo, in Blue Earth County, and the four towns adjoining on the east in Waseca County. Thus they adjoined the townships of Mankato and South Bend. Friday morning the rumor came to New Ulm that the Sioux and Winnebagoes were going to unite in an attack on South Bend and Mankato. The horrible butchery and mutilation of women and children they had seen in their excursions west of New Ulm and upon bodies brought into town by burial parties had made our stout hearted volunteers shudder for their dear ones at home left in such a defenseless condition. The rumor that the savages were about to attack them, therefore, determined the South Bend company to return home immediately. There was a little opposition to their departure on the part of some of the other defenders, but with Judge Buck to champion their cause, they were allowed to depart in peace. About a dozen of the company remained at New Ulm and were incorporated into the Mankato company. Of this number were Joshua Wigley, John C. Jones, A. S. VanPatten, Geo. Gilley and others. The balance of the South Bend company, about seventy-five strong, marched home. In passing through the woods and ravines of the Big Cottonwood they were in momentary expectation of an ambush by the Indians, and it was evident that there were Indians in the vicinity, for Indian dogs were noticed crossing the road a number of times.

This same Friday morning a refugee came to New Ulm seeking help to rescue eleven persons, who were hid in a clump of bushes on the Big Cottonwood, near Sleepy Eye. An expedition of about 140 men was at once sent upon this mission; and they took with them nearly all the best guns in New Ulm.



Those left to guard the town were less than a hundred in number and very poorly armed. The expedition found the refugees and then decided, as it was late in the day and the distance back to New Ulm rather too much to undertake, to go on to Leavenworth and pass the night there and next day scour the country in that vicinity in the hope of saving other refugees. As they were marching, however, they thought they heard the boom of cannon in the direction of Ft. Ridgely. Climbing upon an eminence on the prairie, they could plainly hear the cannonading and knew that the Indians were then attacking the fort. A consultation was at once held. Those expert in Indian customs had noticed Indian signs, consisting of small loops made of grass hung on the tallest bunches of grass on the prairie in such a way as to indicate to their comrades the direction in which they had gone. A number of times also they had caught glimpses of Indians skulking behind knolls. Dr. Daniels, of St. Peter, had been the Indian physician at the Lower Sioux Agency for years, and knew them well, and he and Dr. Ayres, of LeSueur, made strong speeches urging the return of the expedition to New Ulm at once, as they were sure there was mischief brewing. The matter was put to a vote and the majority favored returning. After a hard march they reached the town by 2 o'clock in the morning.

That night, when Little Crow met his braves in council in the ravines of Ft. Ridgely, his spys brought important news. New Ulm was in a defenseless condition. Seventy to eighty of her defenders had returned home toward South Bend, while 140 others were wandering over the prairies near Leavenworth.

Now was a splendid opportunity to capture this important town, with all its rich spoil, slaughter its 1,500 to 1,800 inhabitants, including refugees, and then turn and annihilate the force out at Leavenworth. The plan was admirable and doubtless would have succeeded had not the defenders, contrary to the Indian expectation, returned, as we have stated, that night.

With the dawn next morning (Saturday, August 23) the Indians raised the siege of Ft. Ridgely, much to the relief of that garrison, worn out with fighting and constant guard duty and worse than all with ammunition nearly exhausted.

About 8 o'clock the people of New Ulm noticed a number of fires breaking out on the opposite, or Nicollet, side of the Minnesota river. Through spy-glasses a few Indians could be seen going from farm to farm setting fire to the houses, barns and stacks of grain. A company of sixty-five to seventy men, well

armed, mostly citizens of Nicollet County and interested in property on that side of the river, volunteered under Capt. Wm. Huey, of Traverse, to go across the river and drive the Indians away.

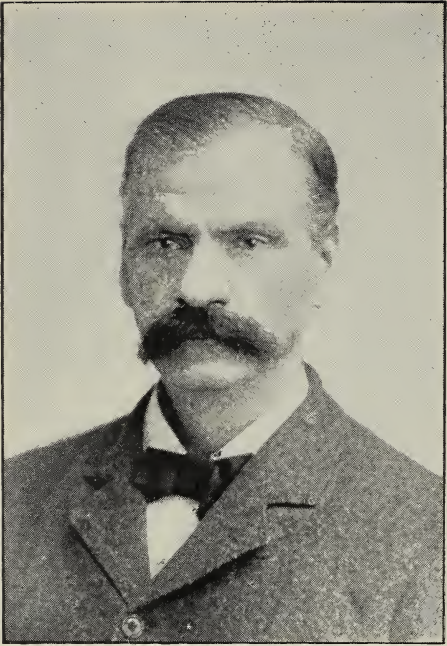
A few of the defenders, best posted in Indian warfare, protested against the move, claiming that this Indian demonstration was a mere feint to draw the men across the river and cut them off from the town. That the real attack would come from another quarter. The warning, however, was not heeded and the company passed over the river, leaving twenty men to guard the ferry. No sooner had they gone some little distance up the Nicollet side than a number of Indians concealed in the brush attacked the ferry guards, who fled for their lives. The Indians, after crossing over to the New Ulm side, cut the ferry loose.

Capt. Huey and his men then found that they could not get back to town, as the river much swollen with recent rains, could not be crossed without the ferry, and the Indians were firing upon them from the brush. They, therefore, retreated toward St. Peter.

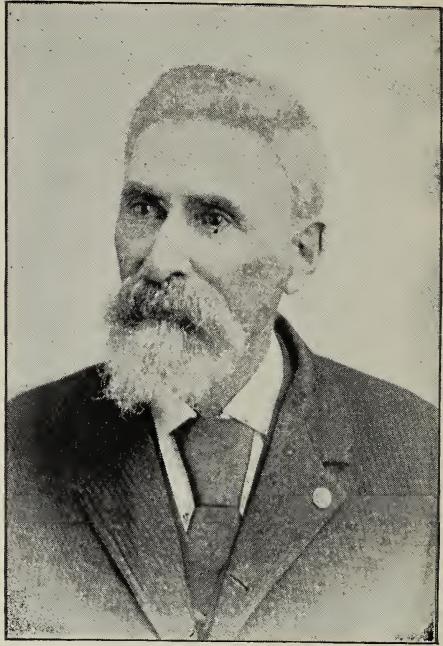
The success of this part of the programme the Indians announced by means of fire signals, and the main body of Little Crow's army was seen to issue from a point of timber about two or three miles northwest of town on the Brown County side of the river. As they kept pouring out of the timber and weaving in and out among each other like a great swarm of bees, it seemed as though there were thousands of them. The whites marched out to meet them and formed in line of battle on the high table-land about a quarter of a mile west of town. The Indians made a very grand spectacle as they swarmed over the prairie in apparently countless numbers, with their weapons glistening in the sun. When within a quarter of a mile of the whites they spread out like a fan, advancing on a run, firing their guns, brandishing their tomahawks and yelling their war-whoops.

The whites were only a crowd of raw, undisciplined recruits fresh from the farm and shop who had never been under fire before, and as the Indians outnumbered them more than two to one and approached in such a fierce manner, it is no wonder they were seized with a panic and fled into town as fast as their feet could carry them. Many hid in cellars and other places of concealment and nearly all got into houses. A few of the bravest, however, retreated in a more orderly manner, firing at the Indians as they retired and holding them a little in check.

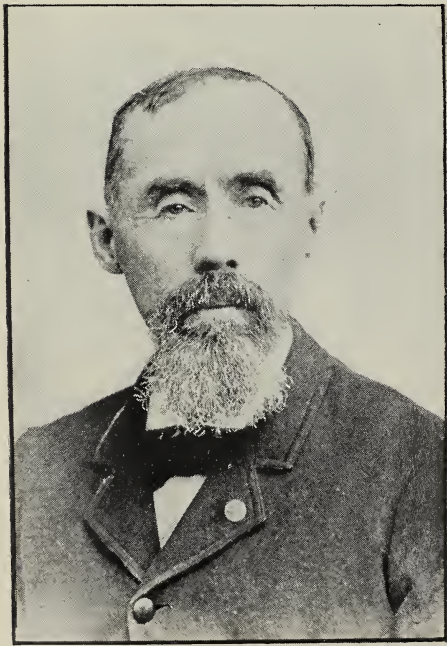




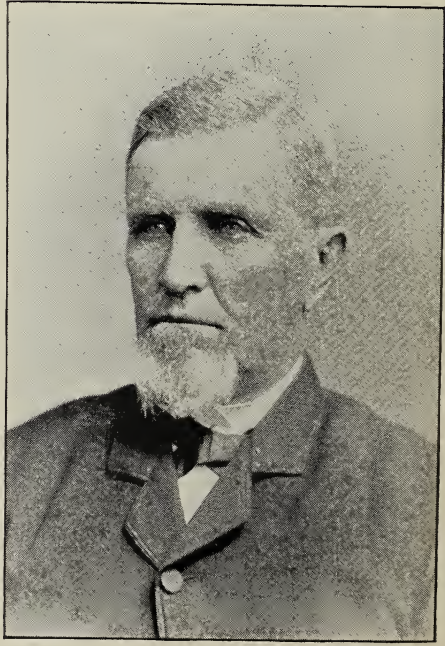
**William Jones.**



**John C. Jones.**



**Griffith J. Lewis.**



**Griffith Williams.**

The Indians followed the rout to the edge of town and there paused as though afraid to enter. Had they then rushed in, there is no doubt but they might have taken New Ulm and slaughtered all the people without much resistance; but, as they afterwards explained, they thought the precipitate flight of the whites was a mere ruse to draw them into an ambush, hence they did not dare advance between the houses. The hesitation on the part of the Indians gave the whites an opportunity to rally. A squad of men under John F. Meagher, took possession of an unfinished brick building on the ridge west of town and opened a brisk fire on the enemy. As this position was too far out for the best service in defending the village they soon retired on the run, though in order, toward town and Mr. Meagher, with most of the Mankato company under him, was assigned to the southeast side of town, on the main street leading toward St. Peter and Mankato. Another squad in which were John C. Jones and Joshua Wigley got into another unfinished brick building on top of the ridge just mentioned where they fought bravely, keeping the Indians at bay until about 4 o'clock p. m., when they retreated to the wind mill near by. This they found occupied by Evan T. Jones, of Le Sueur County, E. P. Freeman, of Mankato, J. B. Trogden, Rev. C. A. Stines and a number of other excellent shots.

The Indians were thick on the ridge when this first squad reached the mill and they had to pass through a shower of bullets. They all reached it, however, ahead of the Indians, and Rev. Stines was the only one hit, and he but slightly in the shoulder. Once inside they barricaded the door and from the windows quickly opened a deadly fire on the enemy and drove them from the ridge into the slough beyond.

New Ulm is beautifully located at the V of the high table land, where the valleys of the Minnesota and the Big Cottonwood come together and on the side of the V facing the Minnesota. The highway from South Bend, Mankato and points east passed through its principal street, in a north, north-westerly direction to Fort Ridgely, the Sioux agencies and points west. Most of the houses then, as now, were built along this street, called Broadway. Within a block to the right comes the bluff, sloping to the valley of the Minnesota one hundred and fifty feet below, while about two blocks distant to the left a rounded ridge rises forty or fifty feet, extending the entire length of town. Not daring, as we have stated, to charge into town, the Indians proceeded at once to surround it. Some passed

down the river valley and were joined by those crossing from the Nicollet side, but the main body circled round the town back of the ridge, to the southwest until they came to the South Bend and Mankato road at the extreme southeast end of town. In massing their main force here the Indians may have intended to cut off the retreat of the whites, or stop their communications and re-enforcements, or they may have thought this the most advantageous point of attack. However, this may have been, here Little Crow fixed his headquarters in a small store building opposite where the old pottery stood. From this side now came the principal attack.

Taking shelter in the houses which the whites had hastily deserted the Indians began to work their way from house to house toward the center of town. Seeing this, the whites began to fire the buildings as they retreated from them. In the excitement, however, one large store building on the main street was passed and twenty or thirty Indians seeing the advantage quickly got behind it. Just then the watchmen stationed on the flat roof of Crone's store noticed a large number of men standing near the brow of the bluff where the road from Mankato and St. Peter enters town. As re-enforcements were expected from Col. Sibley, it was thought at once that they had come and on ascending the hill and seeing the houses burning all around were afraid to enter thinking the Indians had full possession. Capt. W. B. Todd, of St. Peter, who was next to Col. Flandrau in command, suggested to John F. Meagher that they take a detachment of men out to meet these people and bring them into town.

The captain was warned that there were Indians back of the store building just mentioned. He wanted the men to charge and drive them away. This they refused to do, and, putting spurs to his horse, the captain galloped down the street, declaring he would drive them out himself.

The moment he passed the corner of the building he was met by a fearful volley. He managed to wheel his horse round and gallop back a short distance, when horse and rider fell dead in the street riddled with bullets. The captain was a brave and able man, but had one failing—he was fond of liquor and this the people of New Ulm foolishly distributed in unlimited quantities to all the defenders free of cost. Mr. Meagher and his men, among whom were Thos. Y. Davis and two or three other Welshmen, crossed the street and got into a blacksmith shop which commanded the front of the building in question, while another squad covered the rear. Two men advanced toward the

side of the building to fire it. The Indians then beat a hasty retreat followed by a volley from Mr. Meagher's command. The supposed re-enforcements turned out to be Little Crow and his chiefs in council.

As the wind blew from the southeast it drove the smoke of the burning buildings towards town, affording concealment to the Indians as they wormed their way in, and, therefore, to increase the smoke, they also fired houses. Fortunately, however, the wind changed and the advance of the Indians was then checked.

The greatest fear of the whites was that the savages would concentrate at one point and charge into town. During the afternoon the sentries on Crone's building noticed a strong concentration taking place behind a clump of trees and brush on the brow of the hill to the northeast of town, and a number of the whites were gathered to meet the attack, which soon came with much fury. The whites were now in good fighting temper and bravely charged to meet the enemy, routing them with much loss. The whites, however, lost one of their best shots and bravest men in this charge—Newell Houghton of the Mankato company. The Indians had completely invested the town in a short time after their first attack, as we before stated, and since that time they had been slowly working their way in from the outskirts toward the center of town, where the whites soon concentrated all their force in the four principal blocks. The Indians had posted a strong force at the head of every street and alley and their bullets whistled through town in every direction, making it dangerous to cross any street. Most of the killed and wounded were shot in crossing streets. James Shoemaker, of Mankato, and the other officers were exposed to special danger in going from place to place to encourage and direct the men. One of the most hazardous duties of all was that of distributing ammunition to the men at the front in the outside circle of houses. Thos. Y. Davis, now of Mankato, finally volunteered to perform this perilous work, and he tells of many a narrow escape he had that Saturday dodging Indian bullets on the streets of New Ulm. Once or twice he made his way through the midst of the enemy to supply ammunition to the garrison at the windmill.

The large quantity of ammunition and good guns which the Indians had secured at the Agencies, at the Ferry from Capt. Marsh's company and from the settlers they had killed, in addition to the rather plentiful supply they had themselves to

begin with, gave them great advantage over the whites, who had very few good rifles and a very limited supply of ammunition. So the firing of the Indians could be readily distinguished by the loud reports of their well loaded guns. During the fight the Indians also kept up a constant yelping and yelling like packs of wolves. This they did partly to communicate orders and encourage each other.

The summer of 1862 had been rather wet and hence all vegetation had grown luxuriantly. As in all western villages, the houses of New Ulm, except a few stores and shops in the center, were quite scattering, each surrounded with an acre or two of land fenced in and overgrown with grass tall and thick. In almost every back yard were one or more small stacks of hay and barns or sheds for cattle. On the river side of town there were springs coming out of the bluff here and there causing boggy places where the grass and weeds grew especially rank. All this afforded the Indians a fine opportunity for their mode of fighting. Fixing turbans of grass on their heads the braves would crawl like snakes through the grass until close to town—pour a volley into it, then wiggle back without exposing themselves in the least to the aim of the whites. The whites, now determined to burn all the town outside of the four center blocks. Soon after sundown the Indians withdrew after their custom to their camp which they pitched on the open prairie in plain view on the northwest side of town. The garrison at the wind-mill now set the mill on fire and retired into town. Men sallied forth and set all the outside buildings on fire. In all 192 houses, besides barns, sheds, haystacks and fences were consumed.

A portion of the South Bend company—among them Wm. Jones and David and John S. Davies—had started back to New Ulm this Saturday. When they reached the bluffs of the Big Cottonwood they saw the smoke and flames of the houses burnt in the afternoon, and concluding the town had been captured beat a hasty retreat to South Bend.

Other Welshmen, who had gone up to Cambria to care for their stock, also, noticed the smoke in the afternoon and from the bluffs on D. J. Davis' farm the flames of the burning houses were plainly visible. They at once hastened to South Bend and Mankato with the report that New Ulm had been taken by the Indians and was being sacked and burned by them. The terrified people, who had been stopping four or five families together in farm houses along Minneopa Creek and elsewhere hastened with all speed to South Bend and Mankato. In South



Bend the women and children, numbering some hundreds were all packed into the second story of the stone mill of Evans & Price, which still stands in that village, while all the men were pressed into service to defend the town. Hardly half of them had guns of any kind, the rest were armed with pitch forks, axes and scythes which had been procured from the stores. It was an awful night. The red glow of the burning city reflected upon the clouds was plainly visible from South Bend, Mankato and St. Peter. More than half the families in these three towns had husbands, sons or brothers among the New Ulm defenders and their sorrow and anxiety was pitiful. Then the wildest rumors prevailed, adding to the anguish and dread. For instance, it was authentically stated that night that so and so had seen the Indians kill John Shields and the last he saw of his comrade, Thos. Y. Davis, he was running for his life with a dozen savages close at his heels. At Mankato a young man came rushing up Front street with his hair literally standing on end shouting that the Indians had come. That his father had just seen fifty canoes of them come down the river and land below the levee. As his father was a cool headed man and the Indians were expected, the story was not doubted and the wildest terror and panic ensued. The marshall, A. N. Dukes, with John C. Wise, present editor of the Review, C. K. Cleveland and others hastily mustered about two dozen of the militia together (the rest were too busy just then, inspecting their cellars, barns and other dark retreats for fear the Indians may have hid there, to hear the call to arms,) and marched quickly to the place and then crawled through the brush and behind wood piles, expecting every moment to hear the crack of Indian guns and feel the sting of their bullets, until at last they reached the river's bank and it was discovered to the great relief of all that the fifty canoes of Indians consisted of only a half submerged log, over which the swashing of the current at regular intervals made a noise suggestive of the dipping of oars. These rumors had all the force, however, of realities for the time being. It was fully expected that the Sioux flushed with their victory over New Ulm and Ft. Ridgely (for there was no question then but both had fallen into their hands,) were on their way to attack South Bend and Mankato and would be joined by the hordes of the Winnebagoes. It was a time to try men's souls, and many a man renowned for courage in time of peace, lost it all now, while others unknown for bravery disclosed heroic hearts.

The first news of the outbreak reached St. Paul late Tuesday afternoon and Governor Ramsey, after reading the dispatches sent him by Lieut. Gere, and Agent Galbraith at once went to Mendota and commissioned Ex-Governor H. H. Sibley, commander-in-chief of all the forces with rank of colonel, to form an expedition against the Indians. The companies, which had enlisted at Ft. Snelling the day before, had, for the most part, started home for short furloughs, except those of the Sixth Regiment. Col. Sibley immediately proceeded to the fort to prepare for the expedition. Word was sent directing the furloughed men to report for duty forthwith. The majority of Company E of the Ninth Regiment, containing a number of the Welsh volunteers from Blue Earth County, had reached Shakopee Tuesday evening, where the report of the massacre reached them. They were ordered to Carver and there await their arms and ammunition. They were obliged to wait for these until Thursday morning. They then took up their march for Mankato where they arrived Friday afternoon and went into camp on Van Brunt's North Row addition on the westerly side of town. They had with them sealed orders, which were opened and found to instruct them to impress all the horses they needed and report for duty at Lake Crystal, to guard the Indian trail leading between the Winnebago and Sioux Agencies, which passed by the lake, and prevent a junction of the two tribes at New Ulm. The "boys" immediately sallied out and took possession of all the horses they could find in Mankato and vicinity, and all thus provided went with Capt. Dane to Lake Crystal Saturday morning. The rest of the company supplied themselves with horses during this day and under Lieutenants Keyser and Roberts reported at the lake Sunday afternoon. Late in the afternoon of the same Friday (August 22) that Capt. Dane's company reached Mankato, Col. Sibley, with four companies of the Sixth Regiment arrived at St. Peter after a tedious march through the Big Woods, where the roads were in a terrible condition, owing to the continual rains. Sibley at once dispatched Lieut. E. St. Julian Cox, with seventy-four volunteers, and Lieut. Adam Buck, with forty-eight Henderson volunteers, to the relief of New Ulm. Many not being armed, fifty new Austrian rifles were issued to them.

Leaving St. Peter in the afternoon of Saturday they reached their destination Sunday afternoon. In the meantime the Indians had resumed their attack on New Ulm early Sunday morning. Finding the whites, however, well entrenched and

concentrated in the four center blocks of town, with all the other buildings around burned to the ground, so they must approach over the open ground to make their attack, they soon retired, and gathering a large drove of cattle, found grazing in the river bottom, they drove them up towards town and tried to approach in their shelter. As soon as they came within range the whites fired a volley into the cattle which caused them to stampede and the Indians stampeded with them. Three times the Indians tried the cattle breastwork experiment and each time with the same result. Discouraged of all hope to capture the town and doubtless learning through their scouts that large re-enforcements for the whites were coming close at hand, the savages, after a short consultation about 11 a. m., gave up the fight and withdrew in a body up the Minnesota Valley whence they came. A few of the whites sallied out a short distance after them and cheered but the Indians hurried briskly forward driving the cattle before them. In a short time Jim Hooser rode into town with messages from Capt. Dane, and the defenders first learned that their families at South Bend and Mankato were safe. Jim was a daring fellow, and that morning had volunteered to enter New Ulm or die. The loss of the whites at the battle of New Ulm was 29 killed and about 50 wounded. This does not include citizens killed in the outskirts of town. The Indian loss is not known, as only two or three of their dead fell into the hands of the whites. They probably lost nearly as many as the whites. They made use of a building on the ridge southwest of town as a hospital for their wounded and kept a white sheet floating over it as a flag all day Saturday. Within an hour or two after the Indians departed the re-enforcements under Lieutenants Cox and Buck were seen approaching the town from the opposite direction. At first the people feared they might be Indians, but their orderly march soon convinced them to the contrary. Upon consultation held that afternoon it was found that both food and ammunition were nearly exhausted and the re-enforcements availed little without these necessities. There were nearly 2,000 people then at New Ulm, the great majority of whom were women and children, and all were packed into the few buildings left standing in the center of town. Then there were a large number of wounded and sick for whom it was impossible to properly care. In view of all these facts and the probability that the Indians would soon return, perhaps in larger numbers, to renew the attack, it was decided to evacuate the town early on the morrow

and go to South Bend and Mankato. All were notified to be ready for the march and every team in town was put in requisition. Contrary to instructions the people piled all manner of personal property on the wagons until there was no room for half the women and children, so next morning the officers were obliged to dump from the wagons into the street, trunks, feather-beds, and all manner of household goods. The road for two or three miles from town was in fact lined with goods thrown from the too heavily loaded wagons and many a tear was shed by the thrifty German house-wives at the loss of their valuables. Before starting the stores were all thrown open and the people invited by the proprietors to take whatever they wished as it was supposed the Indians would get all there was left. Strychnine was placed in three barrels of whiskey and some flour and brown sugar for the benefit of the savages. At nine o'clock this Monday morning the barricades were thrown down and the procession started. There were 153 wagons in line and about 2,000 people. Only the women and children and the wounded and sick were allowed to ride. The defenders marched some in front, some in the rear, and the rest on both sides of the train with their guns ready to defend the women and children in any emergency. There was great fear of an ambush in the wooded ravines of the Big Cottonwood, Little Cottonwood and Cambria Creek and much precaution taken in crossing them. About a mile beyond Cambria Creek the train was joined by David J. and William J. Williams and their mother, whose home then was in an out of the way place in the wooded valley of the Minnesota, so they had not known of the outbreak until that day, though New Ulm was only about five miles away and people had been murdered in Nicollet, much nearer than that. As there were hundreds of refugees in South Bend already, the town could not accommodate this vast host and as many as could be induced to do so were sent on to Mankato. To feed the hungry multitude, two large oxen were killed in the street just back of D. P. Davis' present store and their flesh cut up and boiled in four large iron kettles set over camp fires. John D. Evans, David D. Evans and Thos. J. Jones, (Bryn Llys) had charge of this out door meat shop. Just across the street in the big hotel still standing, Miss Elizabeth Davis (now Mrs. Richard Jones of Cambria) had charge of the bread department and four barrels of flour were converted into biscuits before the crowd were satisfied.

At Crisp's store in Judson (where Mrs. Robert Roberts now

lives) the rear guard consisting of the companies of Lieutenants E. St. Julian Cox and Adam Buck and a part of the Le Sueur company, under acting Lieutenant J. B. Swan, halted for the night to guard the rear in case the Indians should follow the retreat.

It was a very dark, rainy, cold night. Late after midnight one of the sentries noticed some object move ahead of him in the tall grass. He challenged it, but, instead of answering, it came straight toward him. He raised his gun and pulled the trigger but the rain had wet the cap so it did not fire. A weak, trembling feminine voice fell on his ear begging him not to shoot. It proved to be a poor woman, Mrs. Harrington by name, who eight days before had started to flee from her home on the Big Cottonwood with a number of neighbors, but being overtaken by the Indians nearly all were murdered. She jumped from the wagon with her little babe—a year old boy—in her arms. An Indian bullet sped through her babe's little hand, which was resting on her shoulder, and passed into her body. She ran into the brush and hid. Even the little babe was conscious of danger and kept as still as a mouse, though its little hand had been fearfully lacerated by the cruel bullet. Since then she had spent the days hiding in bushes and swamps and the nights wandering over the prairies, subsisting on roots, berries and raw vegetables, until this Monday night weak from hunger, loss of blood and pain, wet and shivering with the cold and her clothes torn almost to shreds, her feet cut by the grass, she saw the camp fires and determined to approach them rather than perish from exposure in the slough. The men kindly cared for her and her babe, and next morning took them to the hospital at Mankato and there the glad husband, who happened to be east at the time of the massacre, found them.

Judge Flandreau and some of the other officers, now that the women and children and wounded had been disposed of, and supplies of food and ammunition obtained, tried to induce the companies who had remained at Crisp's farm to return to New Ulm and thus hold the Indians in check, but the men were anxious to go home and refused.

This same Monday Col. Sibley sent Capt. Anderson from St. Peter with forty mounted men of the St. Paul Cullen Guards and twenty foot soldiers in wagons to succor New Ulm.

They reached the town Tuesday morning and finding it deserted they returned at once to St. Peter,

Col. Sibley had left St. Peter this Tuesday afternoon (August 26) with all his force for Ft. Ridgely and Wednesday this company followed him. The advance consisting of 175 volunteer citizen horsemen under Col. McPhaill and Col. Wm. R. Marshall made an all night march and reached the fort early Wednesday morning, being the first to arrive since the battle. Col. Sibley with the infantry entered the fort Thursday, August 28. In the meantime Judge Flandrau had been assigned to the command of all the military organizations in Blue Earth County and points south and west, with headquarters at South Bend. Commissaries had been established at St. Peter, Mankato and South Bend to feed the fugitives there gathered.

At the last named place John D. Evans' shoe shop was the location of the commissary and Geo. Owens was in charge, under Sheriff D. Tyner. Martial law was everywhere in vogue, and private ownership of property little respected. Every horse that could be found was immediately seized and pressed into service by the soldiery. Cattle were taken by the authorities without compensation to the owners and slaughtered for food as the public necessity required. Threshing crews were also formed and the stacks of the farmers threshed and the grain taken and ground, without asking the owner's leave, to supply the common need.

On Tuesday, August 26, while Capt. Dane's company were in their camp at Robinson's place, at the out-let of Crystal Lake, they discovered a wagon coming from the west by Buffalo Grove. A detachment went out to meet it. The occupants proved to be refugees from Lake Shetek—Messrs. Everett, Chas. D. Hatch and Edgar Bentley and a Mrs. Meyers and her four little children. Mrs. Meyers had been carried from her home on her sick bed and her husband had left the party two days ago, when near New Ulm, to get help. He managed to elude the Indians and get into town but could not get out. As he failed to return the party pushed on until they saw the soldiers coming and thinking them to be Indians, Hatch and Bentley fled into Buffalo Grove Lake and hid in the grass. Everett and the Mrs. Meyers could not flee and the fright threw the woman into convulsions. After much trouble the soldiers made the two men understand they were friends and they came out of the slough. Messrs. Everett and Hatch had been badly wounded. All were taken to the hospital at Mankato, where Mrs. Meyers died the next day. The hardships she had undergone proving too much for her enfeebled constitution.

On Friday, August 29, Capt. Dane's company were ordered from Lake Crystal to occupy New Ulm, which had been deserted since Monday, and presented a very desolate appearance. The houses were all burnt except a few in the center. The streets were littered from end to end with household goods of every description, and here and there were the bloated carcasses of horses and cattle which had been killed in the fight, emitting a horrible stench. Little mounds of earth were frequent in the streets, where the dead had been hastily deposited in shallow graves. Barricades were left in several places across the streets, and the few buildings left were all loop-holed for musketry, and both barricades and buildings were riddled and splintered with bullets. Everywhere were evidences of the desperate conflict of Saturday and Sunday, and it was several days before the company could restore the town into any appearance of order.

Col. Sibley was now at Ft. Ridgely with a force of between 1,500 and 1,600 men—but all were raw recruits, who had received no military training, and were armed for the most part with rejected muskets, which the government had sent north to be used only in drilling new regiments. There was scarcity of ammunition also, and much they had did not fit the guns. Then rations had to be gathered to feed the army. Camping outfits and means of transportation had to be procured. To secure all these necessaries at once for the expedition taxed Col. Sibley's ability to the utmost.

Sunday, August 31, Col. Sibley detailed as a burial party, under Capt. H. P. Grant, Company A of the Sixth Regiment, and two volunteers from each of the other companies of the sixth, and sent the Cullen guards, a small detachment of citizen cavalry under Capt. Joe Anderson, with them to act as scouts.

In all there were one hundred and fifty-three men including infantry, cavalry and teamsters and ninety-six horses including twenty teams to carry luggage. They were instructed to inter the remains of Capt. Marsh and his command killed at the ferry and proceed to the Agency and bury all bodies found there and in that vicinity. Major Joseph R. Brown, the famous Indian trader, went with this expedition, perhaps nominally as its commander, though Grant seems to have been in actual command.

During the first day they buried over fifty persons and camped about five miles up the river on the Renville county side. Early Monday morning, dividing the command, Capt. Anderson and the mounted men were sent across the river to explore the country toward the Yellow Medicine, while Capt. Grant and the

infantry continued to march up the north side of the river to Beaver Creek. Every little while they had to stop to bury entire families of women and children who had been massacred. In the morning Capt. Grant noticed what he supposed was an Indian hiding in a slough near the road. Surrounding the spot they found a white woman. Thirteen days before, her husband and three little children were butchered before her eyes. The Indians then told her to run and just as she was starting they fired on her and put nine buckshot into her back. The fiends then took a knife and ripped her clothing all off, and in so doing cut a deep gash over her stomach and left her for dead. She revived but the shock had affected her brain and she had wandered over the prairies in a nude and demented condition subsisting on roots and water until then. A blanket was wraped about her and a bed of hay made for her in one of the wagons, while Dr. Daniels dressed her wounds.

Every little while two or three wagons would be seen standing in the road, and always in and around them would be found the remains of entire families, men women and children horribly mutilated. Among others they found the half burnt remains of Mrs. Henderson and her infant. She was sick, confined to her bed, on the awful morning of the outbreak. Her husband and friends carried her out on the bed to the wagon and while on the way to the fort, the Indians overtook them and killed nearly all the party. Mrs. Henderson and her babe were tossed out of the wagon on the prairie by the wretches, the bed thrown over them and a match applied to it and thus the mother and child horribly perished. Burying all these remains the expedition pressed on to Beaver Creek where thirty more remains were buried. It was now too late to return to the fort that night, so they concluded to get back as far as Birch Cooley, a small stream, which empties into the Minnesota, from the north twelve miles west of Fort Ridgely. The camp was fixed on the bluff overlooking the Minnesota Valley where the cooley entered it. Capt. Anderson soon joined them with the mounted troops. Both he and Major Brown declared there were no Indians within twenty five miles. Five hundred hostile savages, on the way to attack South Bend and Mankato had caught sight of the expedition that morning as it marched on the side of the bluff and all day their spies had watched it and at this very moment their eyes were fixed on the devoted little band as they pitched their camp in fancied security. The wagons were arranged in a circle about the tents and ropes



stretched from wagon to wagon and the horses tethered to them forming a circle about the tents. Pickets were posted outside and the tired command turned in for a good night's rest. About four o'clock in the morning one of the pickets discovered some object crawling toward him in the grass. He challenged it and then fired. Immediately an awful yell from five hundred Indian throats rent the air and in the gloom five hundred Indian guns lit a circle of deadly flame round about the camp. The guards rushed in, firing at the enemy as they came. The startled soldiers rushed out of their tents in a half dazed condition and for a few moments there was much confusion. The soldiers mistook the command to "fall down" for "fall in" and so exposed themselves for a few minutes to the deadly aim of the foe, whose bullets whistled thick through the camp from every direction. The men soon got in the shelter of the wagons and dead horses and blazed back at the enemy with all their might. It was a fearful struggle at short range, but the whites fought with desperation, well knowing they could hope for no quarter from such a foe. After an hour of furious fighting the Indians were forced back to long range. The forty rounds of ammunition apiece which the soldiers had brought in their cartridge boxes were now about exhausted. 3,000 extra rounds had been brought in the wagons, but, on opening the boxes, it was found that through some error all the balls were 62 caliber, while the guns were only 58 caliber. The soldiers were at once set to work whittling bullets and all took care to fire only when absolutely necessary. Fortunately, however, the Indians did not attempt another charge, but contented themselves with lying concealed in the ravines and tall grass around and firing the instant a soldier showed himself.

In the first encounter nearly one-fourth of the entire command had been killed or wounded, and all the horses had been killed save two or three. Another serious trouble now arose, there was not a drop of water in the camp and none could be had nearer than the bottom of the cooley, but this was full of Indians. Then the two day's rations, which they had brought, was all gone. The suffering of the men, especially of the wounded and dying, was terrible as they lay on that bluff all day in the hot sun. But how long was it to continue? Fortunately the guards at Fort Ridgely heard the firing in the early morning, and Col. Sibley dispatched Col. McPhail with two hundred and forty men and two cannons to their aid. About four o'clock in the afternoon, to the great joy of the beleaguered

camp, McPhaill's force was seen approaching two or three miles east of the cooley and the boom of the cannon heard. The Indians concentrated such a force in front of McPhaill that he was scared and instead of pressing forward and giving battle to the savages he dispatched a courier back to Fort Ridgely for re-enforcements and entrenched his army on the prairie to await their coming. The disappointment of the besieged camp at the sudden disappearance of the relief they thought at hand was great, and they spent a long night of intense suffering and anxiety. By morning the Indians were re-enforced and began to close in on the camp.

A message was sent to the few half breeds in the white force offering them their lives if they would surrender, but with heroic courage and fidelity they answered, that they would never desert their friends and would die with the whites if need be. The arms of the dead and wounded were distributed around so that nearly all had two or three loaded guns by their side and they defied the Indians to come. The savage horde made bold by numbers, was drawing nearer, when a big Indian stood up and shouted in Sioux from the east side of the cooley: "there are three miles of soldiers coming." Gen. Sibley with his entire force was at hand and the boom of his cannon and the rattle of his musketry was the sweetest of music to the distressed command. The Indians soon beat a hasty retreat. A sad spectacle did that camp by Birch Cooley present. In a circle round the tents lay the swollen carcasses of ninety-one dead horses, behind them lay twelve dead men and forty-five wounded. For thirty-six long hours the camp had been without food, water or sleep in a desperate struggle for life. The dead were buried in one grave. One of the wounded died a day or two afterwards at the fort. The poor woman who had been picked up on the prairie had lain in the wagon during the entire time of the battle without food or drink, and strange to say, though the wagons were riddled and splintered with bullets she escaped with only a slight wound in her arm.

As Gen. Sibley had no cavalry to pursue the Indians, he returned to the fort. Appropriate monuments have been erected recently by the state to commemorate the battles of Birch Cooley and New Ulm.

On the day of the main battle at Birch Cooley, September 2, a refugee from Lake Shetek, Thos. Ireland by name, came to New Ulm to Capt. Danes' company. He had seven large buck-shot wounds in his body—two of them in his left lung. In this

condition he had for thirteen days suffered every hardship in dragging himself through the eighty miles of Indian invested country to New Ulm, and he was indeed a pitiful object to behold. He had left, however, the morning before, two women, Mrs. Hurd and Mrs. Eastlick, and their four children at the house of a Mr. Brown, thirty miles west on the Big Cottonwood. Capt. Dane called at once for volunteers to rescue these women and children.

Lieut. Roberts, one of the bravest men in the company at once offered to go and fourteen others promptly joined him, about half of whom were Welsh boys—among others besides Lieut. Roberts, were Lewis P. Jones, David Y. Davis and Wm. E. Williams. It was a very hazardous journey. The country was known to be thickly invested by savages. It was already late in the afternoon, so the journey would have to be made mostly in the night. The boys were only raw recruits without any military practice. Their horses were untrained so that the report of a gun would render them wholly unmanageable. Their guns were rejected Austrian rifles whose locks were too weak to fire the caps, and when by chance they did fire, no one could tell where the bullet would go, but the rebound of the gun was always sure to lame the shoulder if it did not land the gunner on his back. About 6 p. m. the little squad started in charge of Lieut. Roberts, and it was past midnight before they reached their destination. Mrs. Eastlick, has published in pamphlet form, a most vivid description of her trials. As her experience was similar to that of hundreds of others we will condense and quote a few paragraphs of her narrative to give a glimpse of the horrors of that massacre :

The family comprised Mr. and Mrs. Eastlick and five children, the oldest, eleven years old, named Merton, and the youngest fifteen months, named Johnny. Wednesday morning, while the family were at breakfast on their farm at Lake Shetek, young Hatch, whom we met before at Buffalo Grove lake with Mr. Everett and Mrs. Meyers, came running, saying, "The Indians are upon us." Leaving all they fled with the children—Mr. Eastlick carrying his two guns and ammunition with the youngest child. Meeting a number of neighbors on the road they all gathered into the house of a Mr. Wright and prepared to defend themselves. A few Indians, well known to the settlers, were at this house pretending to be friendly and ready to fight the bad Indians. One of them was called "Pawm." The hostiles appearing in large numbers in the vicinity, they left the house on the advice of "Pawm" in a lumber wagon, thirty-four of them including men, women and children. Pursued and overtaken on the road by the Indians, they fled into a slough near by. Most of them were wounded before they got into the grass. We will now quote from her narrative:

"The balls fell around us like hail. I lay in the grass with my little ones gathered close around me; as it was very hot and sultry, I tried to move a little

distance from them, but could not get a foot away from them, for they would follow me. Poor little dears! they did not know how much they were destined to suffer, and they seemed to think if they kept close to mother, they would be safe. I could now hear groans about me in the grass, in various directions, and Mrs. Everett told me she was shot in the neck; and in a few minutes more, I was struck by a ball in the side. I told my husband I was shot. "Are you much hurt?" he asked. "Yes, I think I shall die," I answered, "but do not come here, for you can do me no good; stay there, for you can do more good with your rifle." I knew he could not come without being discovered by the Indians. Another ball soon struck me on the head, lodging between the skull and the scalp, where it still remains. I could tell if a ball struck any one, by the sound. My husband then said that he thought he would move a little, as the Indians had discovered his hiding-place. He removed, reloaded his gun, and was watching for a chance to shoot, when I heard a ball strike some one. Fearing that he was the one, I called to him, saying, "John, are you hurt?" He did not answer. I called again, but there was no reply, save that I heard him groan twice, very faintly, then I knew that he was hurt, and I thought that I must go to him, but Mrs. Cook begged me not to go. I told her that he was badly hurt, and I must go to him. "Do not, for God's sake," said Mrs. Cook, "stay with your children; if you stir from that spot they will all be killed; your husband is dead already, and you cannot possibly do him any good, so stay with your children, I beg of you." I took her advice and stayed with them, for they were all I had left in the world."

After detailing how the women and children were induced by old Pawn to come out of the slough and surrender themselves to the savages on promise of their lives being spared, and how, a heavy thunder storm having come up, the Indians began to hurry them away. She proceeds:

"I stopped, however, and looked around to see if my children were coming, and to tell them to follow me. Little Freddy, one of my boys, aged five years, arose out of the grass, at my call, and started to come. Then, for the first time, I observed a hideous old squaw, who had just joined the Indians; she ran after him, and felled him to the ground, with a blow upon the head from something she carried in her hand. Weak, wounded and tightly held by my captor, as I was, I could only stand and look on at the scene which followed, while such anguish racked my soul as, I pray God, that you, ye mothers who read this, may never feel. The old hag beat him for some minutes upon the back part of the head, till I thought she had killed him. She stepped back a few paces, when the little innocent arose, and again started for me; but, oh! what a piteous sight for a mother to behold! The blood was streaming from his nose, mouth and ears. The old squaw, not yet satisfied, again knocked him down, and pounded him awhile; then took him by the clothes, raised him as high as she could, and with all her force, dashed him upon the ground. She then took a knife and stabbed him several times. I could not stop or return, for my captor was by this time dragging me away, but my head was turned around, and my eyes riveted upon the cruel murder of my defenseless little ones. I heard some one call out, "Mother! mother!" I looked, and there stood little Frank, my next oldest child, on his knees, with hands raised toward heaven, calling "Mother!" while the blood was streaming from his mouth. O! who could witness such a sight, and not feel their hearts melt with pity! None but the brutal Indians could. He had been shot in the mouth, knocking out four of his teeth—once through the thigh, and once through the bowels. But what could I do? Nothing, but gaze in silent horror on my children while they were being murdered by savages."

She then gives an account of the horrible outrage and butchery of her companions. Most of the younger children were left by the fiends wounded on the prairie to perish a lingering death from cold and starvation. Mrs. Eastlick was taken a short distance when Pawn shot her in the back and she fell on her face. Another Indian came up to her and struck her on the head with all his might a number of times with his gun until her head bounded from the ground with each blow. She was then left for dead. Though her skull was broken she did not lose consciousness, but lay where she was too weak to move for hours. The crying of a child whom she thought was her Johnny aroused the mother's heart.

"So I determined to try to go to them, thinking we could, perhaps, keep warm better, for the rain still fell very fast, and the night was settling in, cold and stormy. I rose upon my feet, and found that I could walk, but with great difficulty. I heard Willie Duly, whom I supposed dead long before this, cry out, 'Mother! mother!!' but a few steps from me, and then he called, 'Mrs. Smith! Mrs. Smith!!' Having to pass close by him, as I left the slough, I stopped and thought I would speak to him; but, on reflecting that I could not possibly help the poor boy, I passed him without speaking. He never moved again from the spot where I last saw him; for when the soldiers went there to bury the dead, they found him in the same position, lying on his face, at the edge of the slough. I was guided to the place where my children and neighbors were killed, by the cry of a child, which I supposed to be Johnny's voice: but, on reaching the spot where it lay, it proved to be Mrs. Everett's youngest child. Her eldest, Lily, aged six years, was leaning over him, to shield him from the cold storm. I called her by name: she knew my voice instantly, and said, 'Mrs. Eastlick, the Indians haven't killed us yet?' 'No, Lily,' said I, 'not quite, but there are very few of us left!' 'Mrs. Eastlick,' said she, 'I wish you would take care of Charley?' I told her it was impossible, for my Johnny was somewhere on the prairie, and I feared he would die unless I could find him, and keep him warm. She begged me to give her a drink of water, but it was out of my power to give her even that, or to assist her in any way, and I told her so. She raised her eyes, and, with a sad, thoughtful, hopeless look, asked the question, 'Is there any water in heaven?' 'Lily,' I replied, 'when you get to heaven, you will never more suffer from thirst or pain.' On hearing this, the poor little patient sufferer, only six years old, laid herself down again, and seemed reconciled to her fate."

After wandering among the dead and dying and failing to find either Johnny or Merton, she thought they might have escaped the savages and wandered out on the prairie. So she dragged herself away some distance in quest of them, imagining every few minutes she heard them crying here or there. All night and next day she wandered around in the vicinity, and all this time she could hear the agonizing cries of the poor little children that had not yet perished in the slough. After three nights and three days of wandering she was overtaken, only five miles from where she started, by a mail carrier, who helped her into his sulky, and they proceeded about ten or eleven miles farther to the house of a German, called Dutch Charley." The owners had deserted the place some days, but to the great surprise of Mrs. Eastlick she found there her old neighbor, Thomas Ireland, whom she supposed killed as she had last seen him in the slough in a dying condition, pierced with seven bullets. But he had revived and managed to crawl thus far, though in a sorry plight. From him she received the first tidings of her two missing boys. Merton had left the slough the afternoon of the massacre with his baby brother on his back to go to "Dutch Charleys." After resting a few minutes the mail carrier, Mrs. Eastlick and Mr. Ireland hurried

on as well as they could. Next day (Sunday) a little before noon they overtook Mrs. Hurd and her two children in the road. They, too, were from Lake Shetek, but the pitiful story of her trials is too long for us. A short distance ahead Mrs. Eastlick found her two lost children. Merton had little Johnny on his back and had carried him thus for fifty miles, and they had suffered terribly from want of food and shelter, so their emaciated faces could hardly be recognized. Two miles further and they came to the deserted home of J. F. Brown, which stood in Section 22, of Burnstown, in Brown county, thirty miles west of New Ulm. Here Mr. Ireland and the women and children were left while the mail carrier went on to get help from New Ulm. He returned the following Wednesday with the disheartening news that New Ulm had nearly all been burnt, and when he got near it six Indians rose from the grass and chased him, and that the settlers everywhere had all been killed. He then left them to go to Sioux Falls, Dakota, for help. They waited at Brown's house until the following Monday, when Mr. Ireland felt strong enough to make another attempt to reach New Ulm and succeeded in getting there Tuesday afternoon as we stated before.

Lieut. Roberts and his squad reached Mr. Brown's house about 1 o'clock at night. The women thought they were Indians at first, but when they learned the truth their joy knew no bounds and there was not a dry eye in the room. After resting until dawn the soldiers put the women and children into a wagon, which they had brought and started back. For fear of an ambush Lieut. Roberts returned by another road, on the opposite side of the Cottonwood, from that on which they had come. One of the men, J. R. Gilfillan by name, tarried behind a few minutes to get some corn for his horse. He was not missed by his comrades for a time. The men sent back to look for him failed to find him. It seems he took the same road he had come on, and searching parties, two or three days afterwards, found his headless trunk in a field near the road. The Indians afterwards said that they had seen the soldiers going out, but thought they were scouts and that the main army was coming right after them so they did not fire on them, but when the main army did not come they had fixed a good ambush for the soldiers when they returned, and it was only the foresight of Lieut. Roberts that saved the entire squad from sharing the fate of poor Gilfillan.

Immediately after the occupation of New Ulm by Dane's company, and Ft. Ridgely by Col. Sibley's force the settlers living east of these places returned mostly to their homes to care for their stock and crops. Tuesday, September 2, the very day of the battle of Birch Cooley and the departure of Lieut. Roberts' squad from New Ulm to rescue Mrs. Eastlick and Mrs. Hurd, a band of eight Indians suddenly appeared in the town of Courtland, then called "Hilo," on the other side of the Minne-

sota from Cambria, and adjoining the Welsh settlement of Eureka, in Nicollet county, on the west, and killed two men and a boy. Crossing the river they passed through the town of Cambria. In the afternoon, David P. Davis and his boys were making hay on their farm, three quarters of a mile west of Horeb church. His son, Eben P. Davis, had just put a span of young horses into the pasture near by and was returning along a margin of grass between the fence and a field of standing grain. Suddenly an Indian jumped up and made a grab for his shoulder, but Eben, with a mighty jump, eluded his grasp and fled for the woods like a deer. The Indian chased him a short distance, then fired. The ball passed through Eben's left arm, between the elbow and the wrist. The settlers soon heard of the shooting and hurried with their families to James Morgan's house to learn the particulars and for mutual defence. A stampede of the settlers was prevented by the arrival, just before sundown of a company of soldiers—belonging to the Twenty-fifth Wisconsin—who were on their way to New Ulm. They helped the settlers search for the Indians, but no trace of them could be found nor of the two horses Eben had put into the pasture. The soldiers camped by Horeb church that night with the Welsh settlers.

The Welsh people of Eureka with the rest of the settlers of that part of Nicollet county fled to Nicollet village where they fortified themselves. The bodies of the three men murdered in Courtland were brought there next day and buried.

Next day Col. Flandreau sent Capt. Rogers' company of the Seventh Minnesota to relieve Capt. Dane's company at New Ulm and the latter company were brought down and stationed in the midst of the Welsh settlement at the southwest corner of Evan Davis' present farm in Judson—just half a mile west of Jerusalem cemetery. The camp was called "Camp Crisp," from Mr. Crisp's house just across the road from it. It was not the wisest location as subsequent events proved, for it left half of the Welsh settlement to the west exposed to the Indians. A vigilant watch was now kept by the soldiers. Squads of mounted men were sent out every day from Camp Crisp and New Ulm to scour the country thoroughly. The Welsh settlers of Horeb neighborhood were wont to gather for mutual protection every night at James Morgan's house. Tuesday night, September 9, just one week after Eben P. Davis was shot, most of the families concluded, because the soldiers were searching the country every day, that the danger was over and so staid at their homes. A

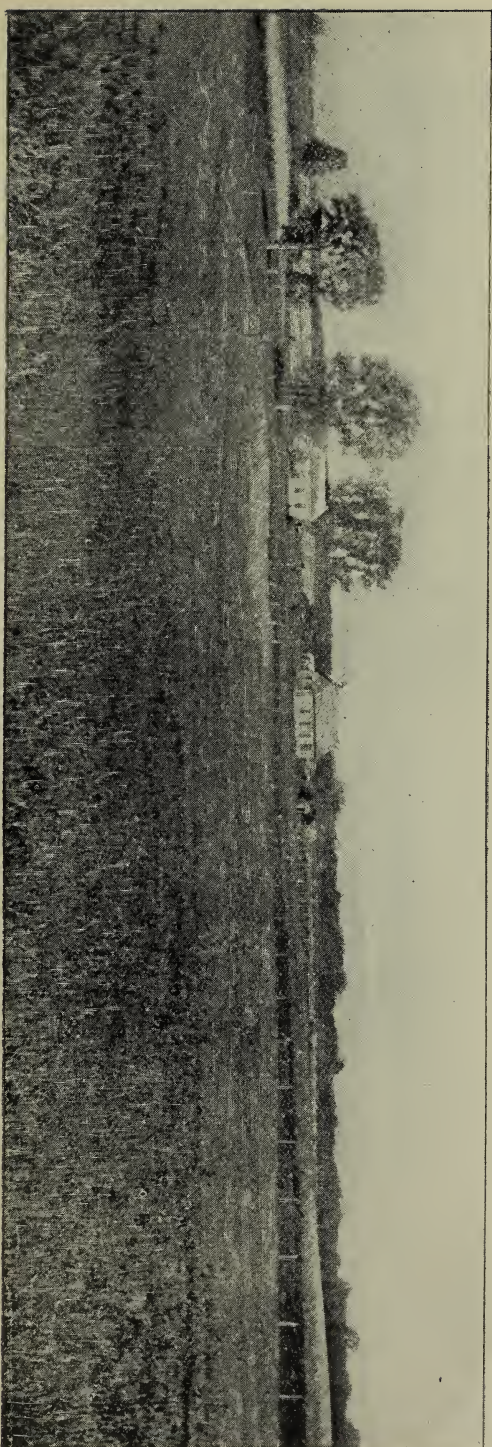
few, however, came together as usual. These were the families of David P. Davis, James Edwards, Lewis D. Lewis and Richard Morgan—twenty-two persons between men, women and children. David Price and family had also come with their neighbor, James Edwards, but at the invitation of Thos. Y. Davis they drove over to spend the night with him. His house, (the present residence of Rev. Thos. E. Hughes) was only about fifty rods away, on the other side of a little knoll. A number of the men gathered at James Morgan's house in the early evening to hear and talk over the news. Among others were John S. Jones (Prairie), David J. Davis and Henry Hughes. The latter spoke of an adventure he had just had in looking for his cow on the creek, under his house—a suspicious noise in the brush, which kept moving away from him. Wm. Edwards was sure he had seen Indians down on the Minnesota river below their house that afternoon. Not much credence was given to stories about seeing Indians in those days, for everything then assumed the appearance of an Indian warrior, to the excited imagination.

Next morning, September 10, at break of day the people at James Morgan's house were awakened by the furious barking of the dogs. Mr. Morgan opened the front door and saw some person in the road in front of the house with a dog barking viciously at his heels. He was dressed in citizen's clothes and had a straw hat on, but as he turned to look at the dog, James Morgan recognized him to be an Indian and called the attention of Lewis D. Lewis, who had also stepped to the door, to him. Mr. Lewis raised his right hand to shield his eyes as he peered through the dusk of the morning in the direction pointed by Morgan. Suddenly a bullet struck his hand, passed through its entire width, a little above the knuckles and hit his forehead a slight blow, then fell to the floor. His hand had saved his brain. Another bullet came whizzing through the north window on the east side of the front door, but though the room was full of people it passed between them doing no harm. James Edwards had just jumped from his bed on the floor to reach for his gun, when a third ball came through the east window hitting him in the neck, severing the jugular vein. Without a word he fell dead across the bed, his blood spurting over the room. The other men had now secured their guns and opened a brisk fire on the enemy and they retreated into Thos. Y. Davis' corn field across the road. David P. Davis, Jr., thinks he hit one Indian as he passed over the fence, but no





Jerusalem Church and Cemetery, Judson, Minn. By grove in center stood Camp Crisp.



View of Hope Church and School House, from Southeast. By the trees in left foreground stood house of James Morgan, attacked by Indians Sept. 10, 1862.



trace of him could be found afterwards. As soon as the Indians were driven off, John P. and Henry P. Davis started for Camp Crisp, six miles away, for help. Wm. Edwards and David P. Davis, Jr., followed in a short time on the same errand. Miss Mary Morgan, taking one of her brother's young children in her arms started, also, for the camp. The others staid in the house for a time and kept a watch from the upstairs window. David P. Davis had been stacking grain the day before and had left his horses in his pasture over night. Not long after the shooting a number of Indians were observed chasing the horses. They soon corraled them in the corner of the field, where they had made a pen with the wagons used in stacking. The Indians then congregated on Daniel P. Davis' hill (a knoll or ridge on the southwest corner of the same farm). There were twelve to fifteen of them. After a short consultation the four mounted on David P. Davis' and Richard Morgan's horses and two on foot started down the hill eastward, the direction of Morgan's house. Three or four went south, where they stole Rev. Jenkins' horses, the rest passed beyond the hill to the west.

The people in James Morgan's house, seeing a portion of the Indians coming again towards them, concluded they were bent on another attack, and all fled from the house. David P. Davis, Sr., got into Thos. Y. Davis' corn field, Jas. Morgan hid in the grain stacks near the house. The rest ran down a little gully towards Cambria creek. When about eighty rods west of the house the two Indians on foot turned to the left into Thos. Y. Davis' field; those mounted, evidently to avoid passing the house, turned on the right into Henry Hughes' field, and passed down a branch of the same gully just mentioned and barely missed the women and children, who had just reached a clump of bushes, when the Indians passed within a few feet of them. Lewis D. Lewis, being unable to stanch the flow of blood from his hand, had left the house about fifteen minutes before, to go to the camp. When nearing Bennett's creek he saw the Indians coming after him in the road. He ran and threw himself into a small clump of bushes by the roadside. He found himself lying down within a foot or two of a monster prairie snake. Lewis concluded to trust the snake, however, rather than the Indians, and so remained where he was until the Sioux were gone, nor did his snakeship resent his den being made a city of refuge.

The two Indians who had turned into Thos. Y. Davis' field went straight for his horses, which had been staked out to grass

near the house. Mr. Davis thought they were soldiers, and ran out to stop them from taking his horses, and when close to them perceived they were Indians. He ran back and then over to James Morgan's house for help. The front door was locked and no one, to his surprise, answered his raps. He ran to the back door and opened it. Nothing but confusion and blood everywhere. A glance into that chamber of death was enough. Mr. Davis ran down the road to the house of Mr. Shields, whom he found at home. Taking Enoch, the youngest child, on his back Mr. Davis ran into the brush followed by the balance of the Shields family. Emerging from the woods where David E. Bowen's house now stands, they saw not more than ten rods ahead of them, in the road, the four Indians mounted on D. P. Davis' horses. The Indians glanced back over their shoulders at them, but did not stop. Half a mile further Wm. P. Jones, Hugh R. Williams, Stephen and David Walters, and Thos. D. Lloyd were approaching the Mankato road from Lloyd's house with an ox-team and wagon. The Indians turned from the main road and approached the wagon on the full gallop, whooping and brandishing their weapons. The men scattered into the adjoining corn field, except Stephen Walters, who, mounted on Hugh Williams' fleet mare tried to outrun the foe, but gave up too soon, and ran into the cornfield, leaving the mare for the Indians. They plundered the wagons of a few articles and exchanged their poorest horse for the mare and then passed down the road.

Leaving them at present let us return again to the west end of the settlement.

David J. Davis' house then stood in Section 17, at the foot of the steep bluff descending to the river bottom. A path led up the bluff, back of the house, to the tableland above, where was a corn field. At day break this tenth day of September, Mr. Davis' 18 year old son, Thomas, went up this path to see if there were cattle in the corn. Just at the top he met two Indians and turned to flee, but they shot him in the back, through the heart. The father heard the shot and the piercing shriek of his son. He rushed to the door just in time to see his son fall and the two Indians standing at the top of the hill. Mr. Davis seized his ax, while his oldest son, David, who was an excellent shot, seized his trusty rifle and gathering the other eight children, most of whom were quite small, they fled on foot down the valley, while the Indians sat on the bluff watching them, not daring to pursue, from respect to David's rifle. Thus they fled on foot, to Camp Crisp

a distance of six miles, warning Hugh R. Williams, Wm. P. Jones, John E. Davis, Wm. R. Lewis, and all they met.

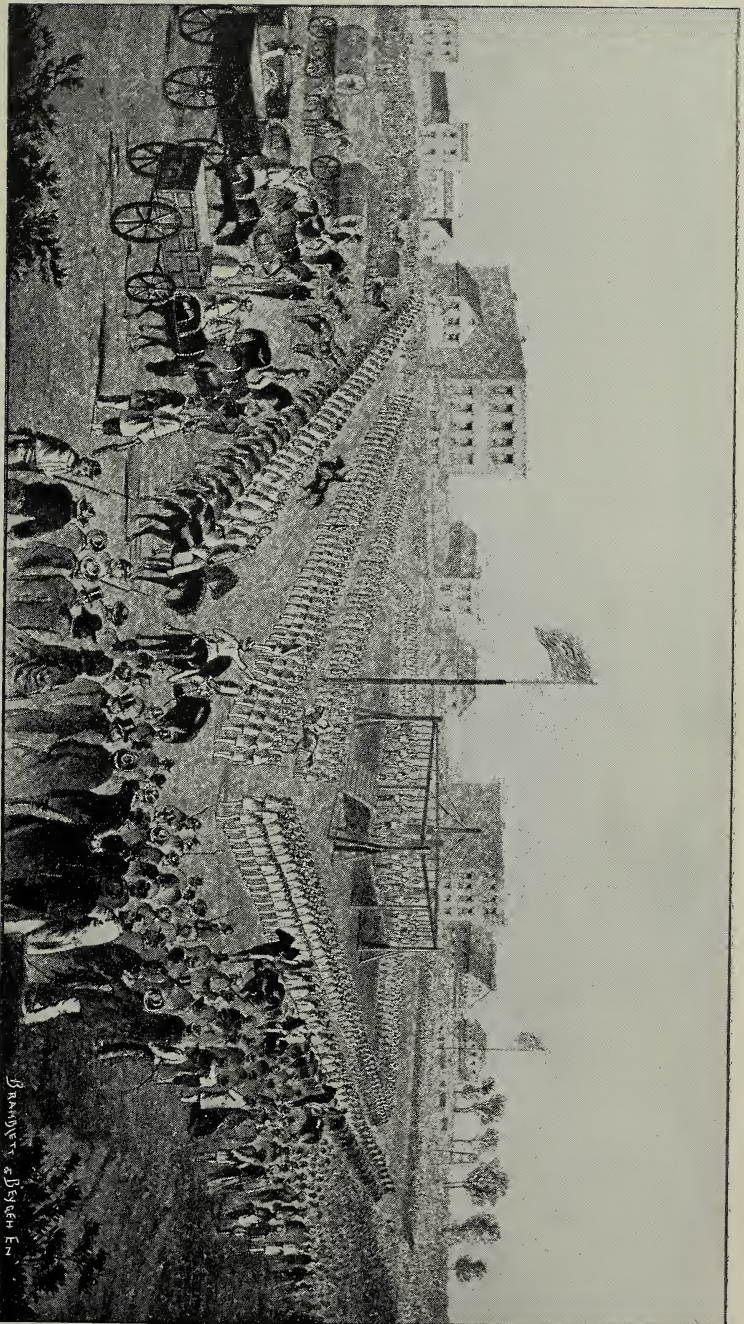
John P. Davis, whom we mentioned leaving James Morgan's house, had caught on Bennett creek an old horse belonging to Richard Morgan and thus had been enabled to reach the camp ten or fifteen minutes ahead of David J. Davis and children, whom he had passed on the road. That morning Richard Wigley, Wm. J. Roberts and John C. Jones had left Camp Crisp with a threshing machine. On the knoll on the west side of Jonas Mohr's farm, in Section 36, (now owned by Richard Jones), they met David J. and John P. Davis and other fugitives with news of the attack. Not knowing what to do they stopped there on the knoll for half an hour talking with fugitives as they came. Mr. Mohr came up the road to look for his horses. After learning the news at the threshing machine he started on west. In the slough west of the knoll J. W. Trask and John Page were making hay. Seven men on horseback were seen coming down the road full speed. As they had straw hats and citizens clothes on the people halted in doubt as to whether they were white fugitives or Indians.

One of them turned aside to pursue Mr. Trask and they were then known to be Indians, Mr. Trask ran and the Indian fired after him, hitting him in the wrist. The other Indians made straight for the machine. Wigley and Roberts were unarmed and ran to hide in some sugar cane near by. Mohr had a Sharp's rifle, and was a fine shot, but he ran back and past the machine without firing, evidently trying to get home to protect his family. One of the Indians followed him past the machine and Mohr, seeing the Indian was nearly upon him, wheeled around to fire, but the Indian's gun went off first and the ball penetrated his forehead. He fell over backward and soon expired. In the meantime the other Indians cut the harness off of one of Roberts' best horses and took it in place of a poor one they had, and, seeing the soldiers coming up the road at full speed about a mile away, they fled in hot haste for the woods near by—four of them passing down the ravine near Morris Lewis' house, barely missing Mr. Lewis and family David A. Davis and family and David J. Thomas as they were coming with ox teams toward the road. The other three passed down the ravine by Geo. Owens' place, and Owens and his children scarcely had time to get out of their way into the brush and corn by the roadside.

Let us again return to the Horeb neighborhood. Early this same morning John S. Jones (Prairie), living on the northwest

corner of Section 32 bid his dear wife and six children goodbye to go and help Robert Jones (Indiana) stack grain. In passing along the westerly foot of Daniel P. Davis' hill, near where the road from the south met the road running west from Horeb church, on John Rees' farm, he was killed and scalped by the savages—probably by those seen going west from the hill. He was a brave and powerful man and the grass around bore evidence of a desperate struggle, his pitchfork was bent and bloody. Whether he slew or wounded any of the foe will never be known. These Indians then passed on to Jones' (Indiana). He was on the stack and John B. Shaw on the load pitching, when the Indians rushed upon them. Both men jumped to the ground, and ran for the brush. Shaw escaped and reached the hiding place of the refugees from Jas. Morgan's house, three miles away, which was in the brush on the south side of Cambria creek, on the James Morgan farm, in the spot where afterwards stood the house of Rev. Griffith Roberts.

The last seen of poor Jones alive was running into the brush with the Indians firing upon him. The following spring (April 6), when D. P. Davis was burning his meadow three-fourths of a mile west of Horeb church, he found his bones in the edge of the slough. He also found his shoe caught in the fence where he had crossed into the meadow. Whether he was wounded while running into the brush and then had fled to this spot, a distance of two miles, before he fell exhausted, or whether he met the foe again near where he crossed the fence into the meadow, which was within a few rods of where Jones (Prairie) was killed, will never be known. His son, Evan Jones, fled to the sloughs south of their farm and remained in hiding for a week or ten days before being discovered by the soldiers. David Morris, living three quarters of a mile north-east of Horeb church, went down early the same morning towards David J. Davis' house and came across the body of Thos. J. Davis lying beside the path. He hurried back home and with Mrs. Morris went over to Jas. Morgan's house. Finding it deserted and the floor covered with blood they hastened on to the house of Rev. Jenkin Jenkins. David Price and family went home early from Thos. Y. Davis' house and finding that their neighbor, Jas. Edwards and family, did not return by 9 o'clock a. m., Mr. Price went up to Morgan's house to see what was the matter. There was no one there. The floor and beds were covered with blood. In the corner a quilt seemed to be spread over something. He entered and lifted it a little when to his



The execution of thirty-eight Sioux Indians at Mankato, Minn., December 26th, 1862. The three story building in left front with the low shed lying between it and the next building on the right, formed the prison where the three hundred condemned Indians were confined during the winter of 1862-3.

*Monument near C. & N. W. Station, Mankato, reads, "Here were hanged 38 Sioux Indians Dec. 26, 1862."*





horror he discovered the body of his murdered neighbor, Edwards. He imagined the foe were hid in the house and watching him, and expected every moment to feel the sting of their bullets in his own body. Beating a hasty retreat he started for Thos. Y. Davis' house, but just then saw Rev. Jenkin Jenkins and wife, David Morris and wife and George and Neal Porter coming down the road on foot. He joined them and induced them to go with him to get his family. All the men had their guns. At Price's house Mrs. Jenkins, Mrs. Morris, Mrs. Evan J. Davies and Mrs. Price and her children were put into Price's wagon which stood ready at the door and they started. They had barely passed out of the Little Prairie up Thos. Lloyd's hill, when the seven Indians who had shot Mohr and Trask came up the Minnesota valley and crossed the road our fugitives had just passed over.

Fifty rods southwest of Horeb church stood the cabin of Henry Hughes. Mr. Hughes and his family were at home attending to their usual duties this morning unconscious of danger. From their hiding place the fugitives from Jas. Morgan's house could see the Indians passing and repassing close by, and finally Rich. Morgan ventured over to warn them. The old man was bareheaded, barefooted and without a coat and a club was his only weapon. Soon after the Hughes family were gathered into the brush, the first detachment of soldiers arrived, half of them Welsh boys. Across Cambria Creek coming down the road from Rev. Jenkin Jenkins three mounted Indians were seen. The soldiers fired upon them and chased them into the woods. Three detachments of Dane's company were sent on different road through the settlement and they drove the Indians far out into Brown Co. The murdered settlers were gathered and buried in Jerusalem cemetery that afternoon. The living deserted their homes for many weeks staying in the vicinity of Camp Crisp and South Bend.

Sept. 20th twenty-two Welshmen of Cambria (then called Butternut Valley) enlisted as a militia company for thirty days and built a fort two or three rods west of David E. Bowen's barn (which barn was then in existence and known as the "Big Barn") in center of Section 28, of Cambria. The state furnished the company arms, amunition and rations and they rendered service in protecting the frontier, caring for the stock left at the deserted farms, and cutting hay for winter.

On Sept. 23d Col. Sibley with 1500 men met Little Crow with 800 braves at Wood Lake, three miles east of the ford of

the Yellow Medicine. The Indians fled leaving 30 of their dead on the field. The whites lost only 4 killed. The battle proved quite decisive and made Sibley a Brigadier general.

Soon after this battle about 2,000 Sioux surrendered—the rest fled to Dakota and kept up a predatory war for three years.

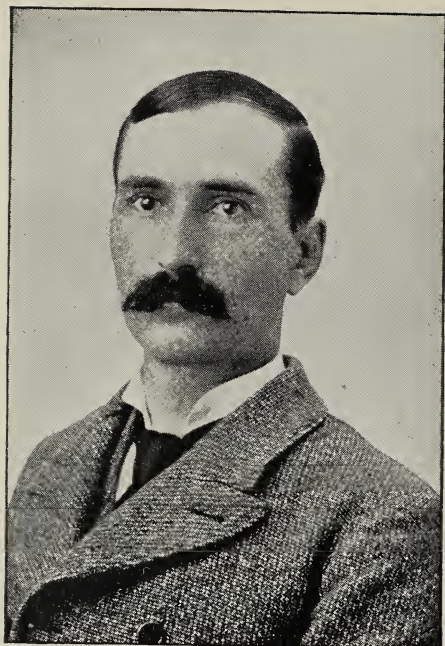
In all, about 1,000 whites perished in the massacre, and as many more were wounded. In the fall of 1864 the Butternut Valley settlement was visited by a grasshopper plague, which destroyed the crops of that section the following spring.

The Indian war and the war of the Rebellion being over and the grasshoppers having departed, the settlements entered on a period of great material prosperity. Immigration came pouring in from the east like a flood. It was the day of the "movers." One could not lift up his eyes on any one of the principal thoroughfares without seeing a string of from six to a dozen white topped wagons ("Prairie Schooners" they were called) winding their way westward, each followed by its drove of cattle. Among others came the Welsh settlers to fill the wide prairies of Judson and Butternut valley. Richard Thomas from Pomeroy, O., and Rev. Joseph Rees from Cattaraugus, N. Y., had arrived in 1862. In 1863 Rev. Rich. W. Jones, John Meredith and John R. Owens came from Oneida county, N. Y. Hugh R. Hughes, Robert H. Hughes Richard Lewis and John P. Jones came from Wisconsin the same year. These were followed in 1864 by John J. Hughes, Griffith Griffiths, Ellis Owens, Wm. H. and Wm. R. Hughes; in 1865 by John James, James T. Davies, Richard Rowlands, Evan E. Jones, John J. Evans, Robert Jones; and in 1886 by Humphrey E. Jones, Jabez Lloyd, Rowland Pritchard, and a vast host too numerous to mention. At the close of the Indian war in 1865 a very bitter church war broke out. It started with a little matter of church discipline but grew until all the settlements were involved. One faction formed Presbyterian churches and for a few years this religious fight was furious, but it passed and harmony once more prevailed.

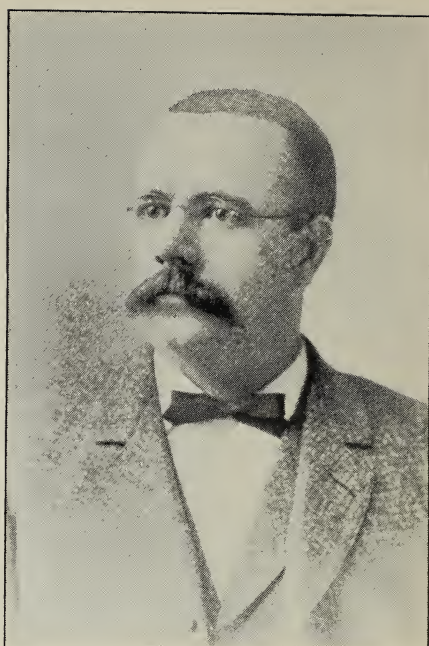
Then came the grasshopper war. For three years, 1875-6 and 7, the crops of the entire country were completely devastated. Every device for their destruction failed. In April, 1877, a day of fasting and prayer was proclaimed by the governor, which was generally observed. A few weeks later the plague suddenly departed and no one to this day knows whither.

Since then our Welsh settlements have grown and prospered until today they are among the wealthiest and most beautiful spots in our great commonwealth,





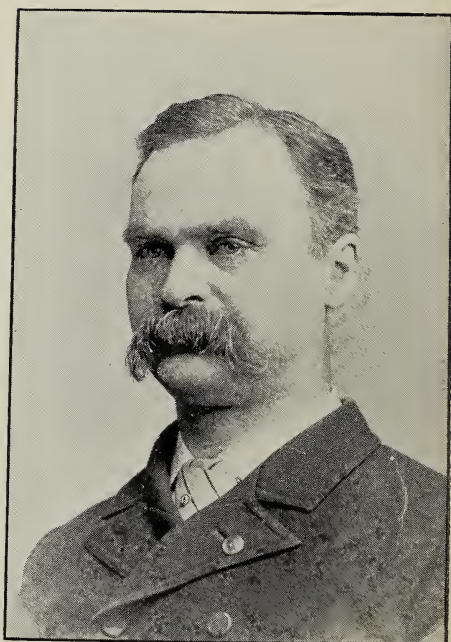
**Evan Hughes.**  
MANKATO.



**Hon. Owen Morris.**  
ST. PAUL.



**Mrs. Geo. F. Blossom.**  
MINNEAPOLIS.



**R. E Daniels.**  
MINNEAPOLIS.

PROMINENT WELSH SINGERS AND PROFESSIONAL PEOPLE.

## Music Among the Welsh of Blue Earth County.

BY EVAN HUGHES.

The Welsh people are passionate lovers of music and have been such from time immemorial; and the Welsh of Blue Earth county are as ardent devotees of this divine art as their brethren across the Sea. Their interest and proficiency in music have been promoted by frequent visits from some of the noted singers of the other Welsh settlements in America and from Wales. Among the first of these was Mr. Edward Lewis of New York, the compiler of the Welsh hymn book "Hosanna." Mr. Lewis visited the Welsh settlement of Blue Earth county in 1869. His plan was to visit and stay a short time in each church in the settlement. The people crowded the churches and he taught them how hymns should be sung and exemplified his teaching by leading them in singing different hymns. He also gave a few lessons in reading music to the young people many of whom then had the first start in developing their musical talents.

In March, 1870, Mr. John Owens (*Glanmarchlyn*) visited the settlement. He adopted about the same plan as Mr. Lewis, and met with great success starting many young men and women in music reading and imbuing all with an enthusiasm that has not died out to this day.

Mr. L. W. Lewis (*Llew-Llwyfo*) together with his daughter Nellie and the great baritone, Mr. James Savage, made a tour through the settlement in 1871 giving their concerts in many of the churches and school houses. These concerts were very much enjoyed and added not a little to the interest in music.

The famous musical composer, David Jenkins, of Wales, visited the settlement in 1887. He followed about the same plan as Mr. Lewis and *Glanmarchlyn*.

William ap Madoc adjudicated the singing in the *Eisteddfod* held in Mankato in 1891, and after the *Eisteddfod* he made a trip through the settlement giving concerts and short talks on the subject of music.

Among the early settlers one of the most earnest and efficient musicians was Edward Thomas, Sr. He taught school at South Bend, Cambria and other places in the county, and wherever he went he always taught music to his pupils and usually had night schools to teach those who could not attend the day school. Besides having a good voice and considerable knowledge of music, he had the talent of imparting to his pupils his own passionate fondness for music. At times Mr. Thomas attempted composition, and one of the old *Cyfaill* contains a musical composition of his which he states in a foot-note was composed by him while looking upon the beauties of Llyn Tegid in South Bend, Minn.

Another music lover well worthy of mention in the musical annals of Blue Earth county is Mr. William R. Davis of South Bend. Mr. Davis, like Mr. Edward Thomas, is a school teacher

who has taught at South Bend, Cambria, Rush Lake and other places in the county and he has always taught music in his school and generally has had night schools to teach the rudiments of music to all who desired to learn.

When Rev. John C. Jones first came to Blue Earth county, he formed and taught a number of singing schools at different places between and including Mankato and Cambria and all with marked success. But his great ability and success as a preacher obliged him to give up music teaching.

Choirs almost without number have been trained here by different leaders for various occasions. We would be glad if space allowed to give a list of these different leaders for they are worthy of all honor, but we are sure they will gladly pardon us for mentioning Mr. Humphrey H. Jones of Judson and Mr. Hugh D. Hughes, of Mankato, who for any and all occasions whenever called upon have freely and cheerfully tendered their services to train and conduct choirs and always with marked ability and success. And we are glad to be able to state that their musical zeal has not abated with years. John F. Jones, William Shields and John J. Shields must also be mentioned because of their long and able service as conductors of choirs.

The Welsh of Blue Earth county take great pride in having two brass bands, of exceptional merit, named respectively, the Cambria Philharmonic Band and the Salem Cornet Band.

The Cambria Philharmonic Band received their instruments on April 19th, 1890 and at once began to take lessons from Mr. Thomas C. Jones then of St. Peter, Minn. When first organized the band were D. C. Davis, leader; D. E. Bowen, Evan Price, Elmer Davis, David Roberts, Alvin Davis, D. C. Price, J. J. Shields, Peter Davis and William Pugh. They played in public for the first time at the Fourth of July celebration at Cambria in 1890. They also played the same year with other bands at the dedication of the monument erected by the state at New Ulm in commemoration of the indian attack upon that city. Since then this band has played many times at Lake Crystal, Courtland and Cambria. The band is now composed of:

SECOND ROW.—SEE ILLUSTRATION.

Evan Price, Leader.	Peter Davis.	D. C. Davis.	Hugh Roberts
Alvin Davis.	D. E. Bowen.	Luther Hughes.	
FRONT ROW.			
David Roberts.	Benjamin Evans.	Osborne Davis.	Elmer Davis.
D. C. Price.	J. D. Price.	Lester Davis.	

Inspired by the fame and renown of the Cambria Philharmonic Band the young men on the line between the towns of Judson and Butternut Valley bought instruments and in December 1893 organized the Salem Cornet Band. The band consists of:

SECOND ROW.—SEE ILLUSTRATION.

William E. Jones.	Jabez R. Lloyd.	Hiram J. Lloyd.	Owen M. Jones.
Frank Shelby.	Robt. F. Jones, Leader.	Bezzaleel James.	
FRONT ROW.			
John C. Davis.	Frank Jones.	Thomas Merse.	John E. Jones.
Robert Bulkley.	Lewis J. Lewis.	Robt. G. James.	

Their first public playing was at the Old Settlers' re-union held at Lake Crystal, June 13th, 1894. Since then they have played on many occasions with great success.





CAMBRIA PHILHARMONIC BAND, CAMBRIA, MINN.





SALEIT CORNET BAND, JUDSON AND BUTTERNUT VALLEY, MINN.



# THE WELSH OF BLUE EARTH AND LE SUEUR COUNTIES, MINN.

---

## Their Interest in Politics.

---

BY J. T. WILLIAMS, ESQ.

The Welsh have always taken an active interest in matters of state. No people were ever more devoted to the great principles of our government than the Welsh pioneers of this settlement; none took greater interest in the great political questions of the day than they.

With hardly an exception they were strongly anti-slavery, and it was devotion to this great principle which drove them so unanimously into the republican party.

Without exception, also, they were loyally devoted to the Union, and many a Welsh pioneer enlisted in his country's service during the dark days of the civil war with no other incentive than zeal for this principle; and the honorable position the Welsh towns took and maintained of being the banner towns of the county in the quotas of men furnished for their country's service in those days is evidence of the fact.

Among the other principal planks of our Welsh pioneers political platform have always been: Protection of home industries and labor, honest money, public schools, temperance and a sound moral and religious tone to every department of state.

Our pioneer's love of country is further shown by the early interest they took in celebrating the national holidays.

The first Fourth of July celebration occurred immediately on the arrival of the first settlers as early as 1855. It was held on the claim of David J. Williams (Bradford), in Nicollet

county, on the opposite side of the Minnesota river from Judson. The young men cut the tallest tree they could find for a Liberty pole and the young ladies prepared a flag for it by painting a strip of white calico with red and blue paint. Addresses were made by Wm. E. Davis and others. In 1856 the Fourth was celebrated in a grove near John E. Davis' house in the present town of Cambria, when addresses were made by Dr. David Davis, Rev. W. Williams, David P. Davis, Henry Hughes, David J. Davis and others. The young people also rendered a number of songs. In 1858, 1859 and 1860 successive celebrations of Independence day were held at the same place. In 1858 another Fourth of July celebration was held at South Bend, near the new hotel. Squire Bangs delivered the address. In 1861 a Fourth of July celebration occurred at the village of Judson, when a dinner was served, the children of Sunday Schools and the Band of Hope marched, and an appropriate address was given by Rev. Jenkin Jenkins.

With a few years interruption after the Indian massacre these Fourth of July celebrations have been regularly held in the town of Cambria every year to the present time.

Though the Welsh settlers took great interest in matters of state and had such strong political convictions, yet they seem to have been slow and reluctant to assume the lead or to assert their right to their proper share of political preferment. This was due to want of self confidence because of lack of training and lack of acquaintance with the English language. Some chance American usually had the most to say about their local politics and held most of the offices.

In the fall of 1855, D. C. Evans was elected one of the three commissioners for Blue Earth county, and served during the year 1856, being the first Welshman in the settlement elected to a county office. In the fall of 1857, J. T. Williams was elected clerk of the district court of Blue Earth county, being the only republican elected that year in the county.

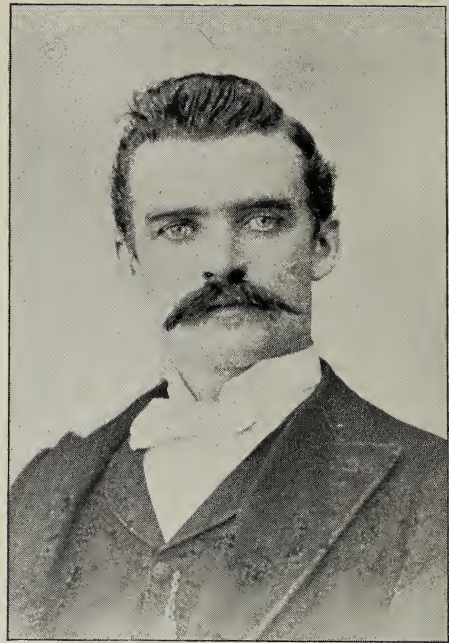
Mr. Williams held this office from the date of Minnesota's admission as a state on May 1st, 1858, until January 1st, 1862.

In the fall of 1861 Mr. Williams was elected county treasurer of Blue Earth county and held the office from March 4th, 1862, to December, 1863, when he resigned to accept the position of clerk of the committee on Indian Affairs in the United States House of Representatives, of which committee Hon. William Windom was chairman.





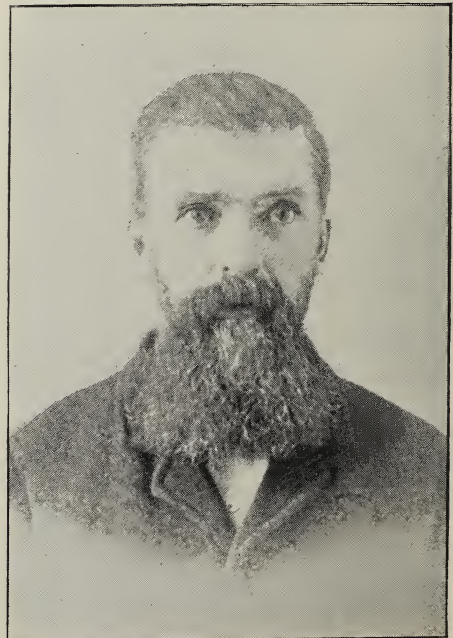
**Hon. J. T. Williams,**  
MANKATO.



**Hon. J. N. Jones,**  
REDWOOD FALLS.

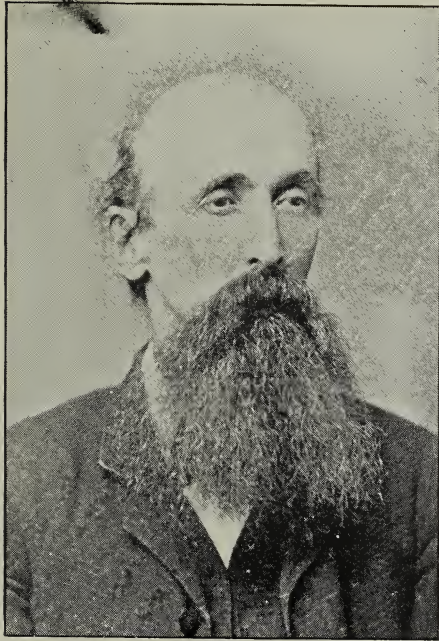


**Hon. Robert H. Hughes,**  
CAMBRIA.

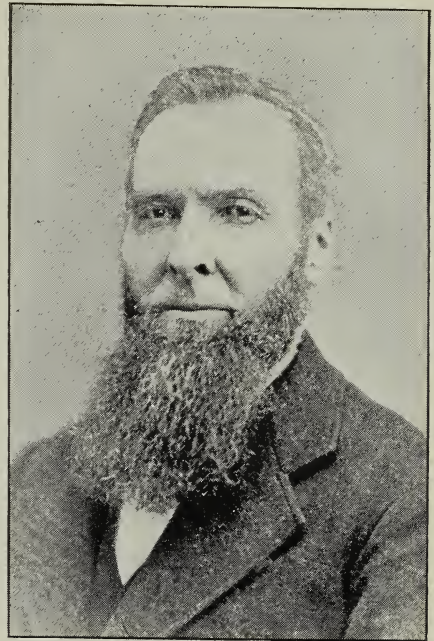


**W. S. Hughes.**

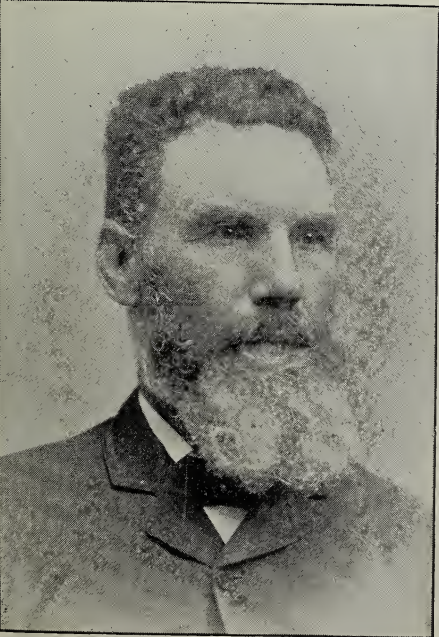
WELSHMEN WHO HAVE HELD POLITICAL PLACES IN MINNESOTA.



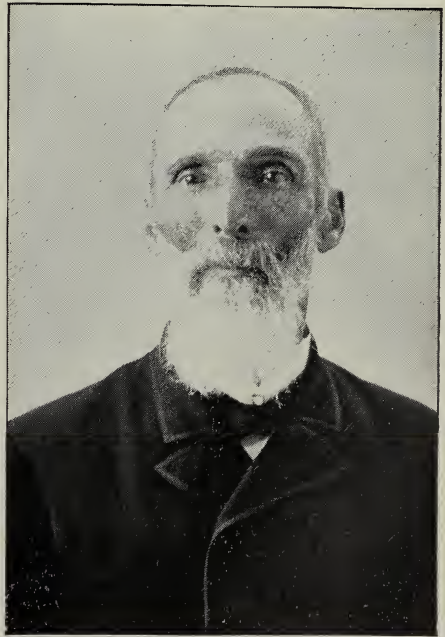
**Hugh H. Edwards.**



**Hon. Richard Lewis.**



**Hon. Wm. R. Jones.**



**Hon. Wm. P. Jones.**

WELSHMEN WHO HAVE HELD PROMINENT OFFICES IN BLUE EARTH COUNTY, MINN.





The first Welshman to win legislative honors was our old friend D. C. Evans who was elected state senator in the fall of 1859. No Welshman was elected to the legislature after Mr. Evans until the fall of 1872 when Thomas C. Charles was chosen representative. In the fall of 1873 Robert H. Hughes was elected representative on the alliance and democratic tickets and re-elected in the fall of 1874, and James H. James was also elected representative with him in the fall of 1874. Mr. James was re-elected in the fall of 1875 and again in 1876. At this last election of 1876 Wm. P. Pones was chosen representative. Richard Lewis became representative by the election of 1880, Owen Morris in 1882, Richard Wigley in 1884, and Wm. R. Jones in 1886. In this 1886 election Thos. E. Bowen was chosen state senator from Brown county, and J. N. Jones was chosen representative from Red Wood county. In 1888 J. H. Phillips was elected representative from Fillmore county, and in 1890 Job W. Lloyd was elected to the same position from Le Sueur county.

In 1868 and 1869 Evan Bowen was the sheriff of the county of Blue Earth, and for four years beginning January 1st, 1872, Hugh G. Owens was the register of deeds of this county. In 1888 Richard Bumford was elected register of deeds of Lyon county, to which office he was re-elected.

In the fall of 1873 D. C. Evans was elected treasurer of Blue Earth county and held the office for eight years. He was succeeded in 1882 by Wm. Jones, who retained the office for six years. Mr. Jones, in 1888, was succeeded in the treasuryship by Peter Lloyd the present incumbent. So that this important office has been held by Welshmen for over twenty consecutive years. During 1891 and 1892 the county attorneyship of Blue Earth county was held by Byron Hughes.

A large number of Welshmen have also been county commissioners of this county of Blue Earth. Besides the terms held by D. C. Evans already mentioned Rev. David Davis was on the board from September 14th, 1858, to March 25th, 1859, when he was succeeded by Geo. Owens who held the office until 1860.

In those days the county board consisted of the chairmen of the various town supervisors. Since the change in 1860 the following Welshmen have been elected commissioners of this county. David J. Davis for the years 1862-3, John I. Jones for 1864-5-6, David D. Evans for 1867-8-9, Richard Wigley for 1876-7-8, Wm. S. Hughes for 1879, 1880-1, Timothy Rees for 1882-3-4,

John S. Jones for 1887-8, Hugh H. Edwards for 1889, 1890-1-2, and Robert S. Hughes since January 1st, 1893.

In addition to those before mentioned the following Welshmen have been appointed to offices by the state and United States authorities:

In July, 1873, Hugh H. Edwards was appointed mail agent and held the position until August, 1886. In August, 1874, Thomas M. Pugh was appointed receiver of the United States Land Office at Fargo, Dakota, which office he held for nine years.

From July, 1885, to December, 1886, J. A. James was chief deputy grain inspector, and from December, 1886, to August 1st, 1889, he was chief grain inspector. In July, 1887, Joshua Wigley and Arthur N. James were appointed to the state weighing department, and in September, 1887, Ed. H. Pugh was appointed to the same office and Wm. E. Williams in November, 1891. In 1885 John F. Dackins was appointed mail clerk, and in 1883 Owen Pritchard was appointed postmaster at Lake Crystal. John Bowen, at Courtland, and David Y. Davis and Evan Lloyd, at Ottawa, have held the same office.

At the election of 1894, Job Lloyd was chosen state senator of Le Sueur county, and J. N. Jones, representative from Redwood county. In Blue Earth county, Peter Lloyd was re-elected treasurer, Daniel Bowen was chosen sheriff, and Robert Roberts commissioner from the city of Mankato.

---

### Their Record in the War of the Rebellion.

---

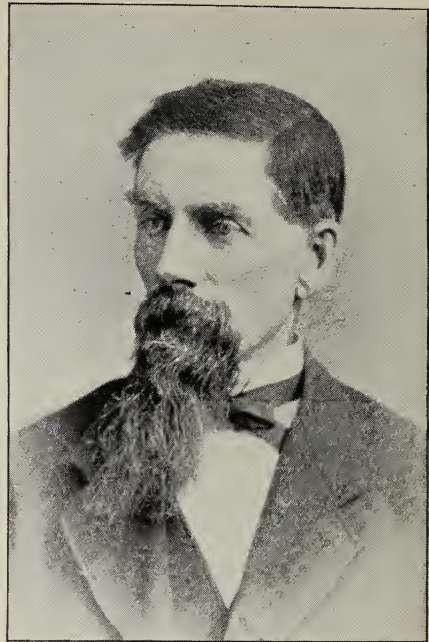
BY WILLIAM E. WILLIAMS.

Our Welsh pioneers were patriots in the best sense of the word. They loved their country dearly, not for personal gain or glory, but for the grand principles of justice, liberty and equality on which it was founded, and when slavery and disunion were threatening the very life of our Republic in the dark days of the Rebellion the *Cymri* were among its first and most faithful defenders. In the quotas of men furnished the Welsh towns were the banner towns of Blue Earth county. South Bend took the lead during the first years of the war, furnishing

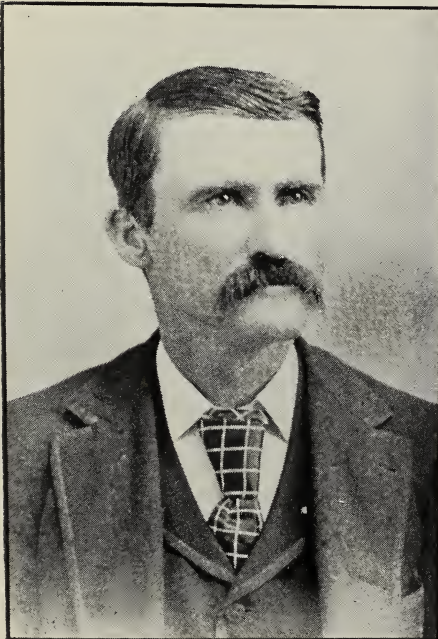




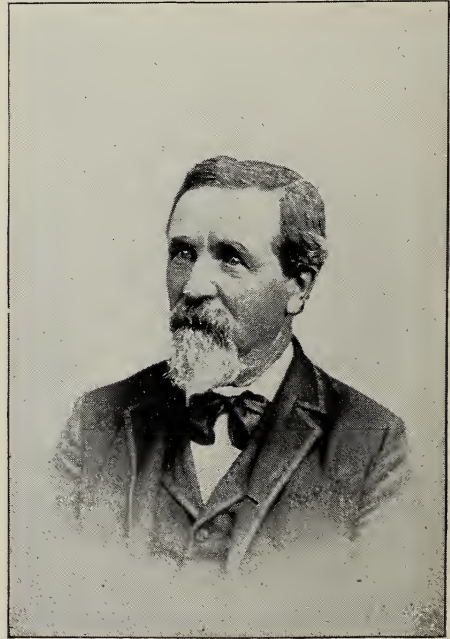
**Evan J. Davis.**



**David Y. Davis.**



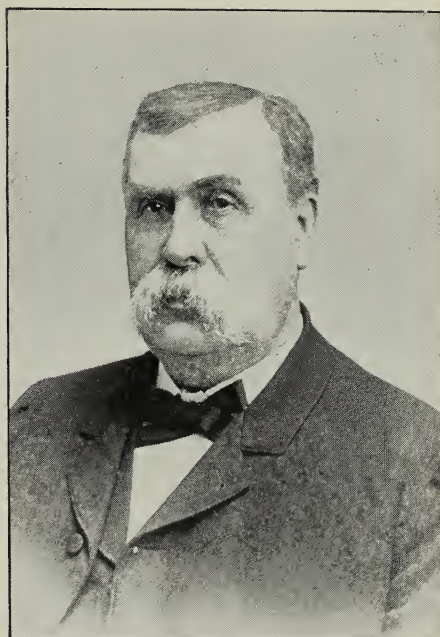
**John Lloyd.**



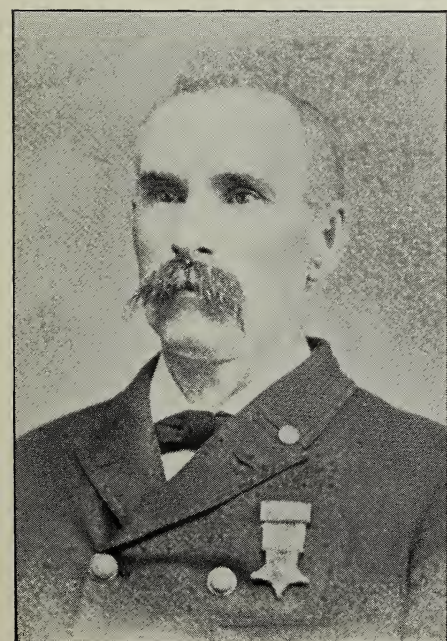
**David Dackins.**



Lieut. John Roberts.



Robert Roberts.



Edward S. Evans.



John Rees.



nearly twice as many as their proportion required. During the last two years Butternut Valley, which had been second, became the banner town of the county, which position it held to the close of the Rebellion.

The first Welsh volunteer from the Welsh settlements was Wm. D. Howells, of Judson, who enlisted May 24th, 1861, in Company I, First Minnesota Regiment. The second volunteer was Isaac Morgan, son of the late Richard Morgan, of Cambria, who enlisted July 5th, 1861, in Company E, Second Minnesota Volunteers. He rendered splendid service on southern battlefields for four and one-half years and now lives in St. Louis, Missouri.

The next to enlist were: Griffith J. Lewis, now of Mankato; James Edwards, late of Cambria, Minn., and James P. Thomas, of Mankato. They served in Company B, Brackett's Battalion, and were a part of the Fifth Regiment, Iowa Cavalry. They were nearly six years in active service.

Six Welsh boys joined the Fourth Minnesota, namely: Sergeants Thomas Rees, eldest son to the old pioneer, John Rees, Lake Crystal, and W. F. Jones, now of St. Peter, Minn. Privates John E. Jones, Owen Davies, W. L. Jones and John Thomas. Sergeant Thomas Rees was the first man from this section to fall in battle in defense of the old flag. He was mortally wounded at the siege of Vicksburg, Miss., and died June 20, 1863, at Memphis, Tenn. John E. Jones and Owen Davies died in 1893. W. L. Jones lost an arm in the service. His present address is unknown. Two enlisted and served in the Sixth Minnesota, John and Griffith Williams, brothers of T. D. Williams, Lake Crystal, Minn. John died in Helena, Arkansas, September 2nd, 1864; Griffith is a resident of western Minnesota.

August 18th, 1862, twenty-one enlisted and served in Company E, Ninth Minnesota Volunteers. Their names and record are as follows:

Lieutenant John R. Roberts, mortally wounded in the assault on the Rebel fortification at Nashville, Tenn, December 16, 1864. Died of wounds January 4, 1865.

David Breese, captured at battle of Guntown, Miss., June 10, 1864. Died in Andersonville prison, Georgia, September 4, 1864.

D. Y. Davies, survivor, present address Mankato, Minn.

Evan J. Davies (brother of D. Y.) taken prisoner at battle of Guntown, Mississippi, June 10, 1864. Died in Andersonville October 15, 1864.

David Dackins, survivor, taken prisoner June 11, 1864. Escaped. His address is Mankato, Minn.

John Edwards, survivor, Lake Crystal, Minn.

John W. Jenkins, survivor, son of W. Jenkins, Lake Crystal, was a prisoner of war twelve months. His address is Defiance, Mo.

Edwards Evans, survivor, Le Sueur, Minn., was taken prisoner at Battle of Guntown. Escaped from prison January, 1865.

Wm. Griffith, died at Jefferson City, Mo., October 31, 1863.

John J. Jones, died at South Bend, Minn., September 10, 1865.

Daniel Jones, died at Cambria, Minn., in 1875.

Sergeant Lewis P. Jones, survivor, Blufton, Minn.

Lewis Lewis, taken prisoner June 10, 1864. Died at Andersonville prison March 26, 1865.

John Lloyd, survivor, Tracy, Minn.

John Reese, survivor, Courtland, Minn.

Wm. Rees, brother of Thos. Rees, Fourth Minnesota, was taken prisoner at Guntown and died in prison October 11, 1864.

Corporal Robert Roberts, survivor, Mankato, Minn.

H. J. Roberts, wounded severely in battle, captured and died in prison. The date of his death is unknown, but it was during the summer of 1864.

John G. Roberts, wounded in battle, captured and died in Andersonville prison July 28, 1864.

Thos. B. Williams, survivor, present address unknown.

Corporal W. E. Williams, survivor, Minneapolis, Minn.

Two enlisted in the Eleventh Minnesota: Watkin Jones, survivor, Heron Lake, Minn., and D. W. Jones, address unknown.

Five enlisted in the First Minnesota Mounted Rangers:

W. E. Davies, survivor, Minnehaha, Minn.

Thos. D. Lloyd, died in 1871 at Cambria, Minn.

E. P. Davies, survivor, Cambria, Minn.

Stephen Walters, survivor, Courtland, Minn.

The two latter also served in the Second Minnesota Cavalry.

Twenty-three enlisted and served in the Second Regiment, Minnesota Cavalry, namely:

D. J. Davies, Jr., survivor, Seattle, Washington.

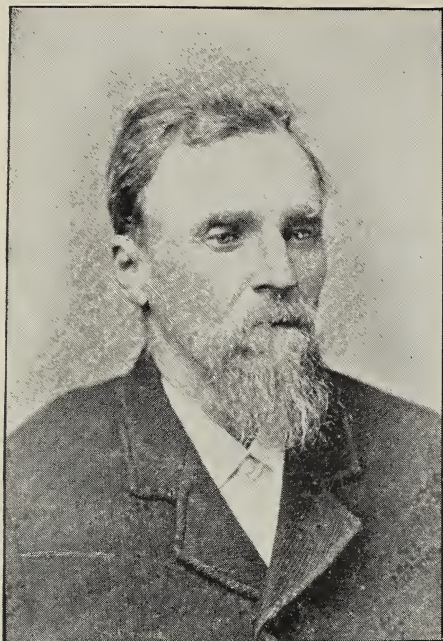
E. P. Davies, hereinbefore mentioned.

John P. Davies, survivor, Hamline, Minn.

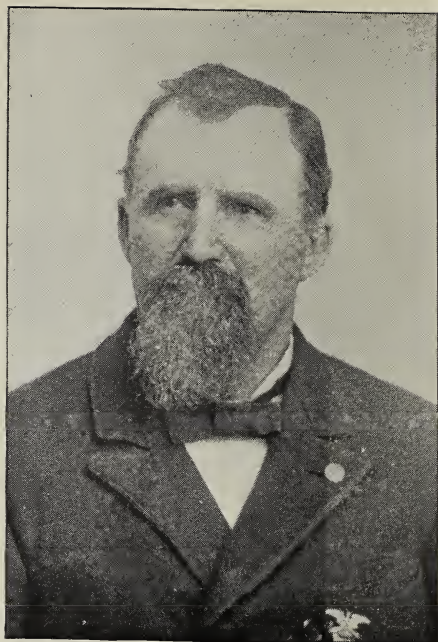
H. H. Edwards, survivor, Lake Crystal, Minn.



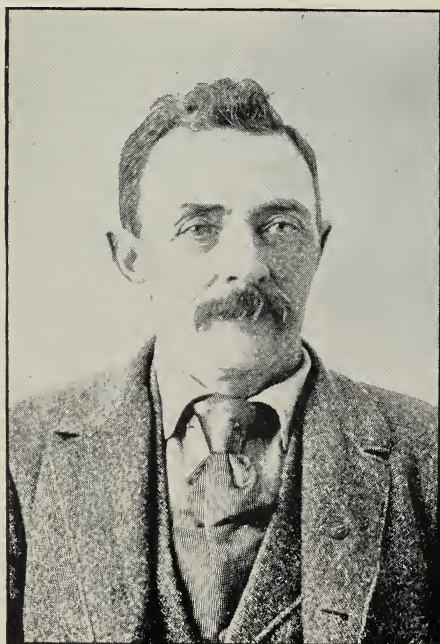




Lewis P. Jones.



Wm. E. Williams.



Robert S. Pritchard.

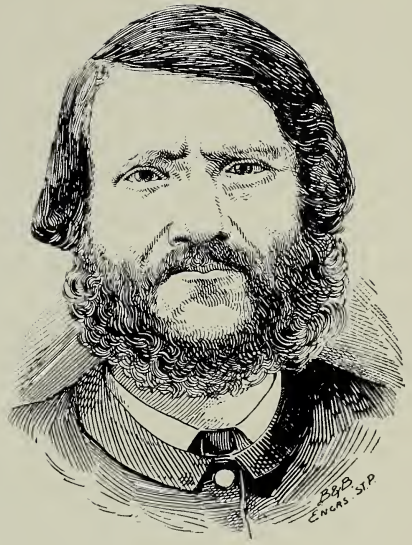


John Edwards.

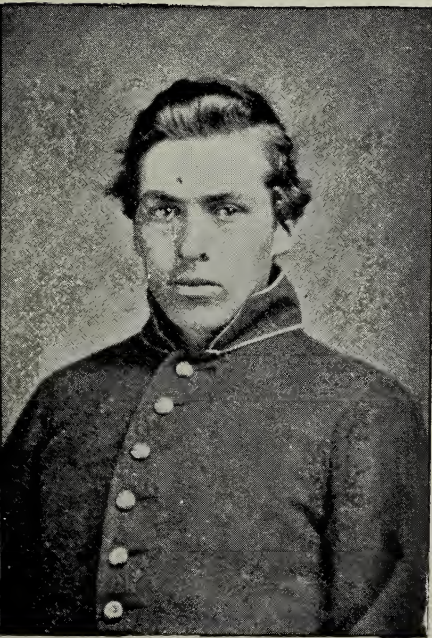
WELSH SOLDIERS OF BLUE EARTH COUNTY, MINNESOTA.



**Sergt. Thos. Rees.**  
LATE OF NICOLLET, MINN.



**Owen Davis.**  
LATE OF OTTAWA, MINN.



**Wm. Rees.**  
LATE OF NICOLLET, MINN.



**John Williams.**  
LATE OF NICOLLET, MINN.

WELSH SOLDIERS OF NICOLLET AND LE SUEUR COUNTIES, MINN.



Wm. Edwards, survivor, Courtland, Minn.  
 W. H. Evans, survivor, Bath, South Dakota.  
 Richard H. Hughes, survivor, Tracy, Minn.  
 Wm. R. Hughes, survivor, Milwaukee, Wis.  
 Wm. H. Hughes, survivor, Tracy, Minn.  
 Sergeant Wm. Jones, survivor, Mankato, Minn.  
 Robert E. Jones, survivor, present address unknown.  
 J. C. Jones, survivor, Lake Crystal, Minn.  
 Rowland Lewis, survivor, Fort Worth, Texas.  
 Wm. R. Lewis, survivor, Lake Crystal, Minn.  
 James Morgan, survivor, Tracy, Minn.  
 Edward Price, survivor, Winona, Minn.  
 Robert S. Pritchard, survivor, South Bend, Minn.  
 Wm. Shields died in 1886 at Ipswich, S. D.  
 Rice Thomas, survivor, Courtland, Minn.  
 Edward Thomas, survivor, now the Rev. Edward Thomas,  
 Tracy, Minn.

Stephen Walters, mentioned before.

David Walters, survivor, Courtland, Minn.

Joshua Wigley, survivor, Lake Crystal, Minn.

Three enlisted in the First Minnesota Heavy Artillery:  
 The late Capt. H. J. Owens died in March, 1894, John J. Lloyd,  
 survivor, Lake Crystal, Minn., and Wm. Morgan, address un-  
 known.

The total number of our nationality enlisted for the war  
 from Blue Earth and Le Sueur counties were sixty-six, an almost  
 incredible number, when we take into consideration that the  
 country was new and sparsely settled at that time. After the  
 war several other old soldiers came into our midst, and are wor-  
 thy citizens of our community. Among the number are E. R.  
 Jones, Third Wisconsin Cavalry; John Lewis, Fourth New  
 York Heavy Artillery; Wm. Davies, United States Navy; John J.  
 James, 146th New York Infantry; E. T. Evans, Forty-Ninth  
 Wisconsin Infantry; J. J. Edwards, Thirty-Second Wisconsin;  
 Tim Reese, Twelfth Wisconsin; Rev. T. E. Hughes, Twenty-  
 Third Wisconsin.

All of these survivors are now on the decline of life, and  
 soon, very soon, the sun of their day will sink forever. They,  
 as well as those that lived in that dark and momentous period,  
 are entitled to great credit, not only for saving the nation but,  
 also, for inspiring a genius and energy that has made this, our  
 country, the greatest government on earth. They are entitled  
 to credit because they swore in the light of high Heaven that

not one inch of the three million square miles that is beneath our starry banner should be governed under any other.

Their reward are the welcoming plaudits of a grateful and united nation. They won for our country renewed respect at home and abroad and an unequaled era of growth and prosperity dawned with peace.

In relinquishing the implements of war for those of peace, the glory they won as soldiers has been rarely dimmed by any improper conduct as citizens.

The preservation of our flag and the free institutions of our country was also the preservation of the Christian religion in it, as much as it was of the liberties of the people. Soon, very soon, nothing but the names of the heroes of that period will remain. But their deeds will be honored as long as the stars and stripes wave over their graves.



*Bramblett & Boyden, engr.*

WM. EDWARDS.  
STEPHEN WALTERS.

LEWIS LEWIS.  
TIMOTHY REES. WM. R. LEWIS.  
JOSHUA WIGLEY. ED. R. JONES.  
JAS. P. THOMAS.

JAMES EDWARDS.  
DAVID WALTERS.

**Group of Welsh Soldiers, Blue Earth County, Minn.**





## THE WELSH OF MINNEAPOLIS.

BY REV. JOSHUA T. EVANS.

When considering that less than fifty years ago the present site of Minneapolis did not have a dwelling erected nor a single civilized inhabitant, now has a population of more than 200,000, with 40,000 homes, and is one of the cleanest, most enterprising and prosperous cities in the world, it would be interesting to know from whence came these people, who have built a city, which has, with a capacity of 50,000 barrels per day, taken the lead of the world in the production of flour, and is second to none in its lumber production. Only a small percentage of the population can claim the city as the place of their nativity, the great majority having been attracted here on account of business advantages, educational facilities and beauty of the location. Restricted by a limited knowledge, and absence of time to gather material, our inquiry at present shall be relative to the Welsh and Welsh Americans of the city, who according to their number, are second to no other nationality in morality, industry and enterprise, and in the aid they give towards building up and making the city clean and prosperous. As to their numerical strength our estimate would be from 1,000 to 1,500, the great majority being Welsh Americans. They have come from Wisconsin, Iowa, Minnesota, New York, Ohio and other states, the greatest number coming from Wisconsin, and a small percentage direct from Wales.

LIME SPRINGS, IOWA.

So far as the Welsh population is contributing to the prosperity of the city, Minneapolis is indebted to a great extent to Lime Springs, Iowa, and vicinity. Probably David Williams, the miller, was the first to come from there early in the 70's, followed by G. R. Jones and H. H. Jones, and in 1879 H. O.

Roberts and family, consisting of Mrs. Roberts, O. H. Roberts, of St. Paul, Mrs. Jennie A. Ingalls, Mrs. David Roberts, of Mankato, and Humphrey and Sarah. J. D. Evans, the commission merchant; R. R. Davies and family, W. G. Thomas, who was for years in charge of elevator B of the C., M. & St. P. R. R., and his brother, J. S. Thomas; Thomas P. Jones and daughters, Mrs. J. D. Evans, Mrs. J. W. Hughes and Mrs. R. Pritchard. G. G. Roberts came in 1883, and sons, John G. Roberts, now of Lime Springs, Ia., and David E. Roberts, now of Sioux Falls, S. D., both traveling salesmen for the J. I. Case Co.; and Mrs. Thomas John, of Columbus City, Ia. Some years later their son-in-law and daughter, Mr. and Mrs. J. O. Jones, came to the city. Prof. John Morris came in 1881, graduated at the State University, and was superintendent of manual training in the city public schools for several years. D. T. Davies, who is at the head of the Davies Packing Co., came early in the 80's, and has been city meat inspector; Mr. and Mrs. D. T. Harris, Robert and Abram Wood, commission merchants; Mrs. W. E. James, W. J. Jones, who keeps a wall paper store on Franklin Avenue; Giffith Williams, the architect, and brothers, David, Hugh and John; Howell Howells and family, R. E. Roberts, (*Tenory dd Machno*), now of Chicago, and his sister, Mrs. Isaac, and her daughter, Mrs. Kennedy, came early in the 80's, and Mrs. Kennedy still lives here. Rev. T. H. Lewis, of Dawson, Minn., spent several years as a stenographer in the city, and was active in church work. Mrs. O. D. Owens and family, Evan Morgan and sisters, Mrs. W. J. Jones and Mrs. J. M. Davies, are from Lime Springs, Ia. C. J. Blythin came from Williamsburg, Ia., in 1884, and is a native of Wales. He is the assistant manager for D. R. Barber & Son, with their office in the Flour Exchange. Mrs. H. R. Williams is from Iowa, and Mr. Williams is the assistant general superintendent of the Chicago, Milwaukee & St. Paul Railway. H. J. Williams, assistant claim agent of the Soo Railway, came here from San Francisco, Cal., but has lived in Clay county, Iowa, and Mrs. Williams was raised there, being the daughter of Evan Jones, now of Lime Springs, Iowa.

## MINNESOTA.

Griffith Samuel, who has charge of a branch house of the Milwaukee Harvester Company, came from Kansas, and D. E. Davies came from Denver, Col., in 1888.

From Tracy, Minnesota, Dr. S. S. Jones came to this city in

1888, and is a native of Wisconsin. Mr. and Mrs. J. W. Thomas, Seventeenth Avenue, and Mrs. Peregrine and her son, Philip Peregrine, are from Tracy. Mr. Thomas has been secretary of the *Wyddorfa* several times. The city is indebted to Butternut Valley for W. E. Williams (*Gwilym*), the deputy state grain weighmaster, and O. R. Roberts, of Lake Crystal, was with us a few years, and Mankato lent us Rev. J. C. Jones for a year. D. H. Evans, the real estate dealer, is a native of Blue Earth county, but came here from West Superior, Wis. Alexander Hughes and brother, James and families and sister, Mrs. R. R. Davies, are from Mankato. Robbie Hughes, son of the former, captured one of the prizes for singing at the last *Eisteddfod*. Anna Griffiths, now Mrs. O. H. Roberts, of St. Paul, and her mother; D. H. Williams, who holds a position of trust with J. W. Thomas & Co., and G. O. Williams and families are from Mankato; also Mr. and Mrs. W. P. Hughes and children, Willie, Katie, Maggie and Mabel, the latter a sweet singer. W. T. Jones lived at Mankato a short time before coming here.

Mrs. Elizabeth Morton came from Lake Crystal in 1878, and her daughters, Mrs. Major Pierce and Mrs. Feeley, and son, C. E. Davis, are still here. Mrs. Feeley keeps hair-dressing parlors on Nicollet Avenue, and Mr. Davis is dealing in grain.

Evan Griffiths, with the Northern Pacific Express Company, is from Le Sueur.

J. W. Thomas, the popular dry goods merchant on Nicollet Avenue, came in 1885 from Winona, at which place he was engaged in the same business.

Thomas E. Williams came to the city from Dawn, Mo., and Mr. and Mrs. G. D. Owens were from the same place, and have returned there.

#### STATE OF NEW YORK.

The State of New York has not given many of its Welsh people to Minneapolis, but deserves a distinction because, so far as we are able to find, the first Welsh came from there. Dr. O. J. Evans, a native of Remsen, takes the lead, coming at the close of the war, in 1865. He has taken a prominent part in building up the city, having served in the city council, state legislature, board of education, board of health, etc., in addition to his professional work. Miss Frances Jones came from Lewis county, N. Y., in 1867, and now has charge of the

mailing department in the dry goods store of J. W. Thomas & Co. Lewis Edwards, the real estate dealer, is from Rome. E. R. Jones came from Utica in '87 or '88, and was engaged in the mantel business. W. O. Jones came from the same place about the same time, and has been with J. W. Thomas & Co. several years. R. D. Jones, credit man in the same store, and brother of Mrs. J. W. Thomas, is from Utica. D. W. Davies came from New York City in 1884. D. C. Jones, assistant general freight agent of the C., M. & St. P. Ry., is a son of E. D. Jones, Esq., of Detroit, Mich., and came here from Milwaukee, Wis., in 1890, and Mrs. Jones is a daughter of Hon. Thomas D. Roberts, of Floyd, N. Y. C. W. Davies, engraver and printer, who has an attractive store at 610 Nicollet Avenue, came from Whitesboro, N. Y., in 1881, and takes the lead in his line of business; and W. L. Griffith and family came from Utica in 1892.

## STATE OF OHIO.

W. G. James (*Gwilym Ddu o Went*), came from Des Moines, Iowa, in 1883, and has been active with the *Eisteddfodau*, and his son, W. E. James, is one of our reliable young men in the employment of the Chicago, Milwaukee & St. Paul Railway. The other children, Gomer, Robert, Rachel, Lizzie, Edith and Fanny, are at home with their parents. Mr. James lived several years at Cincinnati, Ohio. D. E. Jones came to the city from Columbus, Ohio, in 1883, and is now employed by one of the insurance companies. He was the leader of the Minneapolis choir of sixty voices, competing in the Chicago *Eisteddfod* of 1890. Dr. David Owen Thomas came here from Indianapolis, Ind., but was formerly from Ohio, and he takes interest in the *Eisteddfodau*, has written several articles on Welsh Philology, and possesses a collection of rare Welsh books. E. D. J. Evans came from Van Wert, Ohio; also Mr. and Mrs. John Williams and Mrs. Coe. H. P. Roberts, the attorney, related to the Roberts of *Llanbryn-mair*, was born in Ashtabula county, Ohio, but came here in 1884 from Colorado.

## STATE OF SOUTH DAKOTA.

Among those coming from South Dakota, we can mention Colonel D. M. Evans, the late President of Redfield College, who was also at one time the editor of the Aberdeen *Daily News*. Morris Williams and Robert Rowlands and families

came from Aberdeen. Both had formerly lived in Wisconsin, Mr. Williams at Randolph, and Mr. Rowlands at Cambria. Mrs. D. D. Jones also came from there. From Ipswich, S. D., Ellis Jones and family came a few years ago, and he has been active with the *Wyddorfa*; Mr. and Mrs. Isaac Whittington and daughter Una, Mrs. Mary E. Jones and children Harry and Mamie, and Mrs. Hugh Griffiths and son and daughter are from there. Evan Griffiths is now the city editor of the Fargo Argus, at Fargo, North Dakota, and Mary Griffiths is the cashier in this city for the Davies Packing company. W. R. Jones, of Ipswich, usually spends his winters here, and Owen Rowlands came from there. Mrs. Margaret Williams came from Arvilla, South Dakota, in 1888.

## BANGOR, WISCONSIN.

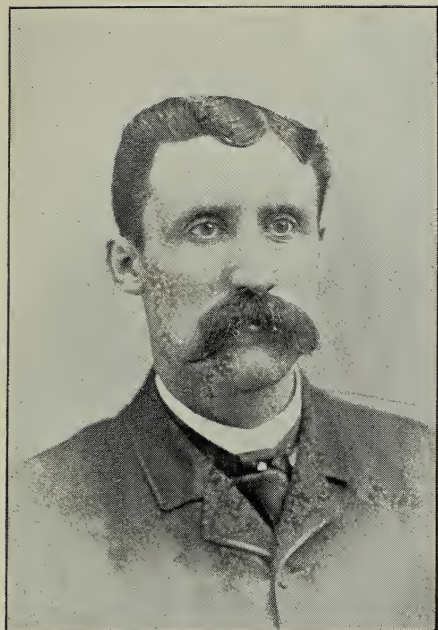
The Welsh people coming from Bangor, Wis., are as follows: John R. Howells came in April, 1879, and his word is considered authority on the value of real estate; H. G. Morris came soon afterwards and started a boot and shoe store. He is a native of Proscairon, Wis., and Mrs. Morris, of Welsh Prairie, near Cambria. Mr. and Mrs. Thomas Davies kept a hotel for a short time, and Mrs. Davies is a beautiful singer. In 1881, J. H. Parry and family came to the city; he has been four years in the city council and at present is our city bread inspector. Robert, John and Mrs. Mingle, children of Mr. and Mrs. Parry are living in the city, and Miss Mingle, their granddaughter, has been the organist in one or two of the *Eisteddfodau*. Mr. and Mrs. W. H. Jones came a little later and their children, Hugh, William, Evan, Annie and Maggie are still with their mother. Mr. Jones was the son of Rev. Hugh Jones, Columbus, Wis. Prof. H. F. Pierce is well known as a music teacher, and has given some of his compositions to the musical world. W. J. Salisbury is with the J. L. Owens Co., and Watkin Jones is one of our popular young men. D. D. Jones has been here several years, and his son, V. D. Jones, is the city passenger ticket agent of the Great Northern railway, and V. E. Jones is the city ticket agent in the Union depot. Mrs. J. J. Jones, Sixteenth avenue, is the daughter of Owen Hughes, and Mrs. J. J. Jones, our dry goods merchant, is the daughter of E. R. Roberts of Bangor, and Mrs. Nean of John Jones. Mr. and Mrs. R. E. Williams, the druggist, and our young attorney, J. T. Baxter, have been in the city several years. Miss Margaret Baxter is an attractive singer and Mrs. Bardwell is another sister living

in the city. John F. Jones was formerly from Bangor but came here from Bismarck, N. D.

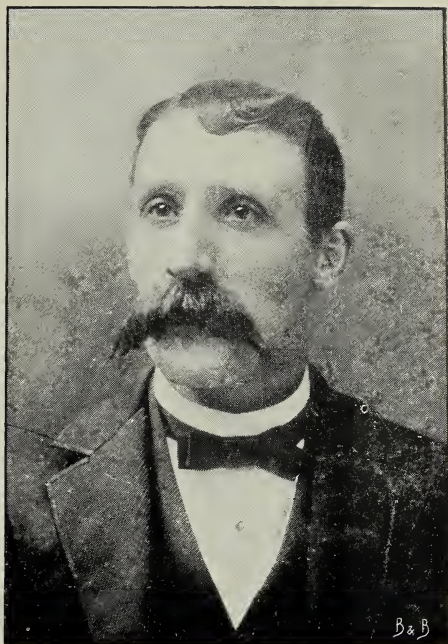
CAMBRIA, WISCONSIN.

No place has more Welsh representatives in the city than Cambria, Wis., and many who came here from other places have previously made their home there. R. H. Jones and his brothers, G. R. Jones, H. H. Jones, W. H. Jones and O. W. Jones who have lived here, were brought up at Cambria. R. H. Jones came here from Berlin, Wis., and was one of the organizers of the Minneapolis Harvester Co., and for years its secretary and treasurer. W. H. and O. W. Jones when here were in the wholesale implement business.

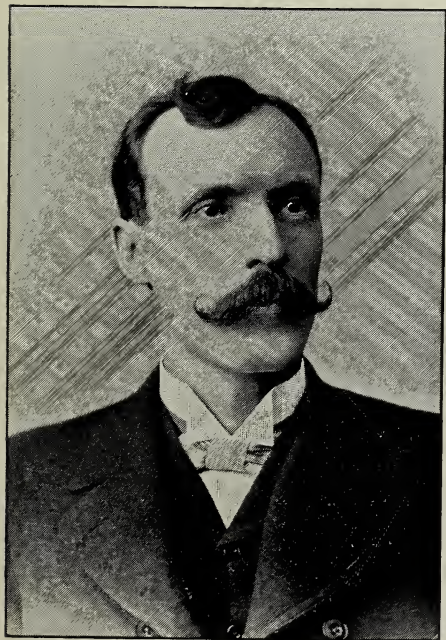
J. L. Owens came to the city in July, 1878, and has been the means of bringing many others here. For several years he was an inventor and had charge of all the wood department of the Minneapolis Harvester Co. He built the Jones block on Franklin avenue, and later organized the J. L. Owens Co. to manufacture the Owens Fanning Mills and other farm machinery of his own invention, of which he is still the president. His children, John J. and Robert J., are heavy share holders in the company; David, who is foreman in the shop; Richard L., who is traveling salesman for the company, and Owen L. and Mrs. J. T. Evans are living in the city. David B. Thomas and family came soon after Mr. Owens and are still here. His daughters are Mrs. J. R. Jones, Mrs. Jacob Williams, Mrs. Jesse Williams, Mrs. Tabitha Colter, and the sons David and Philip are home with their parents. D. H. Evans came in 1879 and in a few years was made foreman in the Harvester works, a position which he still holds with Woods Harvester Co., at St. Paul. E. J. Jones, brother to Mrs. Evans, has been street commissioner in the Seventh ward, and he and another brother, J. J. Jones, are members of the Odd Fellows quartet. They now live at St. Paul. Mrs. Allen Jones is a sister of theirs. R. R. Howells and D. R. Howells, nephews of J. L. Owens, were among the early comers, and are in business together under the name of R. R. Howells & Co., having a store of threshing machine supplies, etc., on Washington avenue, and a manufacturing plant in another part of the city. Another brother, Benjamin, and the mother and sister have come to the city later. Mr. and Mrs. Thomas Lewis and O. Roberts were among the first to come. D. J. Hughes, H. A. Hughes, J. W. Hughes and their father, Wm. Hughes, came early in the 80's, the latter has been



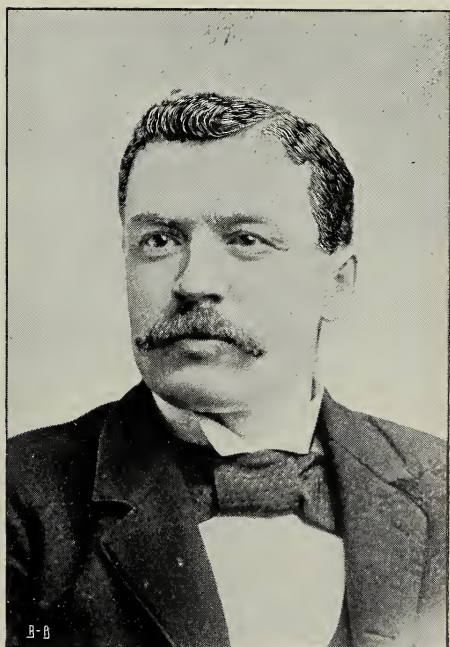
D. R. Howell.



R. R. Howell.



R. J. Owens.



John J. Owens.

WELSH MANUFACTURERS OF MINNEAPOLIS.





city lumber inspector, and J. W. is interested in music, and was secretary of the first *Eisteddfod*. H. R. Edwards also has taken prizes in singing in the local *Eisteddfodau*. D. A. Roberts and son, Robert, are the merchant tailors on Franklin avenue, and another son, T. D. Roberts, is one of our estimable mail carriers. George W. Williams, the organist of the Welsh church, and Mrs. Williams, Mrs. Louis Heinz, Mrs. Blizabeth Roberts, and her children, Robert, Mrs. D. D. Jones and Mrs. S. S. Jones, formerly lived at Cambria. Mr. and Mrs. G. T. Griffiths, Mrs. Griffiths is the daughter of Daniel Williams (*Glyn*), Mrs. W. G. Thomas, Mr. and Mrs. Peter E. Roberts, Mr. and Mrs. Morris Morgan, E. H. and D. E. Edwards, Nicolas Jones, D. E. Jones, Mrs. Casey, (*nee* Annie Hughes), Mary J. Evans, Mrs. Wolfenton and H. J. Hughes the deputy state grain weighmaster are well known there. R. D. Jones, foreman with R. R. Howells & Co., is a son of the late Rev. Wm. Jones, Welsh Prairie. J. M. Owens and family are from the same place. The children are John J., Charles, Frederick, Newton, Alfred, Mrs. Sharp and Mrs. Porter and all are doing well.

J. J. Jones, the dry goods merchant on Franklin avenue, came from Marquette, Michigan, in 1884, but was formerly from Cambria.

R. L. Jones is interested in music and has taken prizes at several of the *Eisteddfodau*.

#### COLUMBUS, WISCONSIN.

From Columbus, Wisconsin, Dr. U. G. Williams came early in 1883, and for several years kept a drug store on Washington avenue, but now gives all his time to the practice of medicine. John O. Williams, one of our mail carriers, came to the city in 1881, and is prominent in the Christian Endeavor society; Mrs. Williams takes great interest in painting, and is the daughter of the well known minister, Rev. Thomas R. Jones, who spends part of his time at Minneapolis. Jesse Williams came about the same time as his brother, and Daniel B. Jones, a cousin, who at one time was the leader of the singing at the Welsh church, and now lives at West Pullman, Ill.

Mr. and Mrs. J. W. Williams came in 1884, and Mr. Williams started a drug store which he is still running on Franklin avenue. He takes great interest in music, and has been an active worker in the *Eisteddfodau*. They have three daughters, Edith, Evelyn and Clara. Evelyn took the prize on Soprano Solo, at the St. David *Eisteddfod* in 1894, and Clara is a noted

singer, being one of the attractions of the Columbian International *Eisteddfod* in 1893, and is now at the Royal Academy of Music, London, where she has won several prizes of merit.

J. O. Williams, son of Rev. David Williams, came to the city in 1893.

#### DODGEVILLE, WISCONSIN.

Dodgeville, Wisconsin, was the former home of Mrs. Talford, and Mr. and Mrs. J. B. Lewis. Mr. Lewis has been running a meat market in this city for several years. R. R. Williams, father of Mrs. D. T. Davies, came from there in 1888, and Lizzie and Edwin, her brother and sister, are still here. The latter is a member of the firm of Bushnell, Moffet & Co., on Hennepin avenue.

Paul Jones, engineer on the H. & D., has been in the city several years, but has recently moved to Montevideo. Maggie J. Jones, sister to Mrs. P. Jones and Mrs. Talford, is living in the city. George Jones came to the city in 1885, and has been engaged in the meat business. Dr. C. W. Williams came to the city in 1892, and has his office in the Masonic Temple.

From Neenah, Wisconsin, Miss Mary E. Martin came in 1891, and is a faithful member of the Welsh church.

#### OSHKOSH, WISCONSIN.

T. R. Daniel came from Oshkosh, Wis., in 1884, and is engaged in the insurance business, and his brother, R. E. Daniel, came in 1886, and is state insurance adjuster. Both are interested in music, and the latter has been the musical adjudicator several times at the *Eisteddfodau*.

Rev. and Mrs. D. E. Evans were formerly from Oshkosh, but came to the city from Litchfield, Minn., and Mr. Evans is pastor of the House of Faith, Presbyterian church. Mrs. Margaret Evans, mother of Mrs. D. E. Evans and J. D. Evans, has lived for years at Oshkosh, and another son, E. D. Evans, now the banker at Randolph, Wis., with his family, lived a few years here, leaving in 1892.

#### PORTAGE, WISCONSIN.

W. G. Bebb, who was in the dry goods business for years at Portage, Wisconsin, came from there to Minneapolis in 1884, and engaged in the real estate business. He was interested in every Welsh movement and was the secretary of the *Cymrodorion* society. Their children are still living here. David, the

oldest, is a book-keeper, William is studying for the ministry, and Rosa studies medicine.

H. M. Jones came from Randolph, Wisconsin, and spent several years with R. R. Howells & Co., and was active with the *Wyddorfa*. At present he is at West Pullman, Ill. His sisters, Mrs. H. E. Jones, of St. Paul; Ella, who is stenographer for the E. S. Jones Sons; and Emma and Edna have been in the city several years. Mr. and Mrs. Ezra Thomas were here some time but have gone to West Pullman, Ill. D. O. Davies came from there, and was one of the deacons in the Welsh church for some time before his departure for Seattle. Mr. and Mrs. S. S. Jones came quite recently, wishing a pleasant place to live on retiring from the farm.

The contribution of Racine, Wisconsin, to Minneapolis have been Mr. and Mrs. John V. Jones, their son and daughter; Mr. and Mrs. Thomas Jones, and grandchildren; Mrs. Archibald Gray, of St. Paul, and Erma Jones. Mr. Jones was a prominent lumberman for years at Racine. Rev. Joseph Roberts, the fourth pastor of the Welsh church, and Mrs. Roberts spent over five years in the city, leaving in 1894, to take charge of the Thirteenth street Welsh church of New York City. D. R. Evans came from Racine in 1880, and was in the grocery business for a short time and afterwards returned to that city. Thomas E. Jones was for years foreman with Harrison & Smith, engravers and printers, and now is with the Pioneer Press, at St. Paul. Mrs. Mary Jenkins and son, Richard Jenkins, and daughter, Mrs. Kate Roberts and grand children, Marge and John, are from Racine; also Mr. T. W. Roberts, one of the active workers of the *Wyddorfa*.

Miss Libbie Lloyd came from Sparta, Wisconsin, in 1887, and her sister, Magdalen, some time later, and they kept a stylish dressmaking establishment on Ninth avenue for several years. Mrs. J. W. Thomas, Sixteenth avenue, is from the same place, and has favored some of the *Eisteddfodau* with her recitations.

David Rickett is from Watertown, and has charge of the mason work on the C. M. & St. P. Railway. His daughter, Jennie is one of our popular young ladies.

The Rev. John Moses came from Waterville, Wisconsin, in 1883, to take charge of the Welsh church as its first settled pastor, and remained here over three years. George Rice, Esq., of Waukesha county, in the early 80's spent some time in the city, and J. R. Jones, our Bloomington avenue grocer, came from

there in 1883. Mr. and Mrs. Edward Griffiths and Mrs. Robert Powell are from the same place.

John E. James, the Northwestern freight agent of the Lake Shore and Michigan Southern railway, came from Chicago in 1880, and is the son of the late John James, of Milwaukee. Mr. and Mrs. Morris Jones came from Chicago early in the 80's, and Robert Pritchard came in 1888, and is one of our popular singers. T. Wynne Jones, general salesman for Bell, Conrad & Co., came in 1889. He is a brother of Rev. J. Wynne Jones, of Baltimore, Md.

#### NORTH WALES.

Quite a number of individuals and families have come to the city from North Wales: R. N. Jones and family came from Montreal, Canada, but are natives of Porthmadoc, Gaernarvonshire. The eldest son, Evan Jones, is a draughtsman for the C., M. & St. P. railway, and the present secretary of the *Wyddorfa*; Edward Jones takes interest in music, and William and Richard N., Jr., are active in the *Wyddorfa* and church work. W. J. Thomas and family came from the same shire. J. W. Thomas, the oldest son, holds a good position with one of the implement firms, and is one of our most popular singers; he has three brothers, Owen, William and David Richard, the last two with their parents at St. Paul.

Griffith G. Jones, credit man of R. R. Howells & Co., is a native of Anglesey, and preaches occasionally, and is one of our promising young men. His brother, Wm. M. Jones, came a few years ago from Ipswich, S. D., where he resided a short time after coming from Wales. Robert Hughes, who has been a real estate dealer, and his sister, Mrs. J. R. Howells, and cousin, Robert Henry Jones, are from the same shire. The latter, at present, is studying for the ministry at Ripon college, in Wisconsin. Elizabeth Hughes came from Caergybi, in 1888. J. J. Owens and G. D. Owens, J. E. and Elias R. Jones and Lizzie Elias Jones are from Anglesey. Also J. T. Griffiths and family. The daughters are Mrs. J. J. Reese, Mrs. Arthur V. Jones, Mrs. Owen Thomas and Jennie and Lizzie, and all take interest in music. Owen Thomas and Arthur V. Jones crossed the water, and the latter is a good singer. Cadwalader Jones came from London in 1891, and is now at Chicago in business as a merchant tailor. Owen Williams, district secretary of the American Express Co., came from Bethesda, N. W., eight years ago, and is one of our prosperous young men.

Allen and Henry Jones are from Flintshire, coming here in 1883, and are both popular singers; Celia and Arthur, children of the latter take interest in the same line. Robert Powell came from the same shire in 1881. Maggie Jones has a sweet voice and has taken several prizes for singing at the *Eisteddfodau*. She comes from Bala. Minneapolis is indebted to Denbighshire for Peter Williams who came here several years ago, and has a large blacksmith shop on Third street and Sixth avenue, and his brothers, John and Thomas and families, and Arthur and Wm. Vaughan, are from the same place.

Thomas Morris came here from St. Paul, but formerly from Dolgelly. His children, Owen T., Catherine, Mary and Richard, all singers and workers in the Endeavor society and *Wyddorfa*. D. R. Jones is from Denbighshire, and J. J. Jones, Sixteenth avenue, from Meirionydd. Owen Evans and H. T. Evans, who came in 1882, were from the same shire. Mrs. Jones, the widow of the former, still lives here.

Owen Thomas came from Anglesey in 1883, and built the Thomas block, on Franklin avenue, and afterwards went to Seattle.

Robert Pritchard, floor walker in Donaldson's Glass block, was born on the other side of the ocean.

We find a great number in the city who have Welsh blood in their veins, but some of them must go several generations back to trace it to *Hen Wlad fy Nhadau*. The great grandfather of Herschell V. Jones, editor of the Minneapolis Journal, came from there; and W. W. Williams, editor of the Tribune, Dr. Thomas S. Roberts and Dr. W. A. Jones have some Welsh blood. Attorney W. P. Roberts can trace his family coming from Wales in 1698, the oldest member being Robert Cadwalader and one of the sons, Cadwalader Roberts. They came over with Wm. Penn and settled at Philadelphia, Pa. D. P. Jones and W. O. Jones, sons of the late E. S. Jones, are "proud of what Welsh blood they have," and frequently make a visit to Gwlad Y Gan. Frank F. Davis, the attorney; Joshua Williams, the hardware merchant; Sidney M. Owen and his brother, H. R. Owen, editors of Farm, Stock and Home; and R. G. Evans, member of the republican national committee, have some claim on the principality.

#### THE EISTEDDFODAU.

According to the national custom among the Welsh, Minneapolis has its *Eisteddfodau* and other literary societies. Ap-

pearing under various names, they have a singleness of purpose, to cultivate and develop brain power. Fields of labor are opened for young and old. Competitive subjects are given. Prizes are offered for the highest merit. A prominent place is given to music. A chance is given to develop poetic genius. Composition is brought to the front. Recitation and declamation are not forgotten.

Soon after the Welsh church was started, before the church edifice was built, a literary society was organized. A prominent place was given to temperance, and this society was active for two years. The first *Eisteddfod* was held January 17th, 1885, when choirs from Mankato and Minneapolis were competing, the latter taking the prize. The officers were: President, Dr. O. J. Evans; Corresponding Secretary, W. G. James; Recording Secretary, J. W. Hughes.

On the 24th of March, 1886, the *Wyddorfa* was organized with the following officers: President, H. O. Roberts; Treasurer, D. O. Davies; Secretary, J. W. Williams; Executive Committee, Dr. D. O. Thomas, R. L. Owens and D. W. Davies. Between that time and January, 1888, thirty meetings had been held.

An *Eisteddfod* was held December 25th, 1888, when Rev. E. C. Evans, of St. Paul, was president, and J. W. Hughes, secretary.

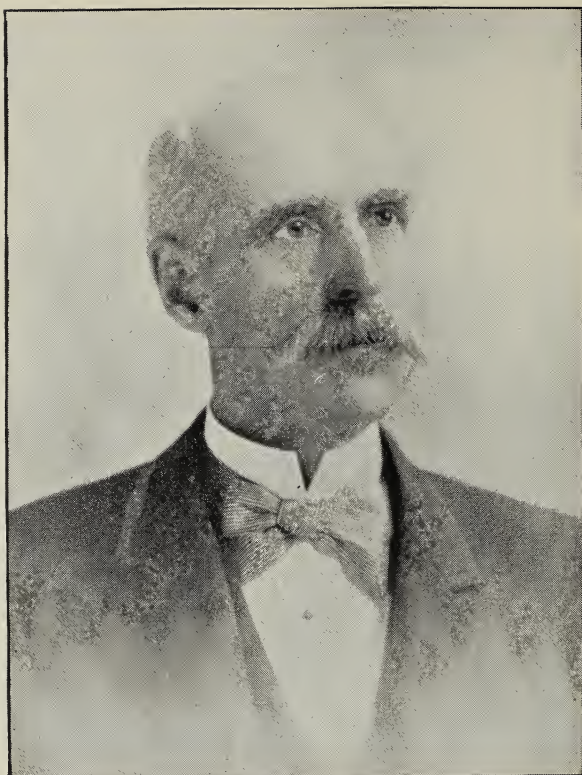
The *Cymrodorion* society was organized September 8th, 1891, as a secret society, and held several meetings during the following eight months, but received a severe attack of summer complaint from which it did not recover.

The officers of this society were: President, H. O. Roberts; Secretary, W. G. Bebb; Treasurer, W. W. Thomas; Sergeant-at-Arms, H. M. Jones; Attorney, J. T. Baxter; Committee, Dr. D. O. Thomas, Rev. Joseph Roberts, E. R. Jones, D. B. Jones and D. E. Jones.

The *Wyddorfa* was revived in November, 1892, and ever since has been in a flourishing condition. Under its auspices two *Eisteddfods* have been held, one on St. David's day, 1894, and the other on Washington's birthday, 1895, at both of which H. J. Williams was president. H. R. Edwards was the secretary of the first, and J. W. Thomas of the last.

At the last one held the following persons were given prizes: Solos, Mrs. D. E. Evans, Maggie Jones, H. R. Edwards, J. W. Hughes, Rev. D. E. Evans; Duets, R. L. Jones and





**John W. Thomas.** (MINNEAPOLIS, MINN.)



**David H. Evans and Family.** (ST. PAUL, MINN.)



Maggie Jones, Robert Hughes and Maggie Jones; Quartettes, O. T. Morris, Celia Jones, Lizzie Griffiths and R. L. Jones, and Mrs. J. W. Hughes, Katie Jones, Mrs. J. J. Jones and Mrs. D. E. Evans; Translation, O. J. Williams, St. Paul; Essays, Ellis Jones and O. T. Morris; Poetry, J. O. Parry and O. J. Williams; Recitations, Hayden Evans, Una Whittington and O. T. Morris. The adjudicators were: Recitations, W. E. Williams and Rev. J. T. Evans; Poetry, H. O. Roberts; Essays, Revs. J. T. Evans and D. E. Evans; Music, R. E. Daniel and Mrs. Alice Blossom; Pencil Sketch, G. W. Williams. Hon. J. N. Jones, Redwood, Hon. Job Lloyd, Le Sueur, and W. R. Edwards, editor of the Tracy Republican, responded to their names with eloquent remarks. The male chorus sang under the leadership of Prof. H. F. Pierce, and Miss Cora Owens was the accompanist.

The present officers of the *Wyddorfa* are: President, Rev. J. T. Evans; Secretary, Evan Jones; Treasurer, Thomas Morris, Ellis Jones and Henry Jones. From its organization the society has held forty-three meetings. Its motto is: "The truth against the world."

---

### The Minneapolis Welsh Church.

---

BY J. W. WILLIAMS, ESQ.

"The Pyramids themselves, dotting with age, have forgotten the names of their founders."—Fuller.

From the earliest time, it has been the great problem with mankind, how to avoid death, or if not avoid, to neutralize it. It is incompatible with the divine instinct implanted in a rational being to be forgotten, and death, without further revelation, is to the mind a state of forgetfulness, and of being forgotten. It is surprising, looking backward, to see the masterful and almost effectual efforts of some great minds to perpetuate themselves and their memory. The angel suggested to the prophet the most effectual and accepted modern way: "Go write it in a book, that it may be for all time to come, forever and forever."

Doubtless this is the motive of this work in general, and of this article in particular, to perpetuate the memory of a subject we love.

Previous to the year 1880 there were only a number of scattered Welsh people and descendants of Welsh parents, who, owing to location and the absence of a Welsh organization were connected with English churches, where most of them remain. In 1880 there was a greater influx of Welsh, attracted principally by the employment afforded by the Minneapolis Harvester works, and consequently located contiguous thereto. Like the patriarchs of old when there are "two or three" Welshmen together they rarely fail to build an altar. The Sunday school having been the principle and first agent by which the nation has attained to the high standard among other nationalities for its morality and religious tendencies, we naturally look for it as the first fruit of a Welsh settlement. The first Sunday school here, was held at the residence of Mr. John L. Owens, September 17, 1880. It had twenty members, and was made a permanent institution, holding its sessions in rotation from house to house. Shortly after a weekly prayer meeting was also held in the same manner for a season. Subsequently the services were held in a small rented church building on Nineteenth avenue, between Fifth and Sixth streets, and afterwards in April, 1881, removed to another rented church on the corner of Franklin and Bloomington avenues. This was an undenominational society, organized by subscribing to the following pledge: "We, whose names are appended, solemnly pledge ourselves to God and to one another to be the Lord's, and to serve him faithfully by the aid of his grace forever." The little society of twenty-six who subscribed prospered until it became necessary for them to seek a house of their own, and March 23, 1881, they incorporated under the laws of the state and elected as trustees, Messrs. H. D. Roberts, J. L. Owens, D. H. Evans, H. H. Jones and J. H. Parry; who in turn were succeeded by J. R. Howells, D. B. Thomas, Wm. Hughes, Wm. G. Thomas and Thomas Morris. They purchased the lots on Seventeenth avenue south, paying \$525 in cash, whereupon now stands the church edifice. In September, 1882, the erection of the new church was commenced according to plans made and given gratis by Mr. D. R. Jones, architect, Cambria, Wis., and under the direction and personal assistance of trustees J. L. Owen and H. O. Roberts. The building was completed by April 1, 1883, and dedicated. The whole expense was \$2,300, of which amount \$1,300 was col-

lected and paid at the time, leaving \$1,000 indebted to Mr. and Mrs. Morris Jones, which was fully liquidated in 1890. In 1884 an addition was made to it which is being used for weekly meetings. While the church edifice is kept in first-class repair, and is supplied with modern conveniences in the way of furnaces, electric light, etc., yet the congregation feel that they need a larger and better edifice, which would be in keeping with the position which the Welsh people hold among the other nationalities of the city, and which no doubt would have been built sooner but for the severe depression in business circles in general, and abhorance to the bondage of a church debt.

#### MINISTERS AND PASTORS.

Previous to the organization of the church there had been incidental visits by different ministers of the gospel who preached for the few present. The first Welsh sermon was preached at a school house, near Minnehaha and Lake streets, by Rev. E. R. Lewis (Congregationalist), Iorwerth Callestr, in 1879, and the following year the Revs. O. R. Morris, R. F. Jones and T. R. Jones each preached in Franklin avenue Presbyterian church, and later the Revs. Hugh Davies and H. P. Howell.

February, 1883, the Rev. John Moses having received a call from the church began his pastoral work which continued for nearly three years, when he resigned and retired. The Rev. I. N. Roberts was next called, and at the close of his first year retired. Following the Rev. J. C. Jones served the church very acceptable for a year, and at the end of that time he also resigned. The Rev. Joseph Roberts was the longest in service of the church, ministering to it for over five years. November 11, 1894, he also gave up his charge, and up to the present the church is in search of a pastor and will not desist until they obtain one of the best in the two continents, being both able and aspiring enough to persevere until successful in their endeavors.

The Rev. J. T. Evans, district superintendent of the Bible society for Minnesota and the Dakotas, with headquarters at Minneapolis, is a member of the church and is exceedingly energetic and useful in its interest. Mr. Robert Henry Jones, who is a candidate for the ministry, and is now a student at Ripon, Wis., is a promising young man and a respected member.

#### DEACONS AND OFFICERS.

The church, which at first was undenominational, became

united with the Calvinistic Methodist Synod (*Cymanfa*), of Minnesota, and the second Presbytery (*Cyf. Dosbarth*) elected three deacons, Messrs. John L. Owen, H. D. Roberts and J. H. Parry. Subsequently Mr. D. O. Davies and in 1888 Mr. D. T. Davies and John Morris were also chosen. D. O. Davies has since moved to Washington and John Morris to Chicago. The other four remain until this day and diligently serve the church.

In the capacity of clerks, Mr. H. O. Roberts served five years; Mr. John Morris, one year, and J. W. Williams, eight years.

The treasury has been watched over by D. H. Evans, R. R. Davies and D. T. Davies.

#### AUXILIARY SOCIETIES.

There are the usual societies, auxiliary and co-operative, whose officers and members are an active and energetic support to the pastor and officers of the church, contributing to the efficiency of the church work in general.

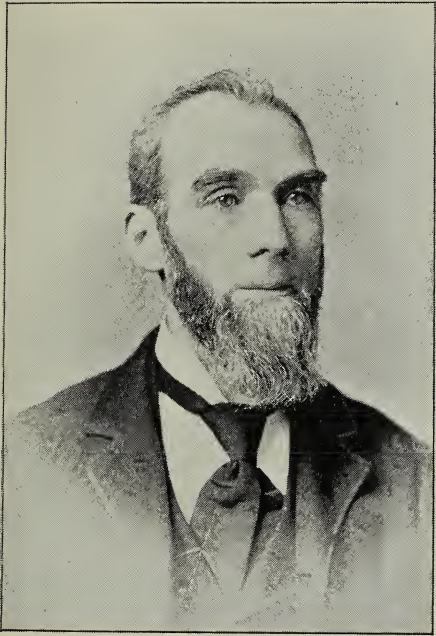
The Bible and Missionary societies each are mediums by which the church shows its appreciation of the advantages of Christianity and civilization which it enjoys itself, doing its share in disseminating the same joyful news among those whom their lines have not fallen in such pleasant places. The "One Cent a Day Army" is an adjunct of the Missionary society, and its members are the most energetic in that work inasmuch that they pledge to contribute at least one cent a day to missions.

The Junior and Senior societies of Christian Endeavor have their influence among the youth and children, as a nursery to the church, fitting them to take up the yoke whenever their ancestors have laid it down, promising a permanency to the work of the church even after the present generation shall have been gathered unto their fathers.

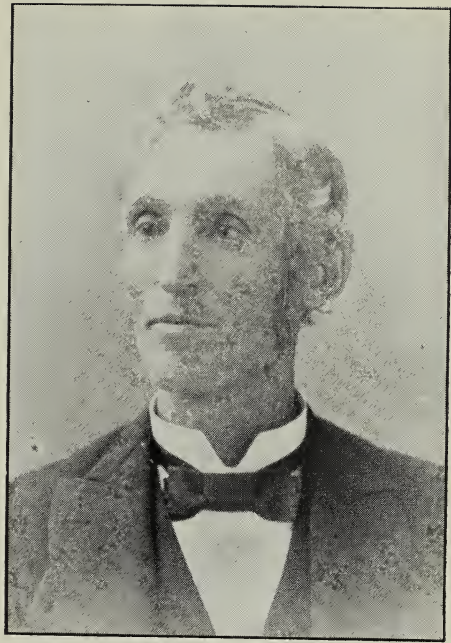
The "Willing Workers," a society among the ladies, who both willingly and eagerly work for the church in things corporal and charitable, and worthily fulfill their mission.

The "*Wyddorfa*" is a literary society which is capable of much good among the younger portion of the community.

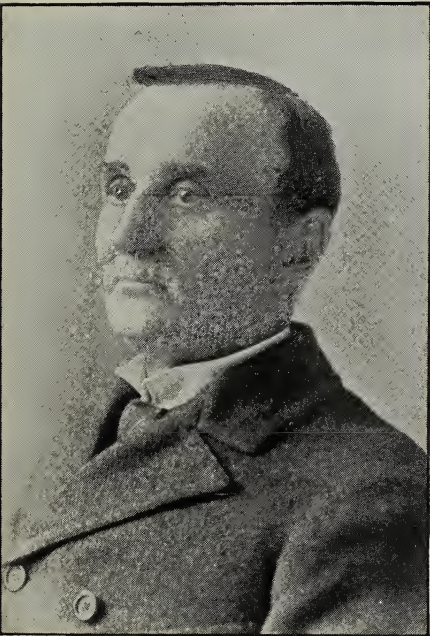
The little church around the corner which started with twenty-five members has now reached its ten fold, but not yet its zenith. From receiving \$150 towards aiding the proclamation of the glad tidings, it has since furnished \$13,000 towards



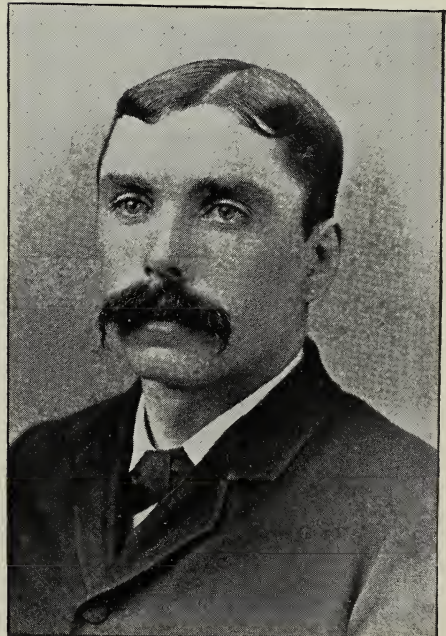
**H. O. Roberts.**



**J. L. Owens.**



**John H. Parry.**



**Daniel T. Davis.**

PROMINENT WELSHMEN OF MINNEAPOLIS, MINN.



the same purpose. Has within the last three years sent succor to the extent of \$400 to missionaries, and helped in distributing \$300 worth of Bibles to the heathen. Harbored 400 transients who bless her for a temporary home, and has been the last succor to thirty of its members who approached the gates of immortal mansions, to whose title many of them owe a helping hand in the ministration afforded them within the sacred precincts of its sanctuary.

# THE WELSH SETTLEMENT OF LIME SPRINGS, IOWA.

---

BY THE REV. DANIEL WILLIAMS, BANCROFT, IOWA.

---

## INTRODUCTION.

### LANGUAGE AND LOCATION.

The short sketch that I shall write about the Lime Springs Welsh settlement will no doubt be read by many Welsh people, but I shall constantly keep before my mind, as I write, the American reader, who is not able to read the Welsh language, and is not familiar with Welsh customs.

First of all, a word may not be out of place about the Welsh language. Many suppose that the language of Wales is simply the language of England, of which the principality of Wales, is in some sense a part, but this is a great mistake. There is hardly a language in Europe that differs more radically from the English than the Welsh. They belong to different families—the English to the Teutonic, and the Welsh to the Celtic family. As the Angles and Saxon came from northern Germany, the English resembles its old sisters, the German, Dutch and the Scandinavian tongues; it has been very materially changed by the influence of the Latin, so that it now resembles, in many points, what are known as the Romance tongues—the French, Spanish, Italian, etc., but the Welsh was the original language of Britain—of a part of the island at least—when the Angles and Saxons came, and retains to this day its distinctive traits, and its distinguishing features. That it differs from the English may be shown in this way. One of the most popular of



English hymns, "Guide Me, O Thou Great Jehovah?" was written by a Welsh minister, Rev. William Williams. The same hymn is a favorite with the Welsh—in its Welsh version, of course. Which of the two versions was written first I do not know. The first stanza of the Welsh runs thus:

“Arglwydd! arwain trwy'r anialwch  
 Fi bererin gwael ei wedd,  
 Nad oes ynof nerth na bywyd,  
 Fel yn gorwedd yn y bedd.  
 Hollalluog  
 Ydyw'r un a'm cwyd i'r lan.”

Below is a translation of the above, word for word:

Lord guide through the wilderness,  
 Me (a) pilgrim poor his look,  
 Not is in me, strength nor life,  
 Like a-lying in the grave.  
 Almighty  
 Is the one\*that will lift we up.

There is very little resemblance, it will be seen, between a word in Welsh and the same word in English. *Through* and *trwy* in the first line, *in* and *yn* in the fourth are about the only instances in which any resemblance can be seen.

The patriotic Welshman will probably not agree with me that the Welsh is a difficult language to acquire by mere grammar and lexicons, but such it certainly is. Its euphonic changes—though one who has learnt the language when a child, makes them without the least effort and without the least mistakes—to a “foreigner” must be very puzzling. When to drop the *c* at the beginning of a word, or change it into *g* or *ch*, when to change the *t* to *d* or *th* is a knowledge he will have only after learning many rules, and after putting these rules in practice for many a month. It is rarely that one who learns the language from books becomes a master of the Welsh in this respect.

A few years ago a professor of ancient languages, in one of the colleges of Maine, made himself familiar with this language, by the use of the bible, grammar and lexicon. His testimony is this: “Of all the languages I have studied, the most complicated and wonderful in its euphonic changes is the Welsh.” Dr. James Hadley, long professor of Greek in Yale college, had quite an affection for the Welsh; only a short time before his death, he recited to his family, a Welsh hymn, and

gave them the translation. The Cambrians of the United States are just now proud of an American lady, of Wilkesbarre, Pa., Miss Edith Brower, who it appears, has become quite familiar with the Welsh language. In the *Atlantic Monthly*, for January, 1895, there is from her pen an excellent article on "The Meaning of the *Eisteddfod*." Letters written in Welsh by the late Dr. Hugo Schuchart, of Gratz, Austria, show that he had a remarkable command of the Welsh.

This language, though known to but few "foreigners," is the language of Wales, and is the language in daily use in thousands of families in America. It is the language in use in the settlement of which we now undertake to give a short sketch.

The Welsh settlers of Lime Springs are to be found in six townships, Bristol, York and Beaver, Southern Fillmore county, Minnesota, and Albion, Forest City and Chester, Northern Howard county, Iowa. The settlement, therefore, is divided into two parts by the state line, and into nearly two equal parts by the Upper Iowa river. Lime Springs is a town of 600 inhabitants. In the language of railroad men, it is a town on the I. & M. division of the C., M. & St. P. R. R., half way between Austin and Calmer. One mile north of it is the old town of the same name. Four miles northeast is Foreston, on the river already mentioned. Foreston is not far from the geographical center of the settlement. With Foreston as a centre, a circle drawn with a radius of twelve miles or so, would include about all the Welsh families in this part of the country.

In early days Foreston was quite a village, containing in 1866 probably fifty or sixty buildings, but when the railroad came to Lime Springs in 1867, its death sentence was signed; for many a day it has been like the deserted village of Goldsmith, except that in this case the ground is deserted by the buildings, and not the buildings by the inhabitants. The mill, the proprietor's house and barn, the miller's house and Thurber's barn on the hill, are the only buildings now to be seen; and these are all of recent construction, except Thurber's barn; it stood there, we believe, in ante-railroad times. For the sake of convenience we will go out from Foreston and locate definitely a few other points. A mile and a half south is the Foreston church, four miles southwest is the church of Lime Springs and six miles northeast is the Bristol church. From the location of these Welsh churches may be gathered the location of the Welsh





**Rev. Daniel W. Rowlands and Wife.**



**Mr. and Mrs. John R. Williams.**

**EARLY WELSH SETTLERS OF FORESTON, IOWA.**

families, for the churches were built, of course, at points most convenient for the greatest number. Eighteen miles north of Foreston is Preston, the county seat of Fillmore; twelve miles southeast is Cresco, the county seat of Howard; four miles south is Barker's Grove, a large grove on high ground; in very early times, according to tradition, a famous hiding place for horse thieves. The next town above Foreston, on the river, is old Lime Springs, then comes Chester, the next one below is Granger and not far below is Decorah, one of the chief towns in northeastern Iowa.

## CHAPTER I.

### EARLY SETTLERS—1856—1866.

In this chapter we propose to give rather a full account of some of the early settlers. The first Welshman who came to the vicinity of Lime Springs, of whom we have any account, was R. W. Jones, in the summer of 1856. America may have been discovered before the days of Columbus, but it was Columbus who made the western continent known to the civilized world. We believe that there was a Welshman or two near New Oregon (southwest of Cresco) before the coming of Jones, but it was Jones, as we shall see, who made the country known to others, and drew in other Welsh families. Jones and his wife returned to Dodgeville, Wis., his former home, in the autumn of 1856, and remained there until the spring of 1858. In the spring of 1858, Jones, not wishing to come to the fair land alone, said to an acquaintance, Thomas Evans, "If you will come with me I will get you there eighty acres of land." With their wives they came, and Jones was as good as his word, he secured the northeast quarter of Section 32, York township, and gave half of it to Evans, who built a house thereon, where he lived several years. (This quarter corners land now owned by Rev. R. W. Hughes). Jones at this time, we believe, had two children: one of them now lives near the Foreston church.

During the summer of 1860, Jones went north to Chatfield, where the land office was at that time. Here he accidentally met four Welshmen, J. J. Jones, J. R. Williams, O. D. Owens and R. W. Thomas, moving westward looking for land. Jones began to tell them of the advantages of Southern Fillmore, and prevailed upon these men to turn their faces that way. This was an important event. There was a relationship. J. J. Jones'

wife was a sister of Owens; J. R. Williams married another sister, and all these were cousins of the wife of R. W. Jones. Yet this meeting in Chatfield was purely accidental, and most important in the history of the Welsh settlement; after this, one family came in the wake of another, one man came because an acquaintance had come before him, but this meeting at Chatfield was a mere accident. Had this not occurred it is quite possible that the Welsh settlement of Lime Springs would never have come into existence, and the lot and relationship of hundreds, if not thousands of persons, would have been otherwise than they are.

J. J. Jones had been upon the northern lakes, and was often called by his companions "Sailor Jack" or oftener "Jack Jones," and this sobriquet clung to him through life. J. R. Williams also became known as "Jack Williams," and is so known to this day, to young and old, Welsh and others. Jack Williams took land in the southeast corner of York, Jack Jones to the north and Thomas to the east, across the line in Bristol.

A Sunday school was started this summer in J. J. Jones' house, with Thomas the only professing Christian among the men as superintendent. Along towards winter Thomas returned to Wisconsin, and Jack Williams, before spring, in quest of a wife.

In 1860, D. J. Davies and wife returned to Wisconsin, having been missionaries among the Omaha Indians for seven years. In the summer of 1861, David and his family, his brother William, also, and his family, set out toward the west again; this time to find a home, possibly in Western Iowa, not far from his former field of labor. These families crossed the Mississippi at Prairie du Chien, and following the main road west through Northern Iowa, encamped one evening on the bank of the Little Cedar river. There they heard Lime Springs mentioned. William remembered that his friend G. G. Roberts, in Wisconsin, was accustomed to say, that Lime Springs was the postoffice address of his brother-in-law, J. J. Jones, and the Welsh families with him. Next morning the brothers, leaving their families where they were, "took the trunks out of the light wagon, hitched up the cream colored horses," and started toward Lime Springs, to visit these Welsh families. A few miles west of Lime Springs they met one Richard Lewis, whose people they knew in Wisconsin. He informed them that a few miles further lived a Welshman, Thomas Evans. Evans was one of those enthusiastic men, in whose eyes the future is always bright and

the place where they live is always the best. He immediately began to descant on the glories of the country. The soil was incomparable, the advantages in every respect most excellent. His arguments must have had weight and his eloquence must have been effective, for we find that William very soon located upon a piece of land and both were quite pleased with the country. The morning before leaving, David, at family worship, had prayed very earnestly for divine guidance; on his return he said to his wife: "Wel dyma ni wedi gweld tir yr addewid"—we have seen the promised land. The whole company immediately turned about and began to move in the direction of Lime Springs. It was the Fourth of July, 1861 soon after they left the Cedar. David took possession of a small house near the creek, not far from Evans, while William, and his family, went on his land two miles west. The Welsh community, getting this strong re-enforcement, revived the Sunday school, which had gone down at the departure of Thomas several months before. Late this year two visitors from Wisconsin came to spy the land. Hugh Edwards (*Bodwrog*) and his friend John Roberts.

No family, as far as we know, moved in during 1862. Yet this year was not without its importance. And first, we would mention a cloud of sorrow that came over the little Welsh community; in March of that year occurred the death of Thomas Evans, the second, as we have seen of the Welsh settlers. He was buried north, near Canfield's, but the remains have since been removed, as we have been informed, to the cemetery of Bristol. The attending physician was Dr. Reed, still residing at Lime Springs. During this summer again came two men on a visit from Wisconsin; John D. Williams, and his neighbor, William Lewis. Williams was a brother-in-law of D. J. Davies. He had started the summer before, but not meeting the Davies brothers at Prairie du Chien, as he expected, returned home without going further. In June, 1862, he and Lewis came via Dodgeville, up the Mississippi, then west across Southern Fillmore. Williams was accustomed to relate an incident connected with this journey reflecting honor on him as a pedestrian rather than Lewis. Starting out one morning on foot from Caledonia, with thirty miles before them, they espied a team in the distance, going in the same direction. They immediately decided to give chase, overtake it if possible, and secure a ride. They quickened their pace, exercised all their powers as on they went. They hailed the driver, made signs, but with no success; either

he did not hear, or did not heed. Lewis soon began to feel that the task was a big one, was getting discouraged, and advised giving up, but Williams insisted on going on. Lewis was rather corpulent, and had a peculiar gait which was not at all favorable for a forced march. It was a warm June morning. Williams, who was now several yards ahead, and by this time carrying both bundles looked around and saw that the perspiration was showing itself through Lewis' linen coat, but on they went.

The present generation are not aware of the fact that John D. Williams, in early and middle life, was able by putting four of his fingers in his mouth, to produce one of the most powerful and piercing whistles ever heard from a human head; coming at this time to the brow of a hill, he dropped his bundles, put his fingers in his mouth and whistled. The driver looked around and brought his team to a standstill. When they came up to him they found that he had a lame horse, or the chase would have been more desperate, and likely less successful. They were carried, however, several miles and were well paid for the extra effort put forth in the morning.

During this visit, Williams bought the quarter section now owned by Rev. R. W. Hughes, for about \$450, and eighty acres west of it for \$200, and another eighty acres near by, in 1866, with a crop on it for \$1,000.

Lewis bought eighty acres in Bristol for \$200, and the adjoining eighty acres in 1869, with a small crop for \$3,000. From this it may be seen that the time to buy land in Southern Fillmore was early in the 60's. The first Sabbath Williams and Lewis attended the Presbyterian service at Lime Springs, and listened to a sermon by Rev. Adam Craig. On the second Sabbath, Williams preached in Welsh at the house of J. J. Jones. This was the first Welsh sermon in this part of the country.

No new family came in 1863, yet it was a year of interest. Early in 1863, Thomas decided to visit Minnesota again. Leaving his home near Oshkosh, Wis., he lodged one night with John D. Williams. Williams said to him: "If you see land in Minnesota that you like, come back this way; I can borrow money for you from an old bachelor in this neighborhood, who has money to loan." Thomas went on to Prairie du Chien, and at McGregor found a man from near Lime Springs, with whom he rode as far as Barker's Grove; then walked to Foreston and on to Jack Williams'. He bargained for eighty acres near what he had bought before, and then returned to Wisconsin. At



Portage City, he entered the car for Cambria, to get the money promised by John D. Williams, but as he began to look for Cambria, to his amazement he discovered he had taken the wrong train; that he was on the main line going towards Milwaukee, and was now rushing towards Wyocena. Consulting his pocket-book he found that to get back was simply impossible, for his remaining change had been given for a ticket for Cambria, and now he was rushing away from Cambria on another road. What to do was the question. Finally the conductor kindly allowed him to ride to Watertown, from which place he slowly worked his way towards his home near Oshkosh, depending, most of the way, we presume, upon "John Shank's Mares." After getting home he wrote Williams a letter about the land and the money, adding: "The best way is for you to send the \$200, and take the deed in your own name, and if I can get the money in the future I will pay you." About two years after this, Thomas, having saved the \$200, came to Cambria, paid the money, plus the interest, paid the old bachelor, and the deed was signed to him by "J. D. Williams and wife." This is the way men did business in primitive times.

In the spring of 1863, "when the snow was going away," came David Roberts (*Bont Newydd*), and his brother, Robert, to visit the new colony. After them came R. P. Jones and Rev. Robert Morris, a Congregational minister, from Wisconsin. This is a date we can fix. "Morris," says one, preached a sermon on Easter Sunday, and baptized a little girl, now one of the wives of Bristol. That was the first time for me ever to hear about Easter." In June, came H. H. Morris and J. D. Williams. They returned to Wisconsin together, and this date we can fix; for they brought the sad news of the accidental shooting that day, north of Cambria, of a young girl on her way home from school. This happened, according to records still extant, June 26, 1863. During this summer, a little before the Fourth, came Rev. J. A. Jones, of Berlin, Wis., on a visit.

The day before the Fourth, 1864, O. R. Jones and family arrived in Foreston. Mrs. Jones was a sister of J. J. Jones. A little later, probably in August, came Rev. J. A. Jones and family. Mr. Jones had been called to minister to the spiritual wants of the English congregation at Foreston, and the Welsh people of Southern Minnesota.

Early in 1865 came R. P. Jones and family, and settled on a farm in Bristol. During the autumn came Rowland Evans and family, and bought land a few miles north, also J. H. Rob-

erts, who went back to Wisconsin. Evans and family spent the winter north in the town of Forestville.

In May, 1866, came H. H. Morris and R. W. Hughes; William R. Jones also came about the same time with his family. Late this year came Hugh Edwards, R. T. Williams and their families, and J. D. Williams, in November, to his farm on the state line. Many bought land this year, intending to come in the following spring.

On Christmas day was held a great Welsh literary meeting, in the Foreston school building—a Welsh *Eisteddfod* on a small scale. The evening meeting was held in English. Some may remember Henry Van Leuven's oration on "Progressive Knowledge," and R. T. Williams' address on "The Original History of the Celtic Race," and those who had recently left their old homes and were still feeling that this was a new country, very much enjoyed a song sung by Rev. J. A. Jones and family, "Pining for Home and the Old Fireside."

This Christmas evening, by Rev. J. A. Jones, in his own house, was solemnized, we believe, the first marriage in this Welsh settlement. Jane, daughter of W. P. Davies, was married to R. W. Hughes. We have indeed heard a story, that Jack Williams was married here in very early times. There is much of the humorous about Jack, and some people like to tell stories, and it may be get up good stories, about him. This story runs that he was married at a very early day by Justice Sales Green; that he had not the wherewith to remunerate Green for his services, and that the justice had to wait on Jack for payment until fall. But this, we believe, must be a fabrication. Our impression is that Jack was married in Wisconsin; that he was married by a preacher, and that the preacher was paid for his services, there and then, in the current coin of the country.

## CHAPTER II.

### COMING IN GREAT NUMBERS—PROSPERITY—ADVERSITY—ACCIDENTS.

We have dwelt at some length on the history of these years, 1856–1866; and that for several reasons. The pioneers of every country deserve honor. These settlers, for the first ten years, were few in numbers; we can count them, as it were, and get acquainted with them as they come in. This becomes impossible

after 1866. Every man is known in a small village, not so in a great city. But the chief reason is this: Not many who took prominent part in these early times are now to be found. It may be well to record these events before the survivors are gone to the silent land.

We shall touch but lightly, and in a different way, upon the years 1866-1895. Early in 1867, the Welsh families began to come in great numbers. Each of the months, March, April and May, of that year, probably saw as many families coming in, as were to be found in the whole settlement in October of the previous year; and they kept coming in goodly numbers till 1870, or later. And these were years of prosperity. The land was constantly rising in value. This always inspires the land owner. It gives him hope and courage. The wheat crop was good, and the price high. We remember very distinctly that in the autumn wheat was \$1.50 per bushel. A farmer would go to Lime Springs in the fall of that year, with a good load of wheat—fifty bushels, the product of two or three acres—and return with \$75 in his pocket. Indeed, we have recently noticed a newspaper item, that the highest price ever paid for wheat in a great market was \$3.00, in Chicago, about this period of which we are writing. Yet there were some drawbacks. Machinery was expensive. Hired help was high. Taxes were high. Interest was high, 10 per cent or more. Many of the Welsh farmers had homes or barns to build, and coming in on a prosperous wave, many mortgaged their land to get hold of more. But good times are often dangerous times. It is when the day is pleasant and the sea calm that the fisherman ventures out too far; and prosperous times do not last forever. The seven years of plenty in the land of Egypt were followed by seven years of famine. A few years after the times we have described, with the farmers around Lime Springs, the tide began to turn, and the water to flow back, and many a vessel—to carry out the figure—was left on the strand high and dry. Many a farm had to go for the mortgage, and many a farmer—prosperous a few years before—had to leave in spite of all he could do, for other regions, to begin life over again, and that in some cases with but very little capital. This unfavorable period continued for four or five years, beginning with 1878. At this time the wheat crop failed, and as wheat was the farmers' main support, the failure of the wheat crop was keenly felt by all. It was about this time that a change was made, from wheat raising to dairying and stock raising, and this is the line of farming followed ever since. The

farmers who were able to weather this storm, lived and prospered, and are nearly all today in comfortable circumstances, as their good houses and capacious barns testify.

#### ACCIDENTS.

It may not appear out of place to give some space, and this place is probably the most appropriate, to a few unpleasant and indeed sad occurrences, in the history of the Lime Springs settlement. Calamities and disasters, though not pleasant to narrate or dwell upon, at the time produce profound impressions in the community where they happen, and are long remembered by the inhabitants. The Johnstown flood will not be forgotten in Pennsylvania. The Pomeroy cyclone will be remembered by many families in Iowa for long years to come. Some things took place in the Welsh community of Lime Springs that made great impressions at the time, and are vividly remembered to this day.

The first that we shall mention occurred early in 1867, at the milldam in Foreston. Two brothers, and another man, had gone one day to Preston to inquire about land. Returning to Foreston that evening, they found that the water had risen, that the team could not cross over the dam. One brother took the team a mile north to John D. Williams', where he remained over night. The other unfortunate brother, in crossing the millpond, was carried by the current, boat, boatman and all, over the dam and thrown, of course, into the boiling waters below. His body was found six weeks later a mile down the river. The boatman reached the shore and was taken up thoroughly chilled and exhausted. The writer has a very vivid recollection of this event; for next morning, when the other brother was about ready to start with the team toward Foreston, two men were seen coming across the field in the garb of hunters. They called John D. Williams aside and informed him of the sad accident. J. D. Williams accompanied the brother to Foreston, taking the writer along (who was very unwilling to go on such a journey) and quietly broke to him the sad news on the way.

Some years after this J. D. Williams, J. Ap. Jones, of Cambria, Wis., and two other men had the dreadful experience of finding the boat sinking under them in the middle of the pond by the breaking of a plank in the bottom. Williams, though not a "swimmer," swam this time and successfully reached the dam on the upper side. The others were carried down by the strong current, and swept through the dam, which at this time was partly broken. The two younger men, however, being

thoroughly alive to the situation, and "grasping at a straw," caught hold of a piece of timber in the end of the dam as they were rushed through, and held on until rescued. Jones, who was older, more corpulent and much more unwieldy, was carried along by the current to the waters below, but fortunately found his feet touching *terra firma*, as he was floating over a little islet some yards below the dam. Thus no lives were lost, but the danger was great, and the experience, though the narration was amusing to others after the event, was not to be forgotten by those who were immediately concerned.

Some years after this again four persons, father, son, daughter and nephew, were crossing one Sunday morning to church. Not crossing "far enough up," the boat was carried down by the current, but providentially, as they were going over the dam, the front end of the boat struck on a large stone on the lower side and lodged there, with the hind end upon the dam, and the four persons inside. Word went to the Foreston school building, where services were held in those days, and the shore was soon lined by an anxious crowd. The question was how to reach the boat, or how to get the people out of the dangerous place they were in. And this must be done quickly for the river was rising, and the boat, in all probability, would soon be displaced and thrown into the boiling waters below. Some endeavored to wade part way across the dam, bracing themselves against the current by the use of pitchforks; others attempted to ride on horses near enough to throw a rope. After manoeuvring about in this way for some time, they succeeded in throwing them a rope, which the son tied around his sister and cousin, who were then put out and quickly drawn ashore by the crowd. This was done again to the father, and finally the son; and the moment his foot left the boat, down it went into the boiling waters.

#### THE BLIZZARD OF JANUARY, 1873—DEATH OF REV. J. J. EVANS.

But in writing of accidents, the saddest by far that ever occurred in the Welsh settlement of Lime Springs, was the death of Rev. J. J. Evans, wife and child, in the blizzard of 1873. Many, no doubt, remember that storm. We are not sure but the word "blizzard"—to denote a terrific snow storm—was first used about that time. The writer was that winter at Minneapolis, if a personal reminiscence may be pardoned. Before him lies a letter he wrote home "January 20, 1873," two weeks after the storm. We quote the following: "We have read of many

deaths in the late storm, the Fillmore boys came back Saturday night with a story frightful to me. One of them said that a Welsh minister, wife, three children and team, had frozen to death January 7th, three or four miles north of Granger. The other had heard that it was south of Granger, and that they were within half a mile of home. \* \* \* \* Please let me hear by return mail." A letter soon came, giving full particulars, but as this letter is not to be found, and as we do not like to give important facts from memory, we asked B. F. Davies, Esq., of Cresco, to consult for us the files of the "Howard County Times" and "Iowa Plain Dealer." He kindly replied. We quote from his letter of March 25th, 1895: "The copy of the Times dated January 16, 1873, is missing. The copy of January 9th mentioned the storm on Tuesday (January 7th), and the storming at time of going to press. Paper of January 23rd says that the railroad blockade of two weeks' duration had ended and trains were running. The Plain Dealer of January 17th has the following, but I do not believe it exactly correct.

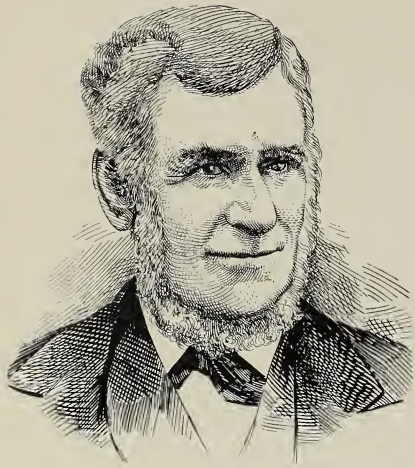
#### ACCIDENTS WITH EXPOSURE AND DEATH.

The terrific storm that swept over this region of country last week was attended by unusually severe and fatal consequences. We learn of the death of Rev. John Evans, a Welsh clergyman, residing in the township of Forest City, who, with his wife and two small children, were during the evening at a prayermeeting (?), some two miles (?) from home. Their course home was facing the storm, and it seems that when near there, the team became fast in the snow. Whereupon Mr. Evans took one child about three years old and carried it home, its arms and feet (?) becoming so badly frozen as to result in death probably. He then took some quilts and returned for his wife and babe. His wife was probably so benumbed that she could not go, for she was found frozen to death near (?) the sleigh, while he, it seems, after going about ten rods, fell upon (?) the babe, in which condition both were found next day."

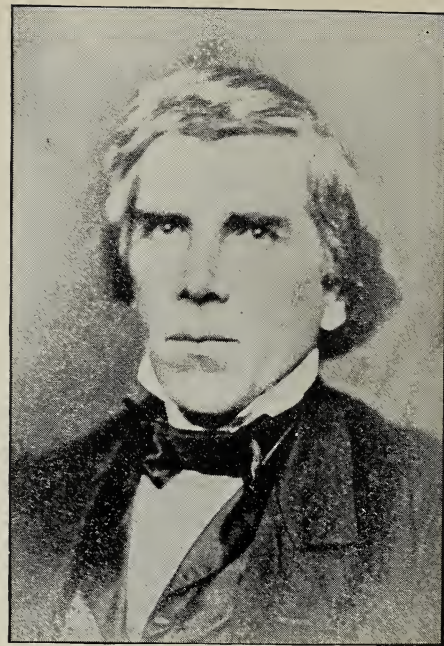
Believing that the above was not correct in several particulars (see interrogation mark at doubtful points) we again wrote to one of the sons of Mr. Evans, who likely gave us just about the facts in following few lines:

"The death of my parents was something like this: On a pleasant afternoon, Tuesday, January 7th, 1893, they went to visit a neighbor, three-quarters of a mile from home. About five in the afternoon it began to storm. They started home about

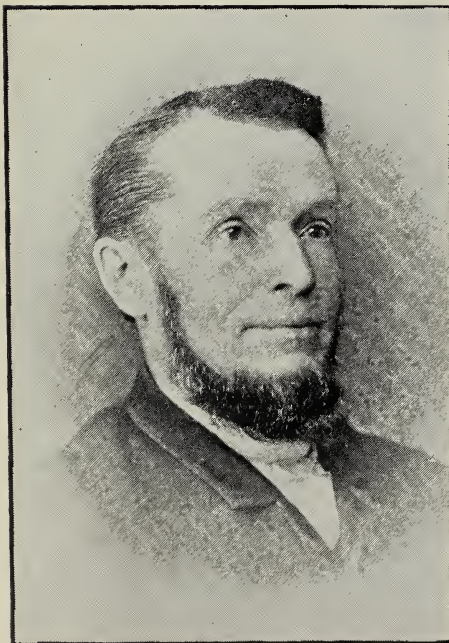




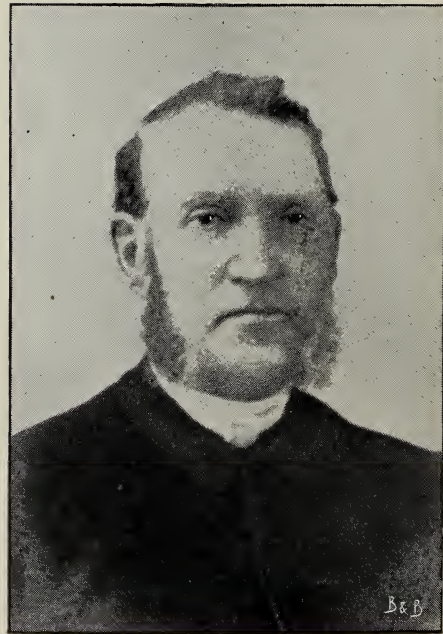
Rev. John D. Williams.



Rev. John J. Evans.



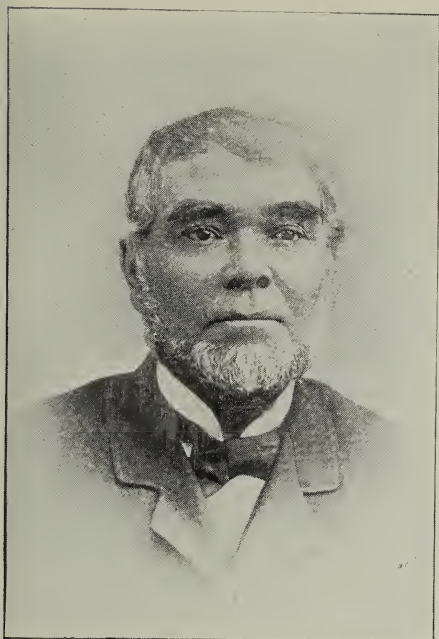
Rev. John A. Jones.



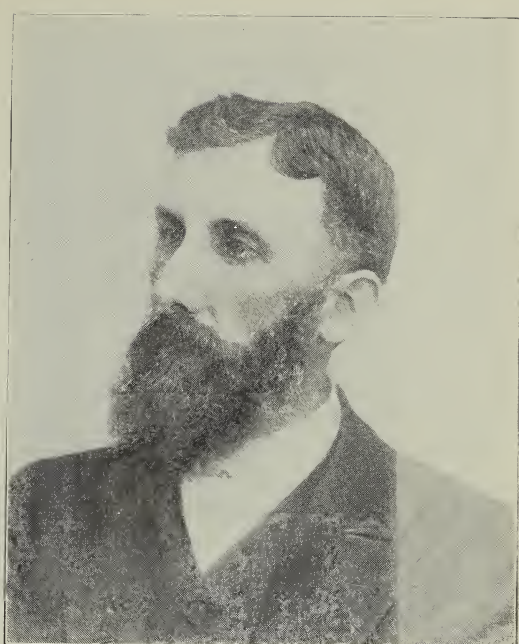
Rev. Richard Isaac.

EARLY WELSH MINISTERS OF FORESTON, IOWA.

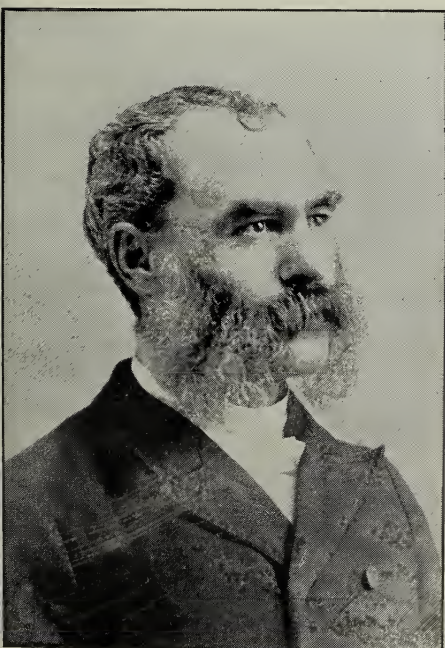




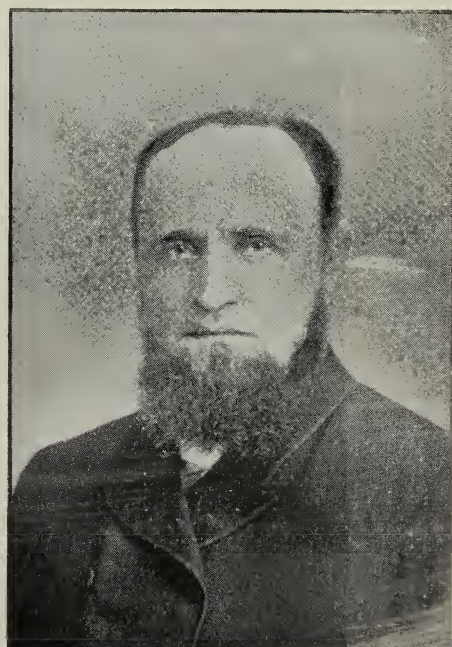
**Rev. Owen R. Morris.**  
BRISTOL, MINN.



**Rev. Edward Joseph,**  
LIME SPRINGS, IOWA.



**Rev. Daniel Williams,**  
BANCROFT, IOWA.



**Rev. Robert W. Hughes, Grinnell, Ia.**  
(Supt. Am. Bible Society for Iowa.)

PROMINENT WELSH MINISTERS.



seven. The neighbor lived in a grove, so they did not know the severity of the storm before they started, but soon after leaving the house, they came upon the open prairie, and had the storm full in the face, without a fence or anything to guide them. Father reached the house the first time about eleven, and took with him some clothes. About midnight he came again, with little Lizzie, and returned for mother and the baby. The thermometer was about eight below zero. The next day mother was found, also the cutter and horses; and the day after father and the baby near together, and not far from mother, who was in the cutter."

We have heard neighbors relate that Wednesday, the day of the search, was a frightfully cold day. If the thermometer stood eight below the night before, with a terrible gale of wind from the northwest, it must have been close to thirty if not to forty the following day. By Thursday, when Mr. Evans' body was found, the storm was somewhat abated. A person told us recently that he was sent to inform the sister and family a few miles away. Wishing to have the news presented to the sister as gently as possible, he called her husband outside, and gradually broke the news to him; but he was entirely overcome and seemed to have lost all control of himself. He went directly into the house and said to his wife, "John Evans, his wife and children, are frozen to death." The sister fell to the floor on her face and was for a time unable to move or speak.

Mr. Evans was to preach the following Sabbath at the For-eston school house, but on that day the funeral sermon was preached to an immense number by Rev. O. R. Morris. The sermon now lies before us. It was a serious, thoughtful, appropriate discourse from the words in the Acts of the Apostles, "And devout men carried Stephen to his burial and made great lamentation over him."

This death of Rev. Mr. Evans, and his family, in this way made a greater impression than anything of the kind that ever occurred in the settlement. Beside the circumstances connected with the event, the fact that Mr. Evans' was one of the ministers, well known and very much respected, tended to deepen the impression.

### CHAPTER III.

#### PROMINENT MEN—RELIGION—THE CHURCHES.

A sketch of the Lime Springs Welsh settlement, or of any other Welsh settlement, would be quite incomplete without con-

siderable space in it given to the subject of religion ; for religion has a prominent place among the Welsh in any part of the world. But before we take up this immediate question, we may be allowed to mention a few of the most prominent persons in the Lime Springs community. By prominent persons we do not mean, of course, men of national or international reputation—the little Welsh community of Lime Springs could not claim such distinction—but men who have been, or are now, more forward in the community, or elsewhere, than others. As such, we would first mention the

#### MINISTERS.

The ministers of Lime Springs fall into three classes.

The Pioneer Ministers—Revs. J. A. Jones, J. D. Williams, D. T. Rowlands, D. O. Jones, O. R. Morris and J. J. Evans.

The Pastors—Or those who have had special care of particular churches : Rev. O. R. Morris, R. Isaac, R. W. Hughes, J. W. Morgan, W. W. Davies and Edward Joseph.

The Young Ministers—In this class we put the young men of Lime Springs who have entered the ministry. Revs. R. W. Hughes, Daniel Williams, J. T. Evans and T. H. Lewis. It is somewhat singular, that the superintendents of the American Bible Society for Iowa, Minnesota, North and South Dakota, have been chosen from among these, viz : Rev. R. W. Hughes and Rev. J. T. Evans.

Next to the ministers, in a Welsh community, we must put the elders of the churches.

#### ELDERS.

The elders who have served the Bristol church are J. J. Jones, H. H. Morris, W. J. Williams. The father-in-law of the last mentioned, also named William Williams, lived in the neighborhood and we believe served for a time as an elder.

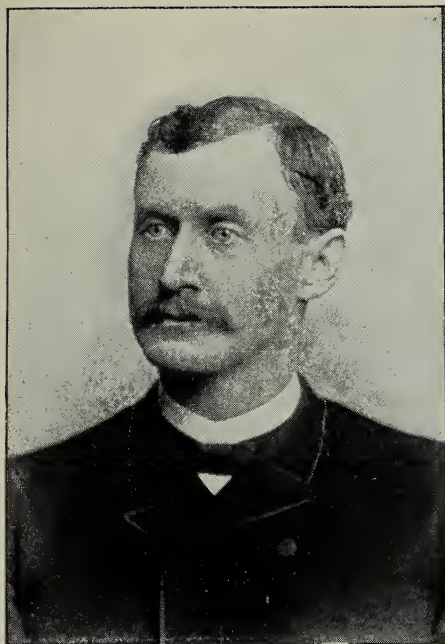
Foreston—Hugh Edwards, W. T. Lewis, H. G. Jones, O. E. Williams, H. O. Roberts, W. W. Williams, W. R. Williams, E. T. Jones and J. H. Jones.

Lime Springs—D. K. Jones, E. H. Jones and J. Price.

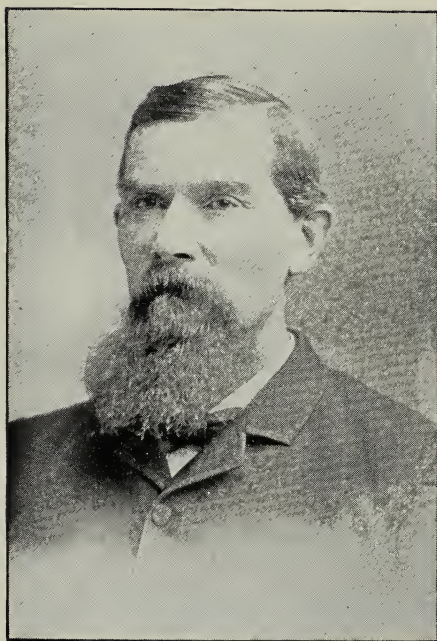
Somewhat important in a Welsh neighborhood are the singers, or rather choristers.

#### SINGERS.

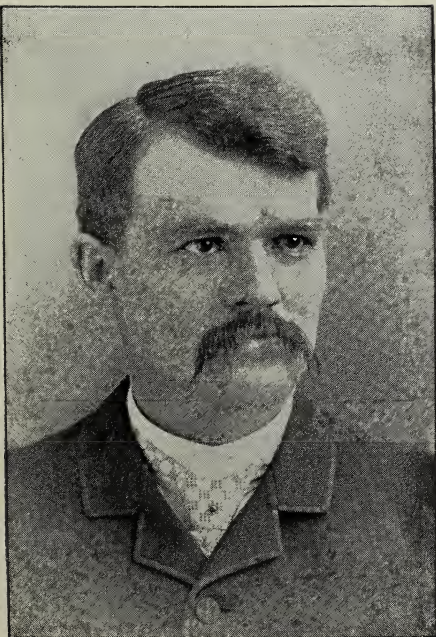
Four may be mentioned as having been quite prominent in the service of song. Rev. J. A. Jones, who led the singers in early times. The great musical genius, Daniel Theophilus. W.



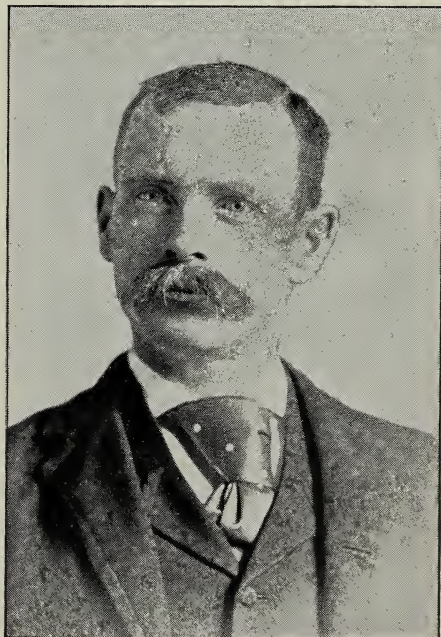
**Hon. W. W. Williams.**  
FORESTON, IOWA.



**Hon. Evan R. Morris.**  
LIME SPRINGS, IOWA.



**Prof. John Morris.**  
CHICAGO, ILLINOIS.



**Pastor T. H. Lewis.**  
DAWSON, MINNESOTA.

**PROMINENT WELSHMEN OF STATE LINE SETTLEMENT.**  
(BRISTOL, MINNESOTA, AND FORESTON, IOWA.)



T. Lewis, chorister in Foreston for twenty-five years, and the present pastor, Rev. Edward Joseph. The choristers now, we believe, are William Thomas, for Bristol; W. W. Williams, for Foreston, and G. G. Thomas, for Lime Springs.

## POETS.

The poets are Rev. J. T. Evans, J. H. Roberts, J. R. Williams and Noah Hughes. Twenty years ago, at least, the poets seem to have flourished better on the Bristol side than on the other. As the writer never posed as an adjudicator of poetry he hardly feels competent to pronounce as to the merits of these poets. He presumes, however, that they are all good poets. R. H. Jones, of Lime Springs, also should be mentioned.

## POLITICIANS.

It may be said, we believe, that the Welsh, as a general rule, have but little ambition for political distinction. Whether the prominence given to religion has anything to do with this we do not know. Macauley, in his essay on Milton, says: "The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and external interests. \* \* \* \* Hence originated their contempt for terrestrial distinctions. \* \* \* \* The Puritan prostrated himself in the dust before his Maker, but he set his foot on the neck of his king." And there is some Puritan tone about the ordinary Welsh character. Some one has said that "The people of the United States are a nation of office-seekers, as much as the English, according to Napoleon, were a nation of shopkeepers." But this cannot be said of the Welsh. Some, however, of the Welsh of Lime Springs have climbed up a few rounds on the political ladder. E. R. Morris was a member of the Minnesota House of Representatives in 1889. W. W. Williams in that of Iowa in 1892 and 1894. William Theophilus was also a member of the Iowa legislature one term, and two terms clerk of court for Howard county. B. F. Davies has been auditor of Howard county for one or two terms.

## TEACHERS.

Many of the young people of Lime Springs have "taught school," and that with success; but we recall but two that have reached any prominence that we have space to mention. John Morris, son of Rev. O. R. Morris, graduated in 1888, at the State University of Minnesota, with the degree of Bachelor of Mechanical Engineering, having received, it was said, "the highest

markings ever given in that department." For several years after this he served as "Supervisor of Manual Training in the schools of Minneapolis." The other is Richard Jones, son of Rev. J. A. Jones. Richard graduated at Iowa College, Grinnell, Ia. Was for a time principal of the Des Moines High School, and later of the State Normal School at Normal, Ill. In the meantime he had received the degree of A. M. from his *Alma Mater*. In 1889 he visited Oxford, Eng., and studied for a time at the famous old university of Heidelberg, Germany, where he received the degree of Ph. D. He is now professor in Swarthmore College, Pennsylvania.

#### RELIGION.

We are inclined to the opinion that Holland, Scotland and Wales are the most religious countries in Europe. Holland communities in America have their churches and ministers. The attachment of the Scotch people to the bible, the psalms and the kirk is well known. Just about as prominent is this subject also among the Welsh. Dr. John Hall, of New York, said once in a great convention in Belfast, Ireland: "There is a church in this alliance which I think should be held up to Christendom as a model in regard to Sunday school—the Welsh Calvinistic Methodists. I have often said that that people are born in the Sunday school. They live in it, they grow up in it, and they die out of it." And Dr. Hall was right. We really believe that the Welsh have the best Sunday schools in the world. Another fact is worth being mentioned. The prevailing type of religion in these three countries is essentially the same. In Holland it goes by the name of the Reformed church; in Scotland it is called Presbyterianism; in Wales Methodism. According to statistics as here seen, about 90 per cent of the protestants of Holland belong to that church. A Scotchman said recently that twenty of the twenty-four churches in his native city are Presbyterian. The church in Wales which has done more by far to mould the national character than any other during the last century and a half is the Methodist. At their annual conventions, there are ten, sometimes twenty, sometimes thirty thousand people on the field listening to the preaching of the gospel. The reader must not, however, put the meaning it usually has upon the word "Methodists." The great revival which swept over Wales, and partly over England, about the middle of the last century, was Calvinistic, that is, "Presbyterian" in doctrine. "Methodists" and "Calvanists," in the letters of Walpool and



the other statesmen of the day, were synonymous terms. The Calvinistic preachers were attracting immense multitudes in 1736—Whitfield in England, Rowlands and Harris in Wales; while Wesley cannot be said to have done anything before his own "conversion," which he puts in the year 1738. Thus it may be seen that the chief descendants of that revival, on the other side of the ocean, that is, the Methodists are "Calvanists" or Presbyterians. While the followers of Wesley are called "Wesleyans." But as the followers of Wesley also call themselves Methodists, especially in America, the others are often spoken of as *Calvanistic* Methodists to distinguish them from the American Methodists, or followers of John Wesley.

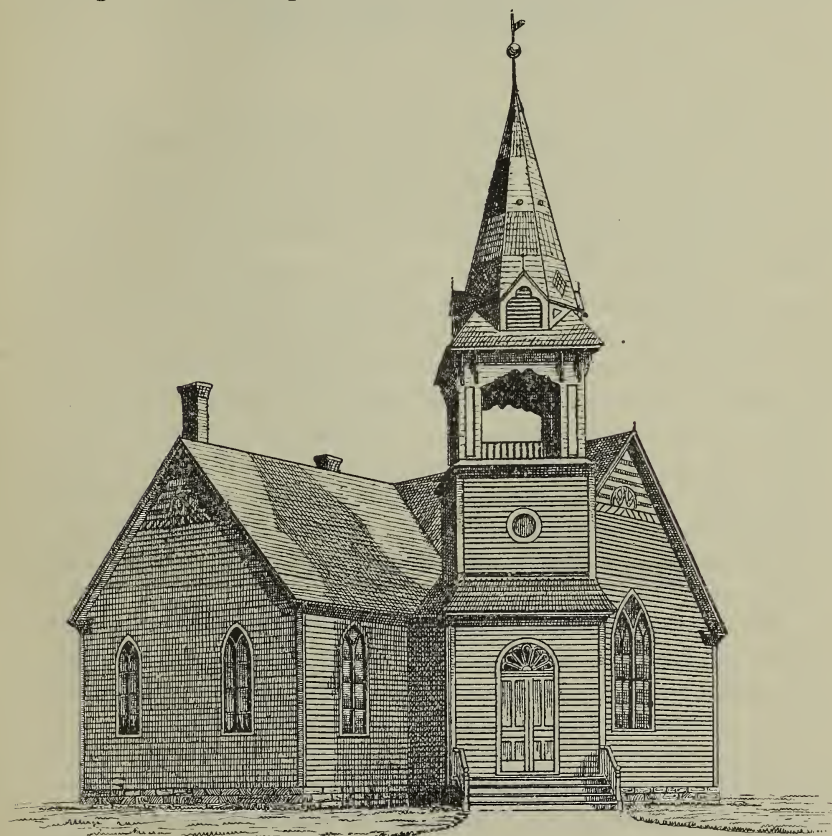
From this explanation we think it may be seen how it is that the Welsh Methodists of America are really Presbyterians. This denomination is the strongest by far among the Welsh of America. All the churches of the Lime Springs settlement belong to it. This denomination—though small compared with the great denominations of the land—shows, indeed, considering all circumstances, as much vitality as any denomination in America.

A word now about the three churches of Lime Springs. The churches of Bristol and Foreston were organized early in 1867. No church building was erected, however, for six or seven years after this. This may appear singular, that six years, after the great influx of 1867, should pass before the Welsh of Lime Springs built a church; and yet it is not hard to explain. The early settlers of Lime Springs differed from the early settlers of Wisconsin fifty years ago. Those came directly from Wales. They did not come exactly like the Pilgrim Fathers, to find here "freedom to worship God," and yet there was a resemblance. They came from pressure, if not oppression, to a land where they could get homes of their own. In homes of their own they would have more leisure to train up their children, and more spare moments to worship and serve God. With them, indeed, the religious feeling was very strong. Forty acres or at most eighty was the amount of land taken up; a small cabin or house was built and very soon a place for religious meetings, a little building twenty-four feet square seems to have been the conventional size of many of the first Welsh churches in Wisconsin. But the Welsh of Lime Springs, with few exceptions, came not directly from Wales, but from Wisconsin and eastern states. They had been somewhat Americanized. They were coming to "better their circumstances," wanted larger

farms, had acquired more or less taste for money-making. The religious feeling was less intense than with the "emigrants" from Wales to Wisconsin twenty years before. Yet we would not convey the idea that the settlers of Lime Springs were neglectful of divine services—far from it. The teams were busy in the fields six days in the week, but on Sunday morning they would be seen on the road taking the family to service and Sunday school. Schoolhouses were large and commodious. So six years went by—seventeen from the time of the first settler—before a church was erected. But at last, in 1873, the people of Bristol arose and built a church, a fine commodious building worth between \$2,000 and \$2,500. And the Foreston people, not willing to be behind, built the next year, a church 32x52 feet, one of the largest Welsh country churches in America. During those prosperous years two new churches were organized. One northwest of Lime Springs, called Proscairon, after an old church in Wisconsin; the other southwest of Lime Springs. Some man, with a genius for giving names, called that region of country "Canaan's Land," a name by which it was known for many years. It is now known by the more modern, and likely more appropriate name of "Saratoga Prairie." The church organized there is now in a weak condition; the other church, on account of removals, was disbanded some years ago.

There now remains for us to say a word about the Welsh church in the town of Lime Springs. The church and church building there have had a singular history. Welsh meetings were held in the town of Lime Springs for the first time in the year 1876. During that summer a Welshman, T. W. Hughes, lately from Chicago, was elected superintendent of the (English) Presbyterian Sunday school. It is probable that this had something to do with the formation of a Welsh class in that school, October 27th of that year. This was the beginning. January 15, 1877, the first Welsh sermon was preached in the town by Rev. R. Isaac. June 14, 1877, a church of fourteen members was organized. Yet, the number of Welsh in the town and vicinity was small, the church grew but very slowly. Twelve years went by, singular as this may seem, before elders or deacons were elected. During the summer of 1891, the present pastor, Rev. E. Joseph, came to take pastoral care of the Welsh churches. And what was of great importance to Lime Springs, he made his residence in the town instead of in the country, as former ministers had done. The number of Welsh families had increased somewhat by this time, and some began

to agitate the subject of church building. The pastor, it is said, made a stirring speech on the subject on Thanksgiving day. The little Free Methodist church, on the corner, was sold about this time; a committee was appointed to see about securing it, but their judgment favored putting their money into a new house. A subscription list was started without delay. Encouragement and help were received from Bristol and Foreston.



**C. M. Church, of Lime Springs, Iowa.**

By August, 1892, a beautiful church, worth about \$2,300 was completed and ready for dedication. The services of Rev. G. Ellis, a popular Welsh minister of Liverpool, England, and those of Rev. R. W. Hughes, Grinnell, Iowa, were secured for the Sunday of Dedication. On Thursday the church was cleaned, the contractor locked the building about 6 p. m., and was to meet the trustees at 9 o'clock the next day to receive his pay and deliver the keys. But about 10:30 that night the people of Lime Springs were aroused by the cry of fire, and soon it was

found that the building that was burning was the new Welsh church! In half an hour all that was left of the \$2,300 church was a pile of ashes. Very fortunately, however, the building was insured to the amount of \$1,500 in the Home Insurance Company of New York. And to the credit of this company be it said, nearly the whole amount was paid the next day. The trustees had \$1,100 on hand after paying all creditors. Sunday came, and the ministers expected came. They encouraged the people to undertake immediately the building of another church. The preaching during the day was good, and when the subject of rebuilding was brought up, much enthusiasm was manifested. The Bristol and Foreston farmers had come in in goodly numbers, and when money for a new church was called for, many were doubling the subscription they had pledged before. By Sunday night the trustees had on hand about \$2,000 for another church. The new church, much more commodious and better than the other, costing about \$2,600, was dedicated, practically free from debt, Feb. 1, 1893. How the fire originated has never been found out, and "the matter will probably remain a mystery until the day of judgment, when all secrets shall be revealed." If the devil intended to kill the little Welsh Presbyterian church of Lime Springs by burning up the building, he at this time certainly reckoned without his host. The present building is more elegant and more comfortable than the former. Welsh families are constantly moving into town, and the membership is growing.

We said at the beginning, that Foreston is the center of the Welsh community. So it is in location, but as far as prominence and influence are concerned, the "center of gravity" has been of late years moving toward the town of Lime Springs.

Of the future of this Welsh settlement we dare not speak. The Welsh language is used about as extensively as it was a quarter of a century ago. Yet the older people, natives of Wales, are dying; and their places taken by the young people, natives of America. Though the same language is used by them it is less pure. In the course of time, judging from the history of Welsh settlements in the east, the Welsh here will give place to the language of the land; and at some period, in the future, the "language of Cambria" will not be living, even "in song." It is to be hoped, however, that the churches will be kept up, and that the pure, scriptural religion, introduced by the pioneers, will hold its ground from age to age and flourish from generation to generation.

## BIOGRAPHIES.

---

**BAXTER, JOHN THOMAS**—Spent his early life in Bangor, Wis., and attended High school at West Salem, where he received his preparation for college. He next entered Ripon college, at Ripon, Wis., as a freshman, in 1881, and completed his junior year there. There were at Ripon competitive prizes for declamations in freshman year, essays in sophomore year, and orations in junior year; and Baxter won first prize in all three. During freshman year he was elected one of the editors of the college paper, and he was connected with it in some capacity during his whole stay at Ripon. During his junior year he represented Ripon in the Wisconsin State Oratorical contest and succeeded in taking first honors. Consequently he represented Wisconsin in the Inter-State Oratorical contest held at Iowa City, Iowa, in the spring of 1884, and took third place among eighteen competitors. Throughout his stay at Ripon he was greatly handicapped by impecuniosity and earned his expenses as a messenger in the employ of the American Express company, having a short "run" which took him away from Ripon in the evening and brought him back early in the morning. At the end of his third year, not feeling prepared to graduate, he decided to drop out for a year and then finish his course at Williams college, towards which he had always looked with yearning. He entered the junior class at Williams in the fall of 1885, where he became a member of the Delta Upsilon fraternity. He was elected an editor of the Literary Monthly, and received the first junior "Moonlight" declamation prize. In senior year, as a representative of the Technian society he assisted in defeating the Logans in the annual joint debate, receiving one of the six Graves prizes for essay and the Van Vechten prize, and was library orator on class day. The Van Vechten prize is a \$70.00 cash award, made at the end of the senior year, by vote of the faculty and

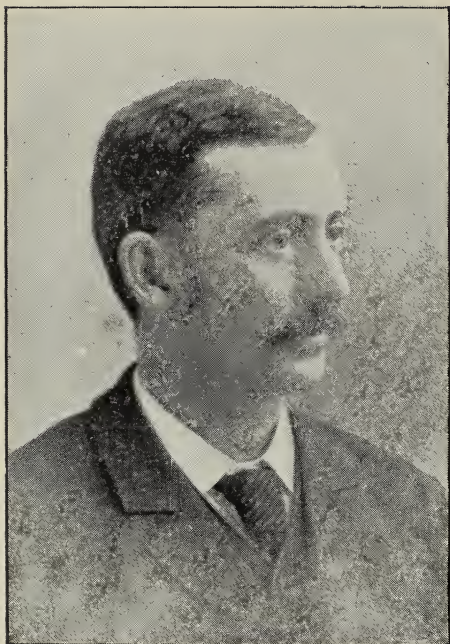
students of Williams college, to that member of the graduating class who, in their opinion, has attained the greatest efficiency in the art of extemporaneous speaking. After graduation in 1887, he became clerk in a law office in Minneapolis, Minn., and was admitted to the bar in 1889, and since then has practiced law in that city. He is secretary of the Minneapolis Bar association, and has read a paper before the Minnesota Congregational club on "Christian Socialism." Mr. Baxter was married in October, 1891, to Gertrude Hooker, daughter of William Hooker of Minneapolis.

**BLOSSOM, MRS. ALICE**—Daughter of Griffith O. and Sarah C. Williams, and granddaughter of the well known Rev. Daniel T. Davis, of Waukesha and La Crosse, was born at La Crosse, Wis. Soon after her birth her parents removed to Mankato Minn. At a very early age she showed remarkable talent in music, appearing in concerts when but two and a half years old. Removing to Minneapolis with her parents, while still a young girl, she there pursued her studies ardently and with success, only handicapped by her health and strength, not being equal to her ambition. She was married in 1884 to Geo. F. Blossom and is the mother of two beautiful children, a girl and boy. Under the personal instruction of the celebrated William Courtney, of New York, a Welshman formerly from London, her phenomenal voice has been developed to a high degree of perfection, the full, deep, rich, contralto quality being especially admired. In church and concert work she has hardly a rival in the northwest, and as a teacher she is very successful, being at present teacher of the voice at the Northwestern Conservatory of Music, Minneapolis. She is an earnest, enthusiastic student and is never satisfied with present success, but continually striving after a higher ideal.

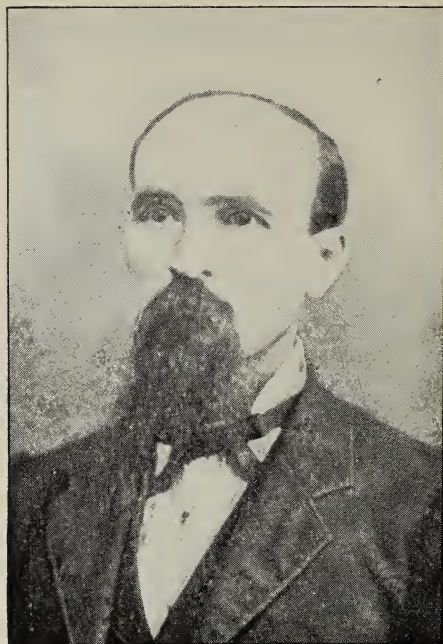
**BLYTHIN, C. J.**—Was born in 1858 at Prestatyn, Flintshire, North Wales. His parents came to America in April, 1868, residing a short time in St. Joseph, Mo., thence removing to near Cambria, Wis. They then moved to Iowa, locating on a farm about four miles from Williamsburg. Young Blythin left home when about nineteen years old to attend school at Iowa City, Iowa; coming to Minneapolis in 1884. Entered the employ of D. R. Barber & Son in 1891 as bookkeeper and now holds the responsible position of manager with the same firm.

**BOWEN, EVAN**—Born February 3, 1821, at Bank Flosfelen, Llangyndeiren Carmarthenshire, Wales. Emigrated to Blos-

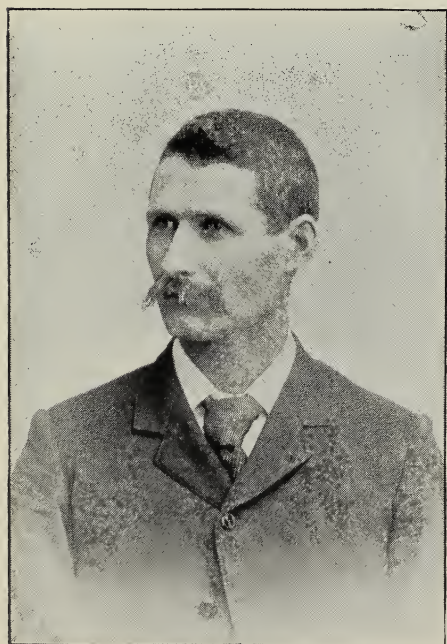




**Hon., Thos. E. Bowen, (Editor)**  
DULUTH.



**Wm. R. Edwards, (Editor)**  
TRACY.



**Daniel T. Bowen,**  
(Sheriff of Blue Earth County)



**Evan Bowen,**  
(Ex-Sheriff of Blue Earth County)

PROMINENT WELSHMEN OF MINNESOTA.



burgh, Pa., in 1840. In 1847 he married Miss Jane Edwards, at Charleston, Pa. Moved to Nicollet county, Minn., reaching the old townsite of Eureka on October, 27th, 1855. Within a few days he located on a claim about a mile west of this then promising city. In the summer of 1865 he purchased and moved to the farm still owned by the family, in the present town of Cambria, Blue Earth county. In 1867 he was elected sheriff of Blue Earth county. He was a man of much natural ability and force of character. Impulsive at times, almost to a fault, yet of a very kindly and generous disposition and the memory of his warm friendship still lingers in the bosom of many an old settler. He died January 3, 1871, leaving him surviving, his wife and six children, namely: Miss Mary J. Bowen, for years a most successful teacher in a number of the High schools of the state, and now editor of the Idaho Springs News, at Idaho Springs, Col.; Thos. E. Bowen, (see below); Mrs. Margaret Roberts, of Denver, Colorado, formerly a very efficient teacher in our public schools; John E. Bowen, merchant at Courtland, Minn.; David E. Bowen, of Cambria, Minn., and Miss Esther Bowen, a very successful teacher in the Wisconsin and Minnesota schools.

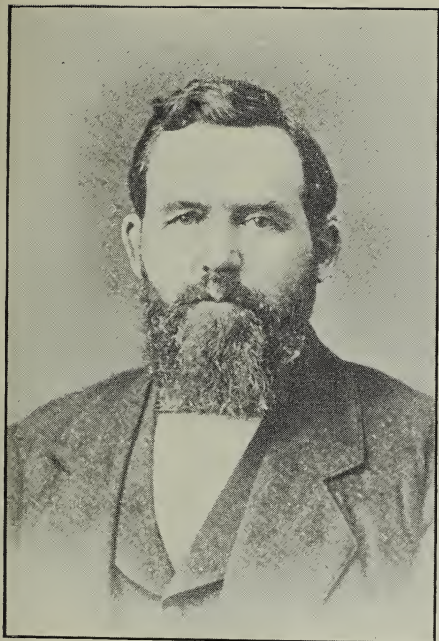
**BOWEN, MRS. JANE**—Widow of Evan Bowen, was born at Llan On, Bryn Maen, Carmarthenshire, Wales, May 21, 1820. Her father's name was David Edwards, who in 1841 emigrated with his family to Charleston, Pa. Wise, careful and affectionate; she has ever been much loved by her children and acquaintances. She still resides on the old homestead in Cambria.

**BOWEN, THOS. E.**—Journalist, son of Evan and Jane Bowen, was born October 13, 1849, at Blossburgh, Pa., and came to Minnesota in 1855 with his parents. Began his education in the country schools; then at the age of sixteen went to the High school at Mankato and afterwards to the State Normal of the same city. He taught school for a few years, and then began his career as a journalist at Sleepy Eye, Minn., where, in February, 1879, he founded and for a number of years published the Sleepy Eye Herald. November 1, 1877, he was united in marriage to Miss Emma E. White. In 1886 he was elected state senator from Brown county. About 1890 he removed to Duluth where he edited the Daily News for a few years. Since that time he has had editorial charge of a number of papers in Duluth and vicinity. He is an able and ready writer and a fearless defender of his convictions.

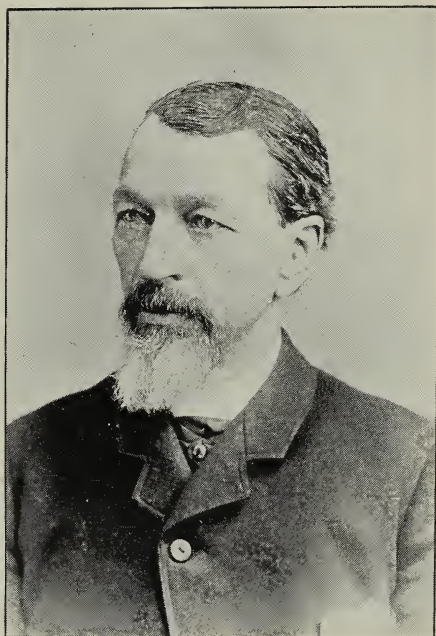
**BOWEN, DANIEL T.**—Born in Nicollet, Minn., February 17, 1862. Son of William T. and Gwendolen Bowen; who came to Nicollet from Spring Green, Wis., in June, 1859. The father was a native of Llangyndeiren Carmarthenshire, Wales, and the mother of Cardiganshire. They were married at Blossburgh, Pa., and moved to Spring Green in October, 1855. In 1864 moved from Nicollet to Judson, where the father died October 1870. Daniel received a good common school education. Married Sarah, daughter of Evan Davis, Judson, in 1886. She died in 1888. Married again in 1890, Mrs. Barbara Blake, daughter of Adam Menton, of LeSueur, Minn. In 1890 he was appointed deputy sheriff of Blue Earth County by W. J. Glynn. In 1894 he was elected sheriff by a large majority on the Republican ticket.

**BUMFORD, RICHARD R.**—Born at Mount Pleasant, Racine County, Wis., October 26, 1856. His parents were David and Eleanor Bumford. The mother died in May, 1860. Richard was educated at the district school of his native place and at the Racine High School. Came to Blue Earth County in March, 1876, where he remained teaching country schools for two years. He then removed to the Welsh settlement in Lyon County, and in 1882 was elected register of deeds of that county, which office he held for six years. Since that time he has been engaged with great success in the real estate, loan and insurance business at Marshall, Minn. Married Miss Lucy Lewis, of Wyoming County, N. Y., in June, 1886.

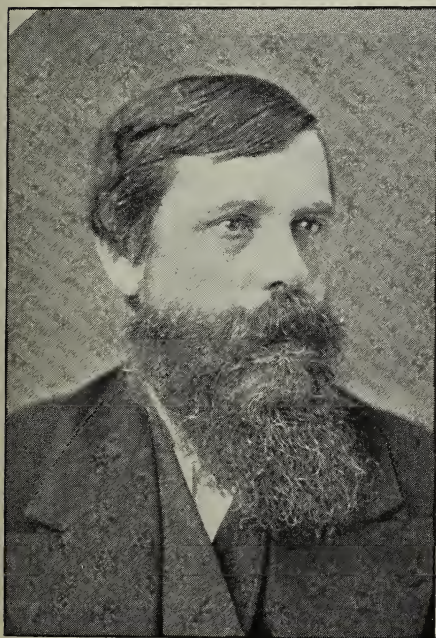
**CHESHIRE, ISAAC**—Born at Caernedde, about four miles west of Oswestry, Shropshire, England, in 1830. Offa's Dyke passed through his father's farm. He emigrated to Racine, Wis., in 1846. About 1860, at Racine, Wis., he married Miss Ellen Davies, who was a native of Denbighshire, Wales. For two or three years during the war he was employed in the Department of the Interior at Washington. He then held the position of deputy revenue collector at Milwaukee for about a year. In 1866 he removed to Mankato, Minn., where he worked one year in the employ of Isaac Marks. He then formed a co-partnership with William Jones, as Cheshire & Jones, in general merchandise. The firm dissolved in 1875, and Mr. Cheshire was employed in the auditor's office of Blue Earth County, and for a few years prior to his death was deputy county auditor. He had a very remarkable talent as a bookkeeper, being one of the best accountants Blue Earth County ever had. He was also a fine singer and a member of



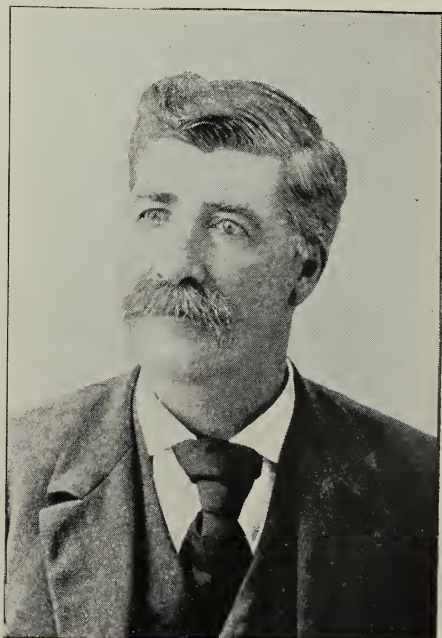
**W. W. Davis.**



**R. J. Thomas.**



**Isaac Cheshire.**



**Humphrey H. Jones.**

PROMINENT WELSH SINGERS OF BLUE EARTH COUNTY, MINN.



the famous Cambrian quartette, of which Prof. John P. Jones, of Chicago; W. W. Davis, of South Bend, and R. J. Thomas, late of Mankato, were the other members. He was a patron and ardent admirer of the *Eisteddfod* and of all musical and literary societies. He died suddenly of heart disease May 21st, 1882. Miss Mary E. Cheshire, of Cincinnati, O., is now his only surviving child.

**DACKINS, DAVID**—Born August 9, 1834, at Llanidloes, Montgomeryshire, Wales. Son of David and Elizabeth Dackins of Lower Green Llanidloes. September 1851 emigrated with parents to Utica, N. Y., where they lived two years; thence for one year to Columbus, O., thence for a short time to Memphis, Tenn., and St. Louis, Mo., thence in August, 1855, to St. Paul, Minn., and from there in April, 1856, to Judson, Minn., where he, his father and brother, Edward, located on a farm. November 1860 married Ellen, daughter of Edward and Jane Edwards, then of Butternut Valley. August 18th, 1862, enlisted in Company E, Ninth Minnesota, and was with his company until the battle of Guntown, Miss., but in the retreat from that disastrous campaign he was separated from his regiment and once taken prisoner, but through his shrewdness escaped, and after days of wandering and untold hardships reached the Union lines. His health, however, was badly shattered so that he was unable thereafter to rejoin his company. In 1874 he removed to Mankato and followed the occupation of carriage painter. He has always taken a lively interest in politics, being one of the very few Welsh Democrats. Never seeking an office himself, he has always taken pleasure in helping those he deemed worthy, without regard to party. His wife died May 29th, 1880. Their children are William, John, Edward and Jennie.

**DANIEL, R. E.**—Born in Llangeitho, South Wales, May 18th, 1844. Parents, Evan and Mary Daniel. Emigrated with parents to Racine, Wis., 1848. Mother died in 1850. Lived on farm with grandparents, Roderick and Catherine Evans, for six years, then worked for other farmers; afterwards went to Racine and learned the blacksmith trade. Enlisted in Company "F," Twenty-second Regiment, Wisconsin Volunteer Infantry August 9th, 1862, and served until end of the war. Mustered out at Washington, D. C., June 12th, 1865. Engaged in real estate and insurance soon after close of war. Married Mary E. Lewis, Berlin, Wis., June 27th, 1867, and lived in Oshkosh, Wis., for twenty-one years. Mr. and Mrs. Dan-

iel, three sons and two daughters, moved to Minneapolis in May, 1887. Mrs. Daniel died December 1st, 1887. Mr. Daniel married Jeanette M. Jones, of Berlin, Wis., June 11th, 1890. He is now and has for the past fifteen years been engaged in the business of adjuster of fire insurance losses. He is interested in music and has taken prizes as a soloist and conductor in several musical conventions, and has served as adjudicator of music at the Minneapolis *Eisteddfod*.

**DANIEL, T. R.**—The subject of this sketch was born October 7th, 1846, at Llangeitho, Cardiganshire, South Wales. In 1848 he came with his parents, Evan and Mary Daniel, to Racine, Wis., and spent several years of his boyhood with his grandfather, Roderick Evans, at Mount Pleasant. When eighteen years old he went to Fox Lake, Wis., where he lived for fifteen years and was engaged in the mercantile business. In 1869 he married Mary I. Trimble, and ten years later went to Oshkosh, Wis., where he remained for two years, engaged in the insurance business. In March, 1882, he took a traveling position with the North British and Mercantile Insurance Company, and the following year moved to Minneapolis and was given the state agency for Minnesota and North and South Dakota for the same company, and is still in the employment of the company. From 1889 to 1894 he had charge of the company's office at Minneapolis, also the company's local business. Mr. Daniel takes great interest in music, and was a member of the duet which secured the prize at the Racine *Eisteddfod* in 1882. He also belongs to the Masonic fraternity.

**DAVIS, CHARLES E.**—Born in Montgomeryshire, Wales, in 1844. Emigrated to Le Sueur, Minnesota, in 1865, and thence to Lake Crystal in 1869, where he engaged in the general mercantile business. He was very popular and successful and soon became the leading merchant of that town. He also formed a partnership with W. P. Marston and P. A. Larson in the banking business there, under the firm name of Marston, Larson & Davis. In 1892 he sold out his mercantile business and removed to Minneapolis to engage in the grain commission business, forming a partnership with R. D. Hubbard and Geo. M. Palmer, under the firm name of Davis, Hubbard & Palmer. Married Miss Sylvia O., daughter of Thomas Raney, of LeSueur.

**DAVIS, HON. CUSHMAN KELLOGG**—Senator, born June 16th, 1838, at Henderson, N. Y., of Welsh ancestry, who



**Hon. Cushman K. Davis,**  
(U. S. SENATOR.)





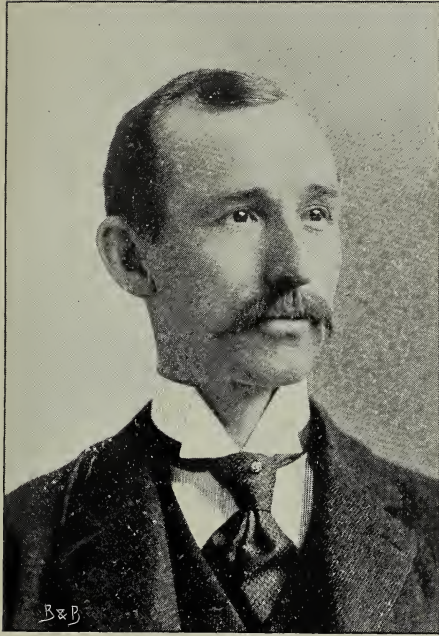
had originally come from South Wales to Massachusetts. His parents removed to Waukesha, Wis., about September, 1838. His father, Horatio N. Davis, was county treasurer of Waukesha county for several terms; was state senator from Rock county, Wis., two terms, and was a captain in a Wisconsin regiment during the civil war. He is now 84 and his estimable wife is 81 years of age. Both are still vigorous in mind and body and reside at St. Paul, Minn. Their distinguished son, Cushman K., was educated at Carroll college of that town and graduated from Michigan University in 1857. Read law with Governor Randall, and was admitted to practice in 1859 at Waukesha. Enlisted in the Twenty-Eighth Wisconsin Volunteers in 1862 and was made First Lieutenant of Company B and soon promoted Assistant Adjutant General on the staff of Gen. Willis A. Gorman, but after two years service was obliged to resign his commission on account of ill health caused by an attack of typhoid fever. In 1865 he settled in St. Paul and resumed the practice of his profession in partnership with Gen. Gorman. In 1866 he was elected to the Minnesota legislature and from 1867 until 1873 was United States district attorney for Minnesota, and in the fall of the latter year was chosen governor of the state. He served with great acceptance to the people, but declined a renomination. He again resumed the practice of his profession and soon won the deserved reputation of being one of the best lawyers in the state. In 1880 he married Miss Anna M. Agnew, of St. Paul, January 18, 1887, he was chosen United States senator and re-elected in 1893. His vast erudition, especially in jurisprudence and modern foreign languages, make him an invaluable member of the prominent Senate committees, and his great ability as an orator, lawyer and statesman put him in the foremost rank of the present great men of our nation, and he is prominently mentioned for the presidency.

**DAVIES, CHARLES W.**—Engraver, born at Whitesboro, N. Y., June 21, 1854. Only son of David and Sarah (Jones) Davies. The father was a carpenter and builder and came to Central New York from Wales, in 1823, when six years old. The mother was born in New York. Both were active members of the Welsh Congregational church. Charles having finished his public school education, took a course of elective studies at Whitestown Seminary until twenty-one years old, when he went to Utica and started to learn the jewelers' trade, but having a natural genius for engraving he soon acquired a

thorough knowledge of this art under an engraver of that city, and formed a co-partnership with his instructor, which lasted two years. He then started in the business alone at Syracuse, where he had the misfortune to lose all his property by fire. After stopping a short time at Grand Rapids, Mich., he came to Minneapolis, Minn., and without any capital save an indomitable will, began business, with a store box for a table, as the pioneer engraver of Minneapolis. His success has been very great, and his commodious business place at 610 Nicollet avenue, is in marked contrast with his small beginning. In 1885 he married Miss Clara S. Getz, of Deleware, O., an estimable Christian lady. They have two children, Marion and Clifford.

**DAVIES, DANIEL T.**—Born October 15th, 1852, at a farm called Brynawen, near New Quay, Cardiganshire, South Wales. He came to the United States from Rhymny, Monmouthshire, in the summer of 1869. Worked in the coal mines of Pennsylvania and Ohio for about three years and then moved to the silver mines of Colorado. In the year 1878 he left Montezuma, Col., for Dodgeville, Wis., on a visit to his uncle, the Rev. J. D. Davies, where he met Miss Sarah, daughter of Robert R. Williams, of Dodgeville, and they were married January, 1879, then removed to Kokomo, Col., where they spent three years. In 1882 he came to Minneapolis, and engaged in the meat business. In 1888 he was appointed by the city council city meat inspector, which office he filled for about four years. He was elected deacon of the Welsh church of Minneapolis in 1889 and has continued zealous and faithful to his trust, and one of the pillars of the society. He has served as treasurer of his church for many years, and holds that position at the present time. His family consists of four boys, namely, Eddie, Robbie, Albert and Wynne.

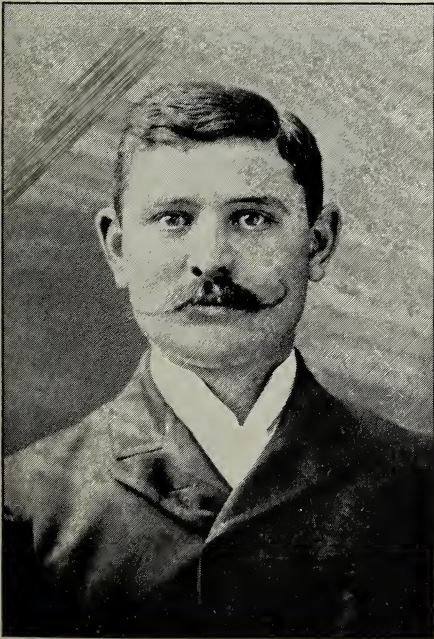
**DAVIES, REV. DAVID**—Born at Tirgwyn, Llandysiliogogo, Cardiganshire, Wales, July 12, 1789. He was a son of Evan and Elizabeth Davies, and brother of Rev. Samuel Davis and Rev. Jenkin Davies, the latter being a very noted C. M. minister. His father was a prominent elder of the C. M. church, of Pensarn, located on his farm. The family tradition is that the late distinguished Dr. Samuel Davies, president of Princeton college, was a member of the same Davies family. The subject of our sketch also prepared himself for



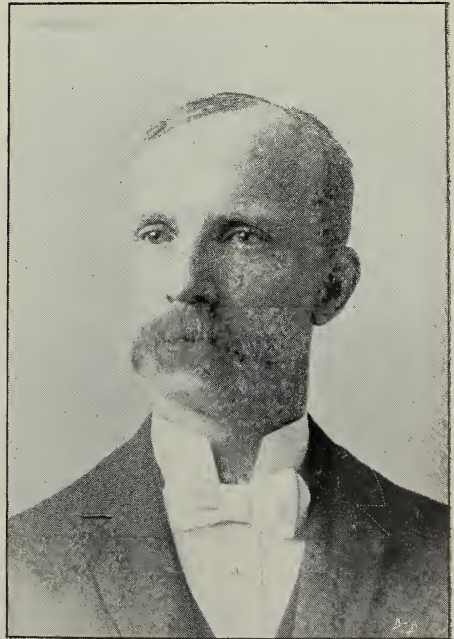
**W. J. Evans.**  
ST PAUL.



**C. W. Davies.**  
MINNEAPOLIS.



**John G. Roberts.**  
LIME SPRINGS, IA.



**J. Wynne Jones.**  
MINNEAPOLIS.



the ministry, though his educational advantages were few. He began preaching at Pensarn church in 1814. In 1824 he married Mary, daughter of Evan Jenkins, of Ffynon Berw, and about 1830 built him a new residence on a part of the Tirgwyn estate and called it Brynawen. In 1837 he emigrated to Bloomfield township, Jackson county, O. There he preached to the Welsh settlers—one preaching station being near his own home, which stood on the old turnpike road, between Gallipolis and Chillicothe, ten miles east of Jackson Court House; the other station was seven miles away at the house of Isaac Evans, in Gallia county. Both of these congregations were soon organized into churches, with houses of worship and flourishing Sunday schools. He was ordained to the ministry in 1840. In America his ministerial connection (until his death) was with the Presbyterian church, but he ministered mostly to Congregational churches. Being a strong Abolitionist he became a member of the Underground railroad. In May, 1856, he removed with his family to Blue Earth county, Minn., locating on a farm in the western end of the present town of Cambria. During 1856-7 and 8 he preached for the Calvinistic Methodist churches of Blue Earth and Le Sueur counties, being the first regular preacher in Horeb church. In 1859 he joined the Congregational church and with Rev. Jenkin Jenkins and Henry Hughes, began (in the fall of that year) a preaching service in the vicinity of Horeb church. Here, at the house of Henry Hughes, he organized a Congregational church on March 11, 1860. Rev. Samuel Jones, of La Crosse, Wis., then visiting the settlement, assisting. Dr. Davies (as he was generally called from his having studied medicine) continued to preach to this church, alternately with Henry Hughes, until his death, which occurred April 17, 1861. His saintly wife followed him October 6, of the same year. Dr. Davies was a great reader, a close thinker and a sound reasoner. A man of strong convictions and of unswerving loyalty to his principles. A fast friend of all that was right and a firm foe to all that was wrong. He left surviving him five children: Rev. Evan L. Davies, M. A., of Lake Forest, Ill.; Rev. Peter S. Davies, Ph. D., of Mandan, North Dakota; David S. Davies, late of Cottonwood, Brown county, Minn., John S. Davies, of Cambria, Minn., and the late Mrs. Mary S. Davies, wife of Thos. Y. Davies, who died March 3, 1871, leaving her surviving one daughter, Mary, wife of John F. Dackins, of Mankato.

**DAVIES, DAVID J.**—Born at Llangristiolus, Anglesea, Wales, March 31st, 1814. Oldest son of John and Catharine Davies, who were poor but pious people and gave their young son the rich legacy of a religious training. In early life he worked on farms and read all the books he could find. At this time a parson of the English church named Isaac Jones took much interest in the studious youth and urged him to join the English church and study for the ministry, but he was too deeply rooted in the Calvinistic Methodist faith to comply with the parson's conditions. About 1840 he went to work in the quarries of Llanberis, and there when about twenty-seven years old he united with the C. M. Church of Cefnywaen. He spent some time at Merthyr Tydfil, but in August, 1844, being thrown out of work with 300 others, he emigrated to America and stayed for some time near Racine, Wis., then at Beloit for three years, and then located on a farm in Proscairon, Wis. April 22nd, 1848, he married Gwen, daughter of the late Hugh Roberts, and sister of the late T. H. Roberts, and of the late Mary Williams, wife of the late Rev. J. D. Williams. Mr. and Mrs. Davies had always longed for the missionary field, and a door was opened for them in the call of the Presbyterian Board for teachers for the Indians of Nebraska. Leaving their farm in the spring of 1853 they crossed the wild country to their field of labor among these Indians. There they toiled faithfully and efficiently until the summer of 1860, when they returned to Proscairon. In the summer of 1861, they removed to Beaver Township, Filmore County, Minn., where they located on a farm. Mr. Davies died September 22, 1891, leaving surviving his saintly wife and three children, Hugh, Walter and Claudia (now widow of the late William H. Thomas). Mr. Davies was a man of strong intellectual grasp, who by wide reading and careful study had become well posted in scriptural and secular knowledge. He was also possessed of a most excellent Christian spirit, which greatly endeared him to all that knew him.

E. H. JONES.

**DAVIS, DAVID J.**—Born at Llanddewibrefi, Cardiganshire, Wales, December 11, 1814. Son of Thomas and Jane Davis, Penstair. He was a carpenter by trade. Married Hannah, daughter of David Jones, an innkeeper of Llangeitho, December, 1840. Emigrated to America in the summer of 1837 and settled first in Cuyahoga Falls, Portage County, O. About 1844 he bought a sawmill in Edinburg Township, which he operated very successfully for eleven years. In July, 1855, in com-

pany with David J. Williams, he visited the new Welsh settlement of Blue Earth County and located a claim in section 16 of Cambria, to which he removed with his family the following November. His wife died in October, 1859. He was county commissioner of Blue Earth County in 1862-3, and has held a number of town and school offices. During the terrible Sioux massacre of 1862 his eighteen-year-old son, Thomas, was killed on the morning of September 10th within a few rods of the house, and Mr. Davis and his other children, as they fled, were in view of the savages. Mr. Davis is a man of strict integrity and much determination. He has always been a great reader and is well posted in public affairs. His children are Ann, wife of John R. Williams, of Cambria; David J., Hannah, Mary, wife of John Lloyd, of Tracy; Jane, wife of David E. Thomas, of Lake Crystal; Herbert, Margaret and Catherine.

**DAVIES, DAVID P.**—Born at Cwm May Bush, Llanrhystyd, Cardiganshire, Wales, in 1811. Married Miss Jane Davies, of Llanbadarn Fach, same shire. Emigrated to Jackson county, Ohio, in August, 1838. Came as one of six, sent by a colony of Welsh people of Jackson, to examine the Welsh settlements of Blue Earth county in October, 1855, and on May 10th, 1856, landed with his family at South Bend, locating on claims in the present town of Cambria about the 7th of June following. Horeb church was organized at his house, and he was one of the charter members and first deacons. He was not only one of the prime movers in its organization, but also in the erection of its house of worship and the maintenance of its services for years. In 1857 he erected a small steam saw and grist mill on his farm in the Little Cottonwood valley. He and his sons took an active part in the defense of the frontier during the Indian outbreaks of 1857 and 1862. In 1865 he removed to South Bend and opened a general merchandise store which he still conducts with his son, David P. Davis, Jr. His wife died January 5, 1892. Their surviving children are: Daniel P. Davis, of Cambria; John P. Davis, of Tracy; Mary, wife of James Morgan, of Custer, Lyon county; David P. Davis, Jr.; Eben P. Davis, who was wounded by the Indians in 1862 and now lives at Cambria, and Evan P. Davis, merchant on the Pacific coast. Two of their children are deceased: Margaret, first wife of Wm. Edwards, of Cambria, and Henry P., late of Worthington, Minn.

**DAVIES, DAVID S.**—Eldest son of the late Rev. David Davies, Cambria, Minn., born near New Quay, Cardiganshire, Wales, in 1829. Emigrated with his parents to Jackson County, O., where he received a good common school education, married in the spring of 1856, Miss Rachel Evans, and removed with the Jackson colony to Minnesota in May of this year, and soon located on a farm in section 13 of Cottonwood, Brown County, whereon the family still reside. He held a number of offices in his town and was a leading elder of the Horeb C. M. church for over twenty-five years. He was a great reader and very fond of Biblical study in which he was well posted. His sound judgment, wide knowledge, sterling character and consecrated heart made his life a power for good in the church and community. He died January 2nd, 1895, leaving him surviving his wife and nine children, David E., Mary S., Edward, Ellen, Elizabeth, Peter S., Katie, Alice and John.

**DAVIS, DAVID T.**—Born at Cwm Mawr, Llanarth, Cardiganshire, Wales, August 10th, 1825. He married Miss Magdalene Evans, of Pant-y-Rhew, in the parish of Dyhewyd, of the same shire, in 1849, and they lived in a place called Fynon Dalis in the last mentioned parish, whence in the fall of 1853 they emigrated to Big Rock, Ill. September 25th, 1855, they came to Judson, Minn., and located on the farm now owned by Rev. John W. Roberts. They were two of the thirteen charter members of the Salem Congregational church, organized October 14th, 1855, by Rev. Jenkin Jenkins, and Mr. Davis was made one of the two deacons of this church, which office he held with great acceptance until death. In the summer of 1863 he removed to the present town of Cambria, where the remainder of his life was spent. June 21st, 1866, his wife died. January 5th, 1869 he married Mrs. Jane Williams, daughter of David Pugh, of near Dolgellau, Wales, who had emigrated first to Utica, N. Y., then to Dodgeville, Wis., in 1850, and thence to South Bend, Minn., in 1856, where her first husband, William Williams, died. She, also, died January 30th, 1892, and Mr. Davis followed her to the Better Land October 28th, 1894. Mr. Davis was a true, conscientious Christian, who won the esteem of all the community by his blameless life and faithful service. In addition to his duties as deacon he led the singing in Salem church for many of its earlier years. He also was fond of poetry and had no little ability as a composer of Welsh verse. He was frequently elected to various town offices, and in all places secular, social



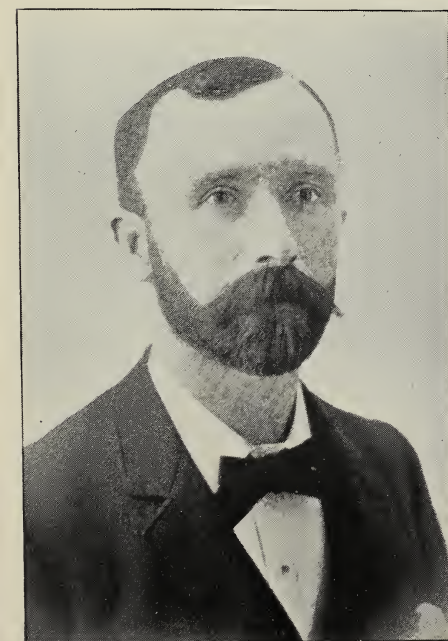




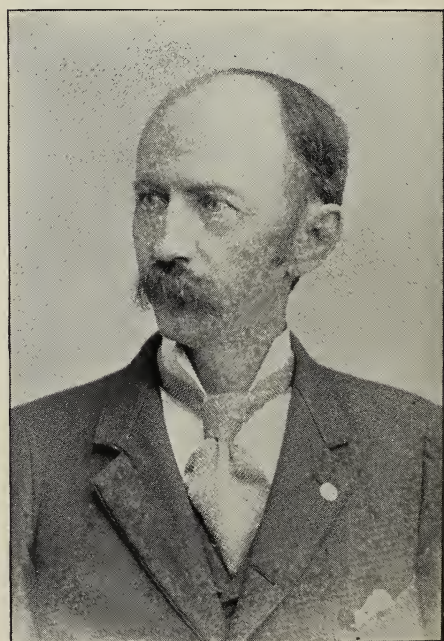
**Dr. D. O. Thomas,**  
MINNEAPOLIS.



**Dr. O. J. Evans,**  
MINNEAPOLIS.



**Dr. John Williams,**  
LAKE CRYSTAL.



**Dr. E. J. Davis,**  
MANKATO.

EMINENT WELSH PHYSICIANS OF MINNESOTA.

and religious was honest and faithful. His children are Anna Jones, of Rockford, Ill.; Lizzie Davis, of St. Peter, Minn.; Ellen Evans, wife of John L. Evans, of Cambria, Minn., and Evan J. and John T. Davis of the same place.

**DAVIS, DAVID Y.**—Born in Llanarth, Cardiganshire, Wales, in September, 1835. His parents were named John and Elizabeth Davis. In 1841 he removed with his mother to Tredegar, Wales, and thence in June, 1851, to the United States—locating first at Bridgeport, O., removing the following year to Pomeroy, O. He came to the present town of Cambria in July, 1855, and located on the claim he recently sold to Rev. Thomas E. Hughes. He returned to Ohio in September of that year, but came back to his claim the following April. He again returned to Ohio in 1858, where he remained until the spring of 1860. August 18th, 1862, he enlisted in Company E, Ninth Minnesota Infantry Volunteers, and served with his regiment faithfully until the close of the war, taking part in all its marches and battles. October 4th, 1869, he married Miss Susanna, daughter of David and Margaret Lloyd, of LeSueur County. In the spring of 1875 he rented his farm and moved to Amiret, Lyon County, where he was in the mercantile business for one and one-half years. He then removed to Ottawa, LeSueur County, where he continued in the mercantile business until the fall of 1888, when he retired from business and built a comfortable home in Mankato, where he now resides. Honest, conscientious, and of sound principles—a successful business man—a faithful and brave soldier and a kind and hospitable friend and neighbor, he is much respected by all. The children are Lizzie, Evan, Thomas, Maggie and Edwin.

**DAVIS, DR. EDWARD J.**—Third son of Edward and Jane Davis, was born at Pencraig, Towyn, Merionethshire, Wales, July 6th, 1839. When he was quite young his parents emigrated to Marcy Township, Oneida County, N. Y., where they settled on a farm. They had six other children, all of whom, except one daughter, still survive, namely: William C., of Lake Crystal, Minn.; Owen H. and Lewis L., of Madelia, Minn.; Mrs. Charles Bennett and Mrs. William C. Durkee, of Mankato, Minn. When Edward was twelve years old his parents moved to the village of Whitesborow in the same county. He attended the village school for the next two years, when his father met severe financial reverses in his business of cattle buyer, and henceforth Edward

had to rely on his own resources. The next six years he worked on farms during the summer and did chores for his board in winter while attending the village school and Whitestown Seminary. During 1860 and until the spring of 1862 he taught at the Wilson Institute, Wilson, Niagara County, N. Y. Judge A. W. Tourgee was his co-laborer and room-mate during first year. He then returned to Whitesborow and began to study medicine with Dr. Charles E. Smith, but October 9th, 1862, he enlisted as private in Company D, One Hundred and Forty-Sixth Regiment, New York Volunteers, and was soon ordered to the front. After two months' service he was detailed assistant hospital steward, and after the battle of Gettysburg was commissioned hospital steward of the regiment. After the battle of Cold Harbor in June, 1864, he was detailed chief steward of second division, fifth corps, field hospital. This position he held until March 2nd, 1865, when he was commissioned first lieutenant in his regiment, and re-mustered on that date as such and assigned to the command of Company C, which he held until disabled by wounds at the battle of Five Forks, Va., April 1st, 1865, when he was brevetted captain for gallant conduct at this battle. Was mustered out with his regiment at Syracuse, N. Y., June 16th, 1865, and in the following September resumed his study of medicine and graduated M. D., from the Anthony Medical College, December 24th, 1867. Came to Mankato early in April, 1868, where he opened an office the following May and ever since has been in active practice. His kinfolks had already come west except his father, who was accidentally drowned in the spring of 1867. His mother lived to the ripe age of eighty-three and died at her daughter's home in Mankato. June 30th, 1870, he married Miss Chrissie Thompson, of Wilmington, Ill. Three children have blessed their union, two of whom are living, a son and a daughter. He was appointed United States examining surgeon of pensions in 1869, and served continuously until 1893. He was a member of the state board of health for fifteen years. Was present and helped organize the State Medical Society in February, 1869, being an active contributing member ever since, and in 1885 was chosen its president. Was a charter member of the Minnesota Valley Medical Society, of which, also, he has since been an active working member, and one year was honored with its presidency. Has served five years on the Mankato board of education; and since 1872 has been elder of the

Presbyterian church of Mankato, and has always been prominent in all the work of the church and Sabbath school.

**DAVIS, EVAN**—Born in 1826, at Llangwrlle, Cardiganshire, Wales. His parents were Daniel and Sarah Davis. He received a fair common school education. At the age of 24 years he married Miss Catharine Davis, daughter of *Havod Hir*, Llanbadarn Fach of the same shire, a sister of Rev. David Davis, Bethania. A year after their marriage they emigrated to Jackson county, Ohio, and thence in May, 1856, moved with the Jackson colony to the Welsh settlement of Blue Earth county, locating in Judson, where he died in 1885. Genial, kind-hearted, hospitable and ever ready to extend a helping hand he was much beloved by all his acquaintance. The widow and the youngest son, John E., still reside on the old homestead. The other children are Elizabeth, wife of R. S. Pritchard, Mary, wife of David J. Williams, Benjamin E., Daniel E., Katie, wife of David E. Bowen, and Evan E.

**DAVIS, EVAN J.**—Born at Nant-y-Gwrdu Llanarth Cardiganshire, Wales, in May, 1819. At the age of seventeen he united with the Congregational church at Pen Cae under Dr. Phillips, of Neuadd-lwyd. He went to work in the coal mines of Sirhowy in 1840. Married Miss Ann Thomas, daughter of John Thomas (Founder) in 1847. The following year, 1848, he emigrated to America, locating for a short time at Sugar Creek, Pa., thence going to Bridgeport, O., where in 1852 his wife died. Shortly after his wife's death he removed to Minersville, O. There he assisted in the organization of the first Congregational church at that place and was elected its first deacon. In October, 1855, he removed to Blue Earth County, Minn., and located on a claim in the present town of Cambria. There he took a very prominent part in the early history of the community and held a number of the local offices. On his arrival in Minnesota he first united with the Congregational church, whose place of worship was then in Judson, but owing to the fact that this was six miles away from his claim, while the Calvinistic Methodist church of Horeb was situate on the corner of his farm, he determined to unite with Horeb, especially since the Congregational church had suspended for a short time, owing to a little discord that had arisen. He was very highly esteemed by his Calvinistic brethren and had he consented would have been made an elder. March 31st, 1860, he married Miss Ann Evans, daughter of Edward and Ann Evans, then of LeSueur County. January, 1862, he was ap-

pointed postmaster at Butternut Valley. He enlisted in Company E, Ninth Regiment, Minnesota Volunteers, in August, 1862. Served for about a year in the Sioux campaign and then his regiment was ordered south—first to Missouri and then in May, 1864, to Mississippi. At the battle of Guntown, June 10th, 1864, he was made a prisoner and taken to Andersonville prison, where he died October 15th, 1864. He was a man of strong political, moral and religious convictions, and was always honest, earnest and fearless in their defense, yet he was primarily a man of peace, kind, generous, conciliatory. A sincerely good man of excellent judgment and sound principles, he was highly respected and dearly loved by all who knew him.

**DAVIES, JOHN E.**—Born at Nefyn, Pembrokeshire, Wales, July 26th, 1795. Married Miss Dinah Lewis, of Llandilo, in 1822. They emigrated to Utica, N. Y., in 1839, and thence to Big Rock, Ill. In June, 1855, they came to Blue Earth County, Minn., and located at the present town of Cambria, being the first white settlers of that town. Prior to his arrival there had been no religious organization of any kind formed west of South Bend, but the very first Sunday after he came, Mr. Davies organized a Sunday school at the cabin of Humphrey Jones in the western part of Judson, and was made its first superintendent. He also was mainly instrumental in forming a prayer meeting, in addition to the Sunday school, and in organizing this religious nucleus into a Congregational church in the following October (This church is now known as Salem Congregational church). Mr. Davies was made one of its first deacons, which office he held until his death, which occurred at Cambria May 26th, 1867. He was a man of much religious faith and fervor and was always energetic in applying them to practical deeds. In hospitality he and his good wife excelled. The latch string of their cabin door always hung out to welcome strangers and rarely a day passed in those early years but it was pulled by someone. There is hardly a pioneer in the settlement who, when he first came, a stranger in quest of a home, did not dine and lodge at the cabin of "Shon Davidd." His wife, Dinah Davies, was born at Llandegfyn, Pembrokeshire, Wales, October 17th, 1801, and died at Cambria February 7th, 1879. A good Christian woman, kindhearted and generous, never so happy as when ministering to others. Their children are William E. Davies, Sarah, wife of William R. Lewis,

of Lake Crystal, and Elizabeth, wife of Richard Jones, of Cambria, Minn.

**DAVIS, JOHN I.**—(*Ioan Idris*), born at Bala Merionethshire, Wales, in 1821. Son of John Davis, bookbinder and stationer. He was educated at the grammar school of Dolgellau and afterwards apprenticed to learn the carpenter's trade with his uncle, "*Meurig Ebrill*." The Welsh bards "*Meurig Idris*" and "*Idris Fychan*" took much interest in him, and taught him bardic composition until he became well versed in the twenty-four Welsh measures. The fair promise of youth matured in him to make an able and useful man. Emigrated to Utica, N. Y., when twenty-one years old. He was soon chosen elder of the C. M. church, and two of his co-elders were Revs. D. F. Jones and R. F. Jones. At Utica he married Miss Owens. Removed to and resided for some time at Cambria, Wis., and came with his family to Judson, Minn., in 1868. Here his wife died May 16th, 1882, and he also died January 13th, 1889. His loss was felt in many circles and especially in the Sabbath school. He was a fine Welsh poet and many of his compositions yet remain, which it is hoped will be gathered together and published. The following is a specimen of his work, from his poem, *Y Ddafad Golledig* :

" I'm galw daw Mugeilydd,—er niwliau  
 'R anialwch fe'm cenfydd;  
 Ior ydyw fy Ngwaredydd,  
 Yn y farn fy Nuw a fydd.

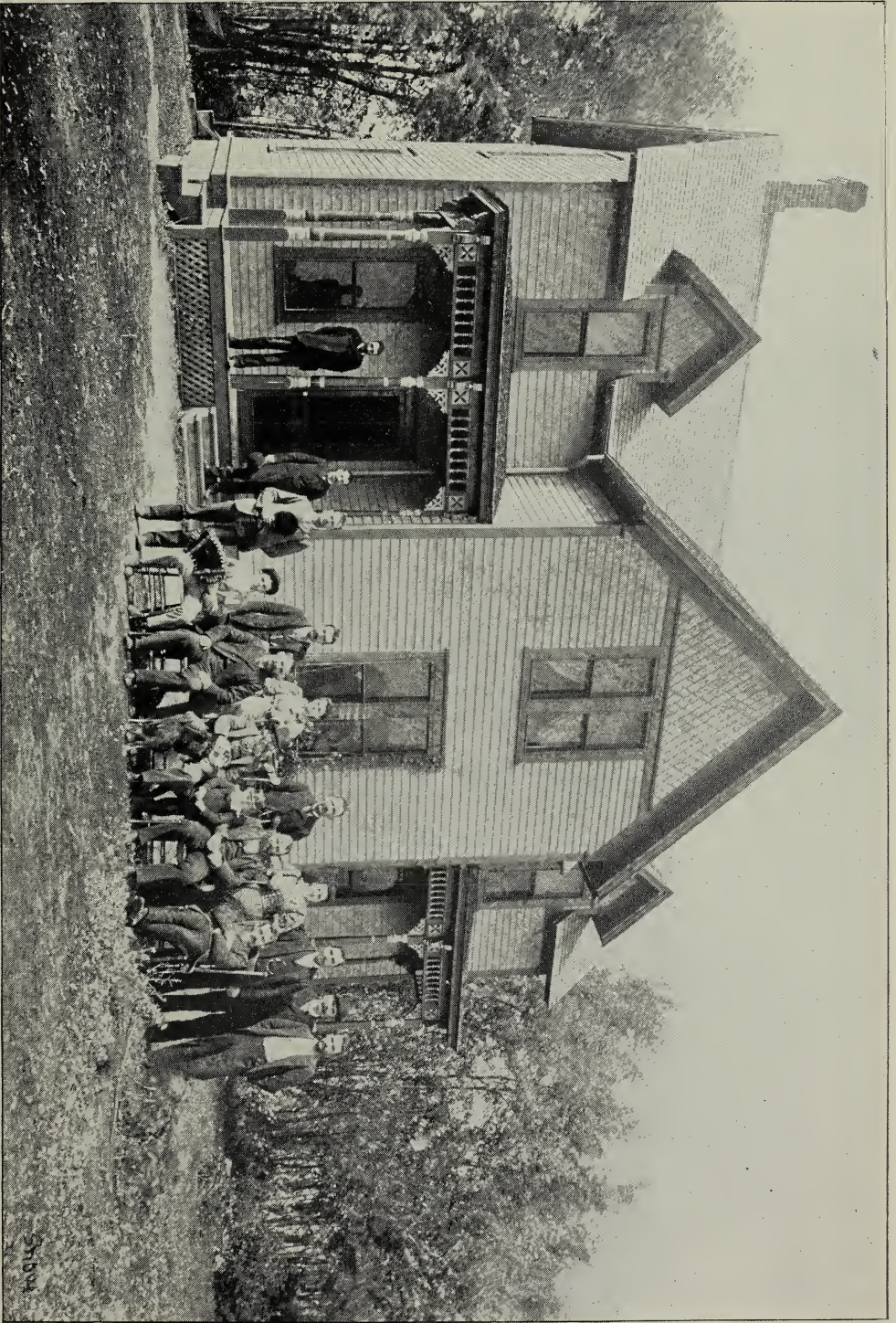
**DAVIS, JOHN P.**—Born in July, 1838, on the Atlantic Ocean, when his parents, David P. and Jane Davis, were emigrating from Cardiganshire, Wales, to Jackson County, O. Received a good common school education and removed with his parents to Blue Earth County, Minn., 1856, with the Jackson colony, and located in the present town of Cambria. In 1862 joined the state militia to protect the frontier against the Sioux, and in December, 1863 enlisted in Company E, Second Minnesota Cavalry, wherein he served until close of the war 1865. In 1866 he married Catherine, daughter of David and Margaret Lloyd, of Sharon, LeSueur County, and operated his farm in Cambria until 1873, when he removed to New Ulm and engaged in the mercantile business. After two years he removed to Tracy, Minn., and continued in the mercantile business there until 1888, when he sold out and became president and stockholder of the "Commerce Bank" of Tracy. In

1892 he removed temporarily to Hamline to give his children the benefit of the university there. Mr. Davis still conducts a loan and real estate office at Tracy. His business ventures have been very successful so he need not fear a rainy day. Politically he is an aggressive prohibitionist. In religion he and Mrs. Davis are faithful members of the First Presbyterian church of Tracy, of which Mr. Davis is an active ruling elder. Their children are Margaret Ella, wife of Neil Finch, of Tracy; John Edgar, Jayne and David Edwin.

**DAVIES, JOHN S.**—Son of the late Rev. David Davies, born in Cardiganshire, Wales, August 12th, 1831. He came to America with his parents in the year 1837, settling in Jackson County, Ohio. At the age of seventeen he began to teach in the common schools, which occupation he followed with fair success for about eight years. In 1856 he, with his parents, brothers and sister, removed to Minnesota, with the Jackson colony, and located on farms in the present town of Cambria, where he has resided most of the time ever since. In 1860 he married Miss Mary, daughter of the late Thomas J. Jones, of LeSueur County. There remains today as the fruit of this union seven sons and two daughters, viz: D. Charles, J. Milton, Peter W., D. Alvin, J. Elmer, P. Osborne, H. Lester, Ellen M. and M. Edith. Mr. Davies was elected deacon of Zion church in the year 1878; he has now for many years been a member and deacon of Horeb church in the town of Cambria, and has also for years led the congregational singing in said church with fidelity and acceptance.

**DAVIS, LEWIS**—Born on the banks of the river Rheidol, parish of Llanbadarn Fawr, Cardiganshire, Wales, January 1, 1832. Married Ann, daughter of John and Catherine Jenkins, Penrhyn Coch, in February, 1859. Removed to Rhosllanerchrugog, Denhighshire, in 1865. Emigrated to Calumet, Mich., in June, 1870, and worked four years in copper mines of Lake Superior and vicinity. His wife died March 4, 1874, at Calumet. In the year 1875 he removed to Judson, Minn., where he located on his present valuable farm. The fine residence shown in engraving was built in 1892, and is located on the farm of his bachelor brother, David Davis, who was born at the same place in Wales in 1830, and came to Judson in 1870 and lives with Lewis. Lewis has been a faithful member of the Salem C. M. church since he came to Judson, and in 1882 was made a ruling elder. His children are: John C., Catherine, wife of Evan Pugh; Elizabeth, widow of John R. Jones;



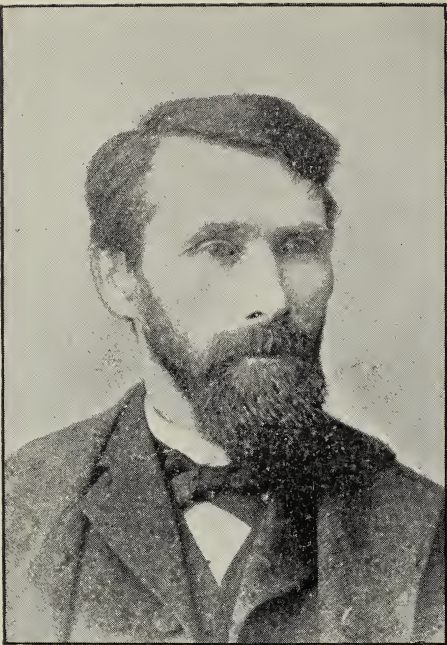


RESIDENCE OF MR. LEWIS DAVIS, JUDSON, MINN.

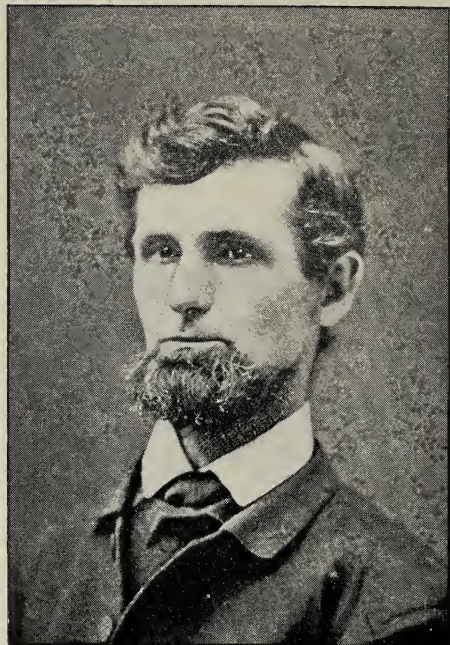
Shubert



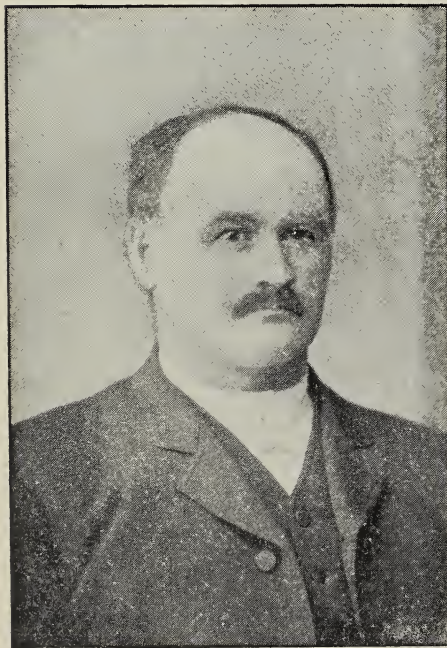




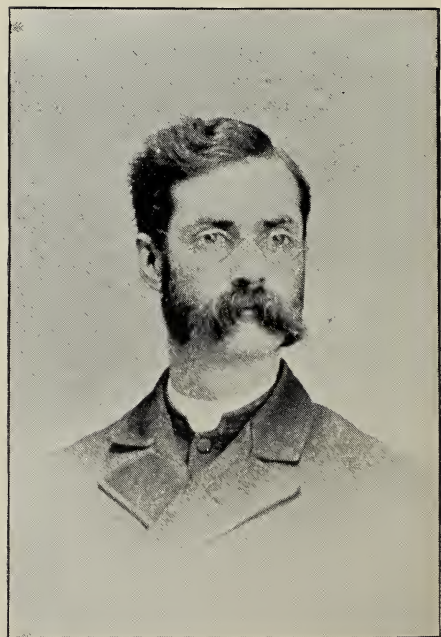
**Rev. Peter S. Davies,**  
MANDAN, N. D.



**Rev. James M. Pryse.**  
(DECEASED.)



**Rev. John W. Morgan,**  
DEADWOOD, S. D.



**Rev. Richard G. Jones,**  
SHAKOPEE, MINN.

PROMINENT WELSH MINISTERS OF PRESBYTERIAN CHURCH.

Sarah J., wife of Robert H. Owens; David and Lewis, all of Blue Earth county, and Mamie, of Hillsdale, Mich.

**DAVIS, OWEN**—Born at Havodglas Gwryfon, Cardiganshire, Wales, January, 1822. Son of Evan and Gwen Davis. Emigrated to Jackson County, O., in 1838, where he married Miss Margaret Hughes, daughter of John Hughes, of Oak Hill, O. In 1857 he removed to Cleveland Township, LeSueur County, Minn., where he located on the farm now occupied by the family. During the Indian outbreak his home was the gathering place of the neighborhood. June 2d, 1865, he was mustered into Company E, Fourth Minnesota Volunteers. He died January 7th, 1893, leaving surviving his wife and four children, Evan, John and Elizabeth and Mrs. David Rees Lloyd. In life he was always of robust health, energetic and industrious. He had a genial, contented and hospitable disposition, and was honest and upright in his dealings.

**DAVIES, Ph. D., REV. PETER S.**—Fourth son of Rev. David Davis, late of Cambria, Minn. Born at farm called "Bryn Awen," Cardiganshire, Wales. When a child emigrated with the family to Bloomfield Township, Jackson County, O. At seventeen he began teaching school in winter and attending the academies of Pine Grove and Albany and Ohio University at Athens, O. In 1857 entered the classical course at Marietta College and graduated A. B. in 1861, taking fourth honor in the class, and was one of the four chosen members of the Phi-Beta-Kappa Society. Graduated in 1864 from Lane Theological Seminary, Ohio, and became pastor of the "South Side" Presbyterian church of Pittsburgh, Pa., where he was ordained the same year by the Pittsburg Presbytery (N. S.). During his pastorate of eight years the church became self-sustaining and built a house of worship costing \$40,000. During this time he was an active member of "Board of Missions for Freedmen" from its organization until he left Pittsburg. His next pastorate, which also lasted eight years, was over the Presbyterian church of Pomeroy, O. He and his estimable wife took an active part in the "Ohio Temperance Crusade" of that period, his wife being the leader of the crusade in Pomeroy, while he frequently lectured in the streets and also edited and published at his own expense a temperance paper called "The Shining Light." This was during the period when the W. C. T. U. was born. In 1880 he resigned his

Pomeroy church to take charge of a weak mission in Midland City, Mich. Of his work there we quote :

“The five years which Mr. Davies has spent in Midland have been marked by great progress in the Presbyterian church. For some years previous to October, 1880, the church had had no pastor. The building had been destroyed by fire and no definite steps had been taken toward rebuilding. The number of members was twenty-eight, and it was a missionary church. Now it is self-sustaining and with a membership of 150. In 1883 a handsome brick church was erected at a cost of about \$6,000, and was paid for before dedication, except a small debt upon the furniture. For two years previous to the completion of the building, services were held in Beardsley Hall most of the time, a portion of the time in the Stranahan building. While connected with the Midland church, Mr. Davies has done a good deal of work outside, having organized five churches in neighboring towns and counties, the last of which was at Coleman, as recently mentioned in this paper.—Midland Republican.

In 1886, to obtain a change of climate for his failing health, Mr. Davies accepted the position of Presbyterian missionary to the Aberdeen Presbytery, Dakota, and in two years he helped to organize fifteen new Presbyterian churches. He then supplied Groton church for a time and was secretary of trustees of Groton college during his stay. He next became pastor of the Presbyterian church of Missouri Valley, Ia., where during his stay of three and a half years, the church doubled its membership, became self-sustaining and made extensive repairs on its house of worship. After a short time at Menlo, Ia., he accepted a call to Mandan, N. D., in the summer of 1894. In 1889 he received the degree of Ph. D. from Bellevue College of the University of Omaha. He married Miss Melinda E. Williams, of Cincinnati, O., in 1866.

**DAVIES, REV. RICHARD**—Born at Llanwaddelan, Llanullugan parish, Montgomeryshire, Wales, January 1st, 1804. His parents were named Richard and Mary Davies. Married, in Montgomeryshire in 1835, Miss Jane Herbert, sister of the late Owen Herbert, of Blue Earth County. Emigrated to Jackson County, O., in spring of 1837. There he began preaching in 1840 with the Calvinistic Methodist churches. In April, 1842, he went on a trip through Wisconsin to inspect that, then new country. He reached Racine about June 1, and finding a few Welsh families located on farms about 4 or 5 miles south of the village, he preached to them and about the last of June or first of July he organized fifteen of these people into a church and then returned to his home in Ohio. In the fall of 1843 he removed to Racine, Wis., where he lived until 1852, when he went to La Crosse, Wis. He was ordained April 16, 1854, at Racine, Wis., by a Congregational council.

In July, 1855, he came to South Bend, Minn., and there on August 1, 1855, organized a Union church, to which he ministered for some time. June 24, 1856, he organized Saron church of Le Sueur county. July 2, 1856, he also organized the Calvinistic Methodist church of Horeb, in the present town of Cambria, Minn. In October of this year, while he was away at La Crosse on a business visit, his house at South Bend was burned, and his wife in attempting to save a few things perished in the flames. He had just started a mill at South Bend at the time, but this sad catastrophe so completely upset him and, added to his rather poor business ability, caused this business venture to fail, and the financial embarrassments that followed harrassed him thereafter for many years. In the spring of 1858 he married Miss Ellen Williams, of Milwaukee, Wis., and moved his residence to Sharon, Le Sueur County, where he remained until the summer of 1862, when he located on a claim in the Crow River country. The Indian outbreak soon followed and he and his wife fled back to LeSueur County and abandoned their claim forever. Mr. Davies had a very narrow escape from the savages at this time. After the first scare he with a few neighbors ventured back to their homes, from Henderson, whence they had fled, to look after their stock and to gather provisions for the winter. Suddenly one morning a band of Indians made a raid upon them and killed a number of Mr. Davies' nearest neighbors and made hot pursuit after him, but in passing over a ridge he got out of their sight for a few moments and improved these in hiding in a slough, where he lay until dark and then made his way to Henderson. As soon as the Indian trouble was over he located on a farm near Blue Earth City and in 1874 moved to Mankato, where July 24, 1887, he died at a good age, leaving him surviving his devoted wife. During most of his ministerial career he was in the employ of the Home Missionary Society of the Congregational and Presbyterian churches. He also ministered for the Calvinistic Methodists for some time. He preached the first Welsh sermon in Minnesota and probably west of the Mississippi. It is claimed that he also preached the first Welsh sermon in Wisconsin and Illinois. The many flourishing churches which he organized attest that the labors of this worthy pioneer of pioneers were not in vain in the Lord.

**DAVIS, THOMAS Y.**—Born at Rhyd-y-Fydde, Llanarth, Cardiganshire, January 21st, 1830. When about ten years old

moved to Tredegar, Glamorganshire, whence he emigrated to America, landing in New York June 18th, 1851. Settled first at Wheeling, W. Va., then at Pomeroy, O., and from there in April, 1855, he came to Blue Earth County, Minn., being one of the first eight Welsh settlers in the present town of Judson. After residing a short time on his claim in Judson he removed to the present town of Cambria. During the Indian massacre of 1862 he went to the defense of New Ulm and there joined Capt. Bierbauer's company and took part in the last battle. He was also a member of all the militia companies of his town during those days of Indian terror. April 29th, 1865, he was married to Miss Mary Davis, daughter of Rev. David Davis. His wife died March 3d, 1871. On August 26th, 1879, he married again, his second wife being Miss Margaret Barrett. In the spring of 1889 he sold his farm in Cambria and removed to Mankato, where he still resides. He has but one child, Mrs. Mary Y. Dackins, wife of John F. Dackins, of Mankato, Minn.

**DAVIS, WILLIAM**—Born May 3rd, 1847, at Glan Llyn Penmon Anglesea, Wales. He was the son of John and Jane Davis. Worked at carpenter trade in Liverpool and Manchester for four years, thence emigrated to America in spring of 1868, locating for one year at Chicago. Thence came to Winona, Minn., where he was employed in the Chicago & Northwestern railway shops for four years. At Winona he learned photography, and in April, 1874, came to Mankato and opened a photographer's gallery, which he has conducted very successfully up to the present time. September, 1869, married Miss Ann Pritchard, of Lake Emily, Wis. They have been blessed with three children, Mary J., now Mrs. M. H. Perry, of St. Peter, Llewelyn and Charlotte.

**DAVIS, SR., WILLIAM W.**—Born at Rhiwlas, Llanfihangel, Montgomeryshire, Wales, January 23d, 1829. His parents were William and Alice Davis. His ancestors on his father's side had resided at Rhiwlas over 400 years. He was one of nine children, all of whom with his parents emigrated to Racine, Wis., in 1848. He married Ellen, daughter of John and Elizabeth Baxter at Racine May 9th, 1848, and on April 21st, 1858, removed to South Bend, Minn., where he engaged in the mercantile business. Removed to Mankato about 1865 and was in business there for a few years, and then about 1881 returned to South Bend, where he has been in the mercantile business ever since. He has also been postmaster for a num-



ber of years. He was one of the charter members and first deacons of South Bend Congregational church and for many years superintendent of its Sabbath school. Has been a prominent singer and was a member of the famous Cambrian quartette.

**DAVIS, JR., WILLIAM W.**—Born at South Bend, Minn., May 13th, 1862. Son of W. W. Davis of that place. Educated at the Mankato public schools. For the past ten years has been bookkeeper for the R. D. Hubbard Milling Company. He is also director and treasurer of the Mankato Savings Bank. For the past eight years has been an elder in the First Presbyterian church of Mankato. June 28th, 1893, he married Emma H., daughter of Hon. L. G. M. Fletcher, of Mankato. Faithful and honest, Mr. Davis has won high regard in business and religious circles.

**EDWARDS, REV. DAVID**—Rev. David Edwards, present pastor of Lake Crystal, Jerusalem and Salem C. M. (Welsh Presbyterian) churches. He was born in 1861 at Bangor, a city of Caernarvonshire, Wales, at head of Beaumaris' Bay, and in the midst of a romantic valley. The first years of his life were spent at home and in attendance at the British and Grammar schools. In the year 1877 he left home and was employed as a clerk in a woolen warehouse at Liverpool, England, where he stayed for three years. In 1880 he left Liverpool and entered a private grammar school at Oswestry, in Shropshire, and during his stay there was admitted as a regular member of the Presbytery in 1882. After attending college for five years more, he sailed from his native shores, anticipating a stay of four months in the United States. The climate, however, proving greatly beneficial to his health, was a great inducement for him to remain here. He took charge of the Welsh Presbyterian churches in Nebraska and Denver, Col., but in February, 1893, moved to Lake Crystal, Minn., and became the pastor of the three Welsh churches first mentioned. Mr. Edwards married December, 1888, Lizzie, daughter of the late John S. Jones, Blue Springs, Neb.

**EDWARDS, HUGH**—Born at Dolgelly, Merionethshire, Wales, in 1810. Married Miss Elizabeth Evans, at Dolgelly, in 1840 and the two came to the United States soon after their marriage and located in Remsen, N. Y. In the spring of 1847 they moved to Racine, Wis., and thence in the following year to Emmet, Wis. In June, 1855, they came to Judson, Blue Earth County, Minn., where Mr. Edwards died, August 27,

1872. He was honest, industrious and religious. He was a deacon of the Congregational Church at Emmet, Wis., and with the Welsh Wesleyan Church at South Bend. His children are: Hugh H. Edwards, John Edwards and Daniel Edwards, of Judson, Minn., and Mrs. Margaret Roberts, deceased.

**EDWARDS, HUGH H.**—Born at Remsen, N. Y., February 25th, 1842. Son of Hugh Edwards above mentioned. He received a good common school education. Came with his parents to Judson, Minn., in June, 1855. February 25th, 1863, married Miss Ann Roberts, daughter of John R. and Amy Roberts (St. Charles). In December, 1863, he enlisted in Company E, Second Minnesota Cavalry, and served during the war in the Indian campaign on the frontier. July, 1873, he was appointed mail agent on C., St. P., M. & O. railway, which position he held until August, 1886. In 1888 he was elected county commissioner of Blue Earth County, which office he held for four years. Possessed of great energy, determination and industry he has always been one of the principal leaders in every public and private enterprise in the community. His children are John, Daniel, Lizzie and Ama.

**EDWARDS, JAMES**—Born April 2d, 1840, at Pittsburg, Pa. Son of James and Margaret Edwards, late of Cambria, Minn. Came with his parents to La Crosse, Wis., in 1855, and thence to Cambria, Minn., in July, 1857. November 5th, 1861, he enlisted in Company B, Brackett's Battalion, Minnesota Cavalry. Took part in the following battles: Fort Donaldson, Pittsburg Landing, Corinth, and many campaigns and raids in Tennessee, Kentucky, Missouri and Mississippi. About January 1st, 1864, re-enlisted in the same company and his command was assigned to duty against the hostile Sioux on the northwestern frontier. While "Jim," as he was familiarly known, was fighting rebels on southern fields, his father was killed by the Indians in their attack on Butternut Valley September 10th, 1862, and when he received the letter from home telling of the murder he swore that some day he would avenge his blood. On July 28th, 1864, was fought the battle of Taha-konty on the edge of the Bad Lands of Dakota, 2,200 whites against 6,000 Indians. Jim's day of vengeance had come and he went into the thickest of the fight. Seeing a dismounted Indian a little way off, separated from the main body, he broke from the ranks and made for the Indian, shouting "Now is the time for vengeance!" Half a dozen mounted

Indians seeing their comrade's peril rushed to his aid and as many soldiers sped to Jim's help. Jim fired his revolver at the Indian and missed. The dusky warrior had reserved his fire and now thought he had the pale face, and turning suddenly and taking good aim with his gun at short range fired. Quick as a flash Jim jerked the bridle so as to elevate his horse's head just in time to receive the fatal bullet intended for his brain. The horse spun round—the Indian clubbed his gun and struck at Jim who parried the blow with one arm, while he quickly drew his saber with the other hand and with one stroke severed the Indian's head. Both armies had paused a moment to witness this single combat and Jim was the hero of the hour. The Indians seeing their champion fall beat a hasty retreat, while the white soldiers urged the pursuit with new vigor. Jim removed the saddle and bridle from his dead horse and took the Indian's gun, ammunition bag and moccasins as trophies, and being unable without a horse to join his comrades in the pursuit, he took up a position among the wounded to protect them from straggling savages, a number of whom he chased from the field with his revolver. Jim was at once promoted. After the war he resided in Cambria until 1870, when he went to Jackson, O., where he remained until 1891, when he again returned to his old home and there died September 30, 1892. He was as brave and efficient a soldier as any in the war.

**EDWARD, JOHN**—Farmer, born at Steuben, N. Y., November 24, 1845. Removed to Racine, Wis., when two years old and thence to Emmet, Wis., and in June, 1855, he came to Blue Earth County, Minn. Enlisted August 18th, 1861, in Company E, Ninth Minnesota Volunteers, and served with his regiment in every march, skirmish and battle until the close of war. At the battle of Spanish Fort, near Mobile, he was wounded in the left knee. December, 1865, married Jane, daughter of John P. Jones, of Judson. Since the war he has lived on his farm in the town of Judson. His children are: Hugh, Thomas, Henry, David, William, George and Charles.

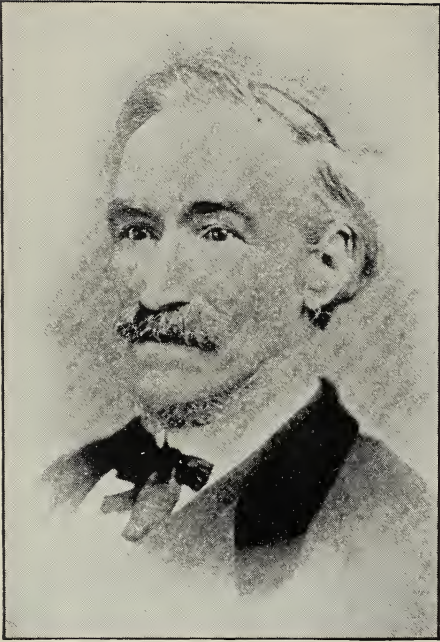
**EDWARDS, WILLIAM**—Born November 17th, 1838, in Cardiganshire, Wales. Son of James and Margaret Edwards, late of Cambria, Minn. Came with his parents to Pittsburg, Pa., about 1840, thence in spring of 1855 to LaCrosse, Wis., and thence in June, 1857, to Cambria, Minn., where he still resides. May 16th, 1861, he married Miss Margaret Davis, daughter of David P. Davis, then of Butternut Valley. In

December, 1863, he enlisted in Company E, Second Minnesota Cavalry, and served until close of war. April 7, 1873, his wife died and in 1875 he married again. His second wife being Mrs. Elizabeth Daniels.

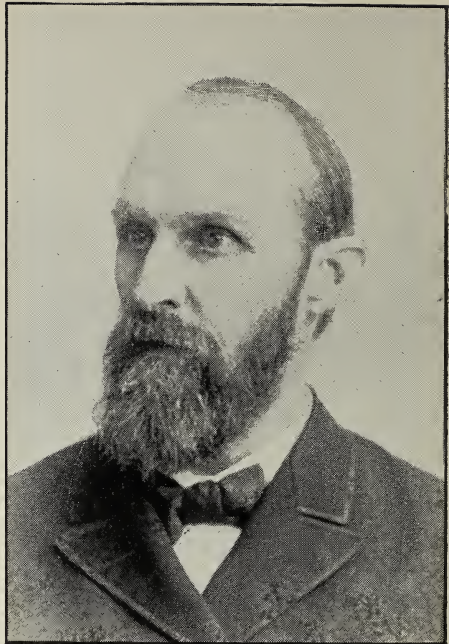
**EDWARDS, WILLIAM R.**—Born in Palmyra, Portage County, O., in 1840. At the age of nine years removed with his parents to Wisconsin, where they settled on a farm near Oshkosh. Here his boyhood days were spent until 1858, when he went to St. Louis, Mo., and attended the St. Louis Normal school, which was at that time in charge of his brother Richard. There he remained until the war of the rebellion broke out, when he returned home. From that time on he attended Lawrence University at Appleton, Wis., and taught school at Milwaukee, Wis., and Elpaso, Ill., until 1867, when he entered the State Normal University of Illinois, from which institution he graduated in June, 1869. From that time on until 1878 he followed the profession of teaching, for which he had specially qualified himself. The greater portion of the time he was principal of the Faribault (Minn.) public schools and of the Osage (Iowa) schools. In 1878 he began his career as a journalist and has ever since been engaged in editing and publishing a Republican paper. Though quite active in politics, he was never an aspirant for office. He has always preferred to work for his friends, rather than himself. The office of county superintendent of schools of Lyon county becoming vacant in 1888, the county commissioners unanimously elected him to fill the unexpired term. In the fall of that year at the general election he was elected to the office by a majority of 1,002 votes over all opposition. He was for two years a member of the Republican State Central Committee, and is at present editing and publishing the "Tracy Republican." In his religious belief Mr. Edwards is a Presbyterian, and has been an elder in that denomination for the past twelve years. His family consists of wife and five daughters. He has filled various honorary positions in his town, and is at present clerk of the Board of Education, secretary of the Tracy District Fair Association, president of the Board of Trade and Justice of the Peace.

**ELLIS, ELLIS E.**—(*Glan Dyfi*), born in 1844 at Aber Dyfi, Merionethshire, Wales. When six years old his mother died and he was brought up by his grandmother at Garnedd Llanddeiniolen. She was the mother of Rev. Robert Ellis of Ysgoldy, a well known Calvinistic Methodist minister. While

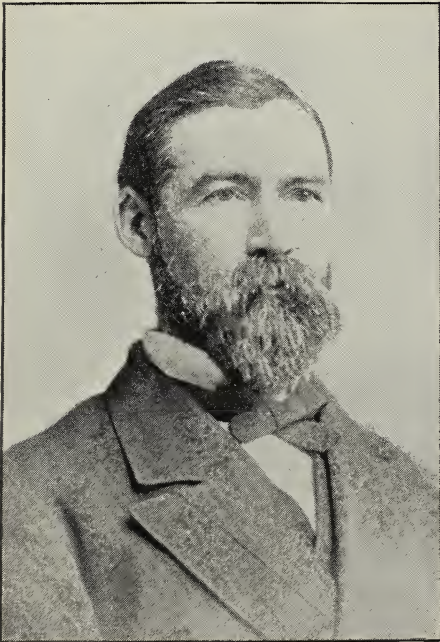




**Daniel M. Evans,**  
LATE OF FARIBAULT, MINN.



**J. Fletcher Williams,**  
Late Librarian of State Historical Society.



**Col. D. M. Evans,**  
Ex-President Redfield College.



**Miss Margaret J. Evans, A. M.**  
Lady Principal of Carlton College.

NOTED WELSH PEOPLE OF MINNESOTA,

young, Ellis was learning the carpenter and joiner's trade at Aber Dyfi, he came in contact with *Llewelyn Twrog*, *Gwilym O Fon*, *Ioan ap Hu Feddyg* and others of the literati of Wales, who inspired him with a strong taste for Welsh literature, especially poetry, and when quite young he won a number of prizes at the *Eisteddfodau* of Aber Dyfi, Towyn, and Machynlleth. Emigrated to America in 1860 and lived for about two years with his father at Hydeville and Fairhaven, Vt. He then removed to Utica, N. Y., where he married. In the fall of 1864 moved to Blue Earth County, Minn., where he lived about ten years, mostly at Mankato. There he was very active in organizing the Welsh Church, whose services were held at his house for a long time, and also in starting literary societies. In 1874 moved to Lime Springs, Ia., where he lived two years. There he lost his house and contents by fire. He then moved to Bloomington, Neb. for a year, thence to Red Cloud for two years, thence to Wymore for six years and thence to Beatrice, Neb., where he has resided the past four years engaged in publishing the Beatrice Tribune. Since leaving Lime Springs he has been an active member and elder of the Presbyterian church. He is a ready writer and has been a frequent contributor to Welsh and English periodicals, and is a good Welsh poet.

**EVANS, DANIEL MORRIS**—Born at Llandyfriog parish, Cardiganshire, Wales. He spent several years in Utica and New York Mills, N. Y. He took a prominent part in organizing the Congregational Church at the latter place, and was very efficient as a Sunday School worker and deacon. In 1855 he removed to Winona, Minn., and at once engaged in Christian work in an Union Sunday School and soon after helped organize the Congregational Church there. He did excellent work during the revival there in 1856, as he had a very effective way of approaching unconverted young men. The same year he was made deacon of the Winona Church and worked faithfully and contributed freely to its support. In 1858 he removed to a farm near St. Charles, Minn., where there had been no regular religious service as yet. He at once gathered all inclined to the Congregational polity and formed them into a church and got all to pledge to abstain from intoxicating liquors. This pledge at first worked against the church, but finally proved a means of success. During the nine years he lived near St. Charles no Sunday, summer or winter, was too stormy for Mr. Evans and his family to attend church, though

he lived some distance from town. He also gathered a Sunday School at a school house nearer home, where a church was afterwards organized. About 1867 he removed to a small village in the southern part of the state, where there was no Christian Church within six miles. He took measures to secure regular preaching, worked faithfully in prayer meeting and Sunday school and labored among the young people until within a year a church was organized and he and his family were seven of the charter members. That church grew and became a power for good in the country around. He next moved to Faribault, where he united with Plymouth Congregational Church and was soon chosen one of its deacons. His christian activity was highly beneficial to this church as he helped to start and maintain seven Sunday Schools in the outlying districts. Every Sunday attended to one of these and was its superintendent, while his daughter, Sarah, had charge of another. For many years he taught the tailoring trade at the Deaf and Dumb Institute, at Faribault. He died at Faribault in December, 1878. He was a thoroughly good man, whose life was imminently useful in the master's service. His children have risen to places of great usefulness and honor. Two of them, Col. D. M. Evans and Miss M. J. Evans, A. M., are mentioned elsewhere in this volume.

REV. R. GWESIN JONES, D. D.

**EVANS, HON. DAVID C.**—Born at Rhos-y-Glas-Coed in Meifod, Montgomeryshire, Wales in 1820. His father emigrated to Palmyra, O., in 1835, and his mother with their two sons, D. C. and Rev. Meredith Evans, followed him in June, 1836. At the age of sixteen years left home to seek his fortune. After a short stay at Palmyra, went to Cars' Run near Pomeroy, O., thence to Middlebury, O., thence in May, 1843, to Dodgeville, Wis., where he worked for a time in the coal mines. At Dodgeville in 1847 he married Mary, daughter of Thomas and Mary Herbert, of Palmyra, O., and in 1851 they moved to LaCrosse, Wis. (Then a small place called Prairie LaCrosse.) There his wife died in July, 1852, and his two children also died, leaving him alone in the world. July 28th, 1853, he left LaCrosse for the Great Bend of the Minnesota, which he reached August 1st, 1853, and became one of the proprietors of South Bend, being the first Welshman to locate west of the Blue Earth. On May 5th, 1855, he married Jane, daughter of Thomas and Mary Morgan, of Palmyra, O. He was elected county commissioner in 1854, state senator in 1859,



county treasurer in 1873, which last office he held for eight years. Mr. Evans is a man of much energy and ability, and is especially noted for his honesty and integrity of character.

**EVANS, DAVID H.**—Born at Glan Conway, Denbyshire, Wales, December, 1845. Emigrated to Cambria, Wis., in April, 1867, where he resided five years. Then spent a year in Colorado and returned to Wisconsin. July 4th, 1873, at Milwaukee, Wis., married Miss Hannah, daughter of John R. Jones, Oakland farm, near Cambria, Wis. Moved to Minneapolis in February, 1879, and entered the employ of the Minneapolis Harvester Works Company, by whom he was promoted in 1884 to be superintendent of the Wood department, which position he still holds. When the company was changed to the Walter A. Wood Harvester Company and moved to St. Paul, Mr. Evans removed there also in September, 1893. Mr. and Mrs. Evans were charter members of the Minneapolis Welsh church, but on removing to St. Paul, they and their two sons, Richard and David, united with the East Presbyterian church of that city.

**EVANS, DAVID H.**—Born at Utica, N. Y., November 1st, 1852. In 1857 his parents moved to South Bend, Minn., where his father, David D. Evans, now of Mankato, Minn., engaged in farming and blacksmithing. During the trying days of the great Sioux massacre, of 1862, his father was a member of the South Bend militia. He also served on the Board of County Commissioners of Blue Earth County from 1866 to 1868. Young Evans had to contend with the usual hardships and disadvantages of pioneer life, but his force of character triumphed over all difficulties. At the age of sixteen he went to Utica, N. Y., to complete his education and fit himself for business. On his return he first took a position in the hardware stores of L. L. Davies and G. Lullsdorff, of Mankato. In 1878 he moved to Tracy, Minn., where he engaged in the hardware and farm machinery business. By persevering, industry and good management Mr. Evans made a success of this business and soon became the leading merchant there in this line. Close attention to private business, however, did not smother his public spirit, and questions of reform and public enterprise have always had in him a warm champion. In 1892 he was the nominee of the Prohibition party for State Treasurer. At the last (1894) State Convention of his party he was unanimously chosen chairman, and were it not for his positive refusal he would have been its nominee for Governor.

Press of business also compelled him to decline a nomination for Congress, unanimously tendered him by the same party. In the spring of 1894 he was elected Mayor of Tracy by a good majority on the Prohibition ticket, though the balance of the ticket was defeated by a vote of about two to one, thus showing the very high esteem in which Mr. Evans is held by his fellow townsmen. Mr. Evans was married February 25, 1880, to Miss Mary A. Evans, Denver, Col.

**EVANS, COL. DAVID M.**—Son of Daniel M. Evans. His infancy and early manhood were spent at his home at Evans' Mills, Jefferson County, N. Y. He was educated in Massachusetts and graduated at Williams college in the same class with President Garfield, and being also a collegemate of Senators Ingalls, Plumb and Hitchcock. At the outbreak of the civil war he enlisted on the first call for troops at Watertown, N. Y., as a private in the Thirty-fifth Regiment, New York Volunteers. He participated in every march, skirmish and battle in which the regiment was engaged with the army of the Potomac, and for gallant service was rapidly promoted. When mustered out after two years' active service Col. Evans had the regiment reorganized as cavalry and it served with the army of the James as the Twentieth N. Y. Cavalry. He had the honor of riding in at the head of our forces at Richmond and planted the old flag on the capitol. He was mustered out as colonel on July 31st, 1865. After the war he went to Philadelphia as the business manager of a new Methodist paper called then the "Methodist Home Journal," but now known as the "Standard." He was afterwards appointed to a position in the United States Mint, where for fifteen years he was one of, what might be called, two receiving tellers. All the bullion being receipted by him and paid for on his figures. On the election of Mr. Cleveland to the presidency Col. Evans resigned his position, not wishing to serve under a democratic administration, and went to Millbank, S. D., where he bought out the "News-Letter," a democratic paper and changed it to a republican journal under the name of "Index." In 1890 he sold the "Index" to a stock company and assumed editorial control of the "Aberdeen Daily News." He was a potent factor in moulding the institutions of the new state of South Dakota. He was largely instrumental in organizing the Congregational church at Aberdeen, and the Congregational college at Redfield, S. D., of which he was afterward made president, and of which he is now financial

agent, with headquarters at Minneapolis, Minn. Col. Evans is a fine scholar, a good speaker, and a man of strong religious and moral convictions, which he courageously and aggressively asserts.

**EVANS, DAVID S.**—Born at Rhayder, Breconshire, Wales, January 17, 1856. Parents were Evan and Elizabeth Evans, who emigrated to Beaver Dam, Wis., in August, 1856. Removed to Lowell, Wis., in the spring of 1858, where in July the father died. The family moved in the spring of 1859 to Columbus, Wis., and thence in October, 1866, to Butternut Valley, Minn., where they located on a farm. David attended school at Mankato for a time, and in 1878 became a clerk in the grocery store of R. J. Thomas, where he remained until, May, 1883, when he accepted the position of Deputy Postmaster at Mankato, under L. P. Hunt, Postmaster. In the fall of 1885 he resigned to accept a position in the Crockery store of M. K. Jones, at Mankato, where he continued two years. In September, 1887, he became traveling salesman for the Standard Fiber Ware Company, which position he still holds. September 10, 1890, married Miss Jonna A. Dunn.

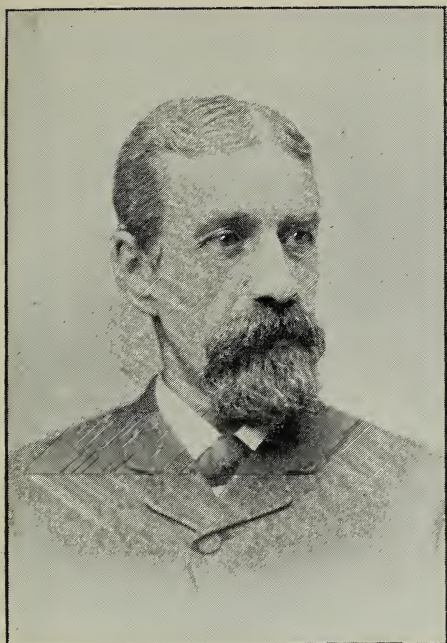
**EVANS, EDWARD**—Born in 1801, near Llanrhaider-yn-Mochnant, Montgomeryshire, Wales. Oldest son of John and Dorothea Evans. When twelve years old he lost his father and the care of the farm devolved on him and his mother. Married Ann Charles, of Cynog, in 1828, and they resided for twenty years on a farm called "Wern." Thence they removed to a farm named "Beythdir," whence after two and one-half years, in 1850, they emigrated to the United States. After a short stay at Palmyra, O., they located at Weathersfield, Trumbell County, O. April, 1853, they removed New Canada, Minn., about four miles northeast of St. Paul, whence in the following October they came to Le Sueur County where Mr. Evans died in 1872 and Mrs. Evans in 1878. They were honest, religious people, whose memory will be cherished long and pleasantly by the pioneers.

**EVANS, EDWARD S.**—Born August 20, 1835, near Llanrhaider yn Mochnunt, Montgomeryshire, Wales. Son of Edward and Ann Evans, late of Ottawa, Minn. Emigrated to Ohio with his parents in 1850, thence to New Canada, near St. Paul, in April 1853, and thence a few months later to Sharon Township, Le Sueur County. Enlisted in Company E, Ninth Minnesota Volunteers August 18, 1862. Was taken prisoner at battle of Guntown, Miss., in June, 1864, and spent

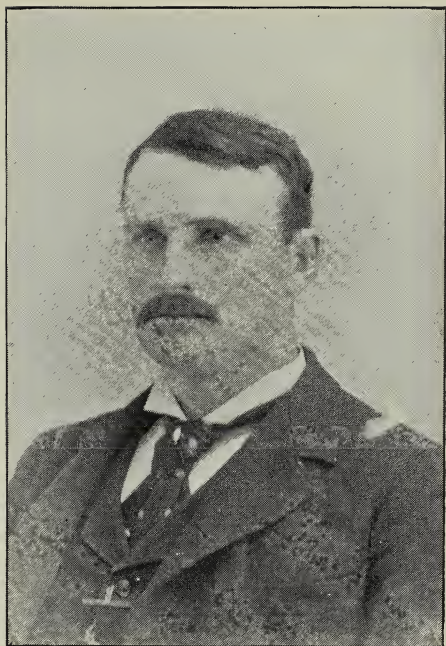
five months in Andersonville when he managed to escape and reached Sherman's army November 21st, 1864. The following March he rejoined his regiment at Mobile Bay and served until close of war. November 14, 1865, he married Miss Mary A. Jones, of Cleveland, and two daughters have been born to them, both now dead. Mr. and Mrs. Evans have retired from their farm to the city of Le Sueur, where they have a comfortable home and are much respected.

**EVANS, EPHRIAM D.**—Born at Pittsburgh, Pa., October 26th, 1838, son of David J. and Mary Evans, of Caermarthen-shire, Wales, his father having been born on a farm called "Coed Lanau" and his mother at "Bwlch-y-Coed." He moved to near Dodgeville, Wis., at the age of seventeen years. November 26, 1861, at Dodgeville, Wis., he married Miss Margaret Wickham, who had been born at Great Western, Pa., and whose parents were natives of Cardiganshire, Wales. August 13th, 1862, enlisted in the Thirty-first Wisconsin and served until close of war, serving with the Army of the Mississippi until fall of Vicksburg, then with Army of the Cumberland under Gen. Sherman. Soon after the war he removed to St. Paul, Minn., where he still resides. He has been passenger conductor on the Great Northern Railway for a number of years. Mr. and Mrs. Evans have two sons, E. Clark and Daniel W., hardware merchants at Portland, Ore., and three daughters, Sadie, wife of David E. Roberts of Sioux Falls, S. D., and Mary and Margaret, who reside at home.

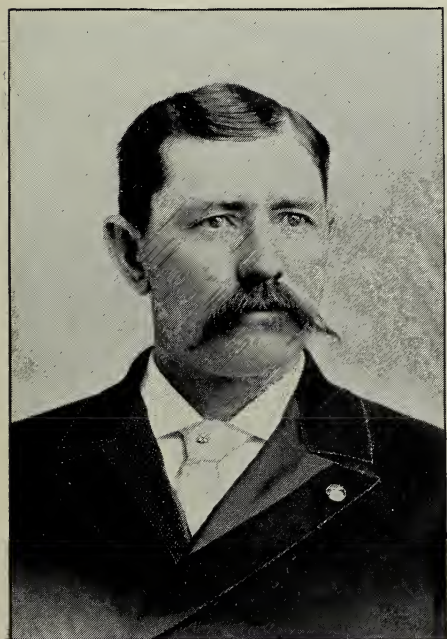
**EVANS, EVAN**—(*Pant*), born at Nantcwnlle, Cardiganshire, Wales, May 24th, 1819, son of David and Jane Evans. The father was a prominent elder of the C. M. church of Llan-geitho. July 16th, 1845, the subject of our sketch was chosen elder of the same church to succeed his father, who had died April 19th, 1845. In 1846 he went to Kingston, Herfordshire, to school. He was urged to prepare for the ministry, but concluded to continue as an elder. In August, 1854, emigrated to the United States and spent a few months at Park, near Waukesha, Wis. In April, 1855, he visited South Bend, Minn., in company with Thomas Jones (*Maesmawr*), and located on the farm still occupied by the family near South Bend Village. July 6th, 1855, he married at Wisconsin Miss Catherine Jones, who was also a native of Cardiganshire. Mr. Evans took a very active part in the organization of Seion church and was a prominent elder in it until his death. He helped to organize many of the C. M. churches in Blue Earth



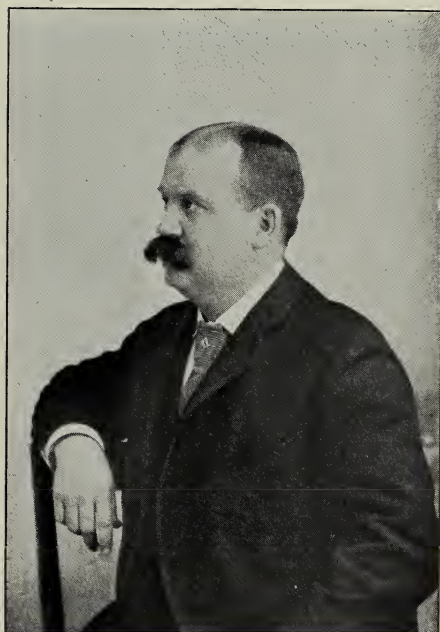
**E. D. Evans.**  
ST. PAUL.



**Thos. Owens.**  
TWO HARBORS, MINN.



**T. R. Hughes.**  
SLEEPY EYE, MINN.



**V. D. Jones.**  
MINNEAPOLIS.

WELL KNOWN WELSH RAILROAD MEN OF MINNESOTA.



County. He was a good thinker and able debater and was quite active in all the literary societies of South Bend. He was deliberate and just in judgment, kind and generous in spirit, determined in will, and conscientious and honest in his Christian faith. He died April 16th, 1886, leaving him surviving his wife and six children: David E., Daniel A., Sarah, wife of Bennett Williams, Jane, Mary, late wife of David Herbert, South Bend, and Lizzie, wife of Richard Wigley, Jr.

**EVANS, EVAN H.**—Born August, 1817, at Penal, Merionethshire, Wales. Son of Hugh and Ann Evans, who were religious people belonging to the Calvinistic Methodist Church, and the subject of our sketch was carefully nurtured in the church from his childhood. In 1841 he emigrated to Utica, N. Y., where on April 5th, 1844, he married Mary, daughter of William and Catherine Jones, of Gelli-ddraenen, Llanfihangel Pennant Parish, Merionethshire. The young couple soon moved to Emmet, Wis., and thence in June, 1855, to South Bend, Minn., and located on a fine farm on Minneopa Creek. Mr. Evans took a prominent part in the religious history of the settlement. He had been made an elder of the Calvinistic Methodist Church in 1849 by the Seion Church of Emmet, and at its organization in 1856 he was called to the same office by its namesake, the Seion Church of South Bend, (now removed to Judson). Mr. Evans was a man of more than average ability, mentally and spiritually, and was always ready and active in every good work. He was a good singer and led in that service in the churches with which he was connected since he was eighteen years of age. His death occurred June 22, 1873. He left him surviving, his wife, who still resides at Mankato, and two sons, Edward and Hugh.

**EVANS, GRIFFITH A.**—Born at Gelly Rhyn, Llanfrathan, near Bedd Gelert, Merionethshire, Wales, in August, 1841. Son of John and Magdalen Evans, who removed to Cuellyn Llanwydda, Carnarvonshire, when he was a year old. Emigrated to Blue Earth County in 1869 and after stopping a few months at Mankato located on a farm in Judson. May, 1871, married Lucy, daughter of James Thomas, near Cambria, Wis. Removed to Waverly, Martin County, in 1880. Is a faithful member and deacon of the Christian Church of Horicon, Westford Township, Minn. His children are: Elizabeth, Margaret, William, Evan and Cadwalader.

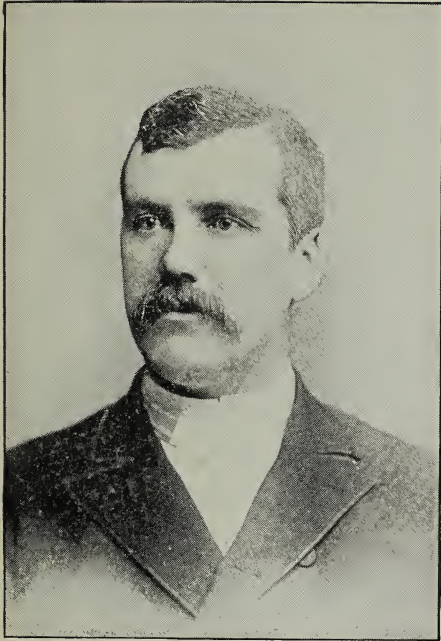
**EVANS, HUGH**—Born at South Bend, Minn., May 20, 1858. Son of Evan H. and Elizabeth Evans. Received a good busi-

ness education at common schools and Curtis' Business College at St. Paul. September 20, 1887, married Miss Anna, daughter of Evan and Mary Roberts, of Watertown, Wis., but formerly of Machynlleth, Wales, and they reside at Mankato, Minn. Mr. Evans has been connected for ten years with the firm of L. Patterson & Co., wholesale grocers, the last three years as a partner, and is one of the most promising young business men in Mankato. He and Mrs. Evans are active members of the Calvinistic Methodist Church.

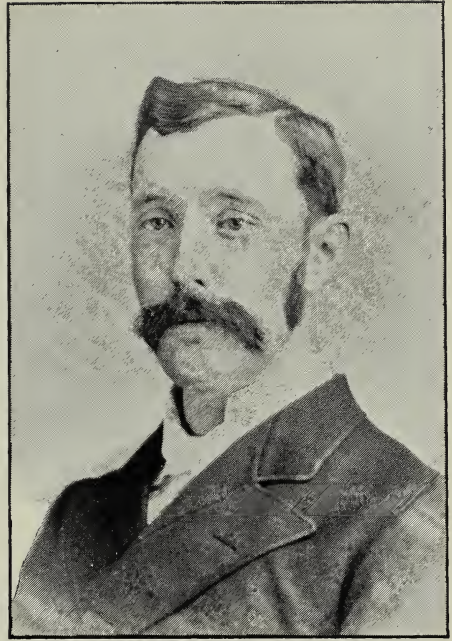
**EVANS, JOSHUA THOMAS**—Was born January 16, 1861, in Welsh Prairie, near Cambria, Wis. Youngest son of Rev. John J. and Eleanor C. Evans. In 1869 moved with his parents to Lime Springs, Iowa. January 7th, 1873, his parents and young sister perished in a snow storm, and he was left to care for himself. For several years he worked among the farmers and attended school in winter. Began preaching early in 1881 and six years were spent in study at Lake Forest University, Lake Forest, Ill., and at the McCormick Theological Seminary, Chicago, Ill. Graduating from the latter April 5th, 1888. The next day he went to Minneapolis to commence on his work as District Superintendent for the American Bible Society for Minnesota and North and South Dakota, a position which he still holds. He was ordained by the Welsh Synod of Wisconsin in October, 1888, and December 31, 1889, was married to Miss Winnie Owens, daughter of Mr. and Mrs. J. L. Owens, of Minneapolis. He takes interest in political and literary work, and articles from his pen have been highly commended.

**EVANS, JOHN C.**—Born January 29, 1831, at Wern, Pennant parish, near Llanrhiadr-yu-Mochnant, Montgomeryshire, Wales. Son of Edward and Ann Evans above mentioned. Emigrated with parents to America in November, 1850, and located at Weathersfield, O. August 2d, 1852, he left the latter place for St. Paul, Minn., where he located on a farm in New Canada Township. In May, 1853, removed to LeSueur County, being the first of the Welsh settlers there. In 1861 married Mary, daughter of Rev. Richard J. Jones, who had been born at Waukesha, Wis., in 1843. They now have retired from their large and valuable farm to the city of Le Sueur. They are an upright, religious couple, who for many years have been active members of Elim church, of which Mr. Evans is an active and efficient elder. Mrs. Evans is a good Welsh writer and poetess.

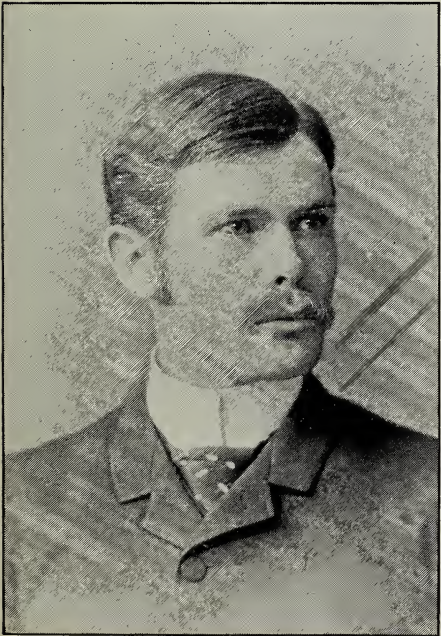




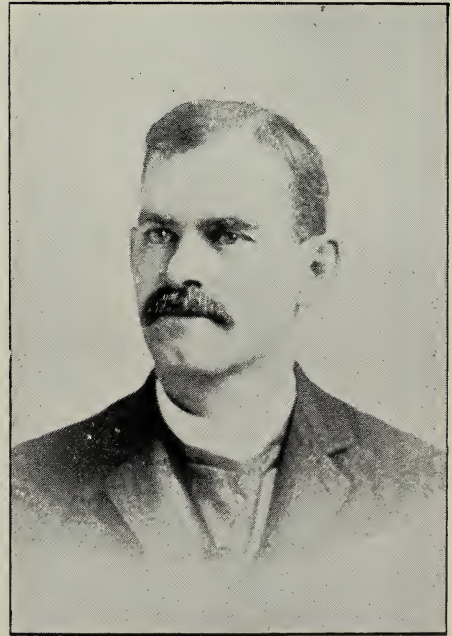
**Rev. Joshua T. Evans.**



**Rev. D. E. Evans.**



**John T. Baxter.**



**H. P. Roberts.**

PROMINENT WELSH PROFESSIONAL MEN OF MINNEAPOLIS, MINN.



**EVANS, REV. JOHN J.**—Born at Clygir, Llandeiniolen, Carnarvonshire, Wales, August, 1819. He only had one day of school, for the next day his brother was accidentally killed and John was called home and had to go to work in the quarries of Llanberis. His thirst for knowledge, however, was great and he gathered a good library and acquired a fair self education. He took an active interest in temperance. In 1845 he came to the United States, locating first at Blaen y Cae and then at Welsh Prairie, Wis. He began preaching soon after coming to Wisconsin, and was ordained at the synod of the C. M. at Columbus, in 1867. July 4, 1855, he married Miss Elenor C. Williams, native of Bodwigan, Llandensant, Anglesea, Wales. In 1869 Mr. and Mrs. Evans moved to Filmore county, Minn., where on January 7, 1873, both were caught by a severe blizzard and froze to death with their youngest child. Mr. Evans was an earnest, substantial preacher and an honest, faithful christian.

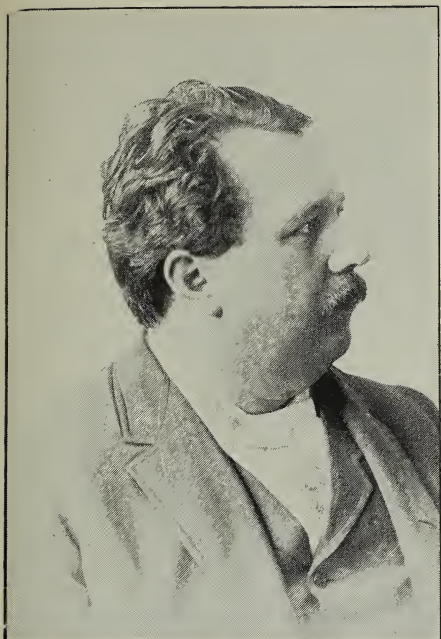
**EVANS, M. A., MISS MARGARET J.**—Daughter of Daniel M. and Sarah Evans, who came from Wales in 1835. Her mother, whose maiden name was James, was born at Blanhallen, Carmarthenshire, and is sister to the wife of the Welsh poet, *Eos Glan Twrch*. Miss Evans was born at Utica, N. Y. In 1869 she graduated A. B. from Lawrence University, Wis. She taught for one year in Donner College, Fox Lake, Wis., and then went to Lawrence University as preceptress and teacher of German and English. In 1874 she was called to Carleton College, Northfield, Minn., as teacher of modern Languages and English Literature, and in 1875 was made a professor in those branches. In the summer of 1878 she obtained a year's leave of absence from her college duties to pursue some special studies in Europe, which she did in Germany and France, returning to her classes in the fall of 1879. The summers of 1884 and of 1890 she spent also in Germany pursuing special studies. In 1892 she again went to Europe for a year of further study in Germany and Oxford, England, and in the fall of 1893 again resumed her place at Carleton as lady principal and professor of English literature. Miss Evans is a lady of fine presence, a brilliant conversationalist, a ripe scholar, a most successful teacher and an able and ready writer and speaker. For twenty years as lady principal she has stood at the head of the ladies' department of Carleton College, and it is mostly due to her ability and tact that this branch of the college has had such wonderful growth and

success. Miss Evans is also a noble, earnest christian, who has always been an active worker in every religious effort among the young ladies of her charge. She has also taken great interest in home and foreign missions and for a number of years has been president of the woman's board of missions of the Congregational churches of Minnesota.

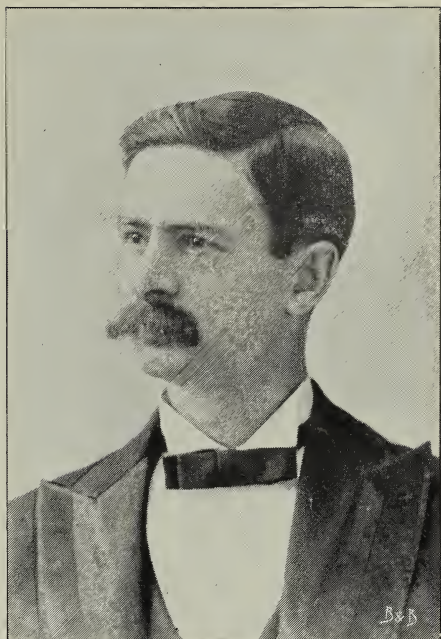
**EVANS, MRS. MARY A.**—Wife of D. H. Evans, Esq., born February 17th, 1858, at Berlin, Wis. Her parents were Wm. J. and Hannah Evans. In 1870 she removed with her parents to Emporia, Kan., and thence in 1872 to Denver, Col., where February 20th, 1880, she united in marriage with Mr. Evans. She is of a very kind and generous disposition and is much admired for her amiable ways.

**EVANS, M. D., HON. OWEN J.**—The subject of this sketch was born at Remsen, N. Y. in 1840. Educated in the Rome Academy and Albany Medical College. Went to the army in 1862 as assistant surgeon, of the 40th New York and in 1863 was promoted surgeon. In 1865 was chief medical officer at Farmeville, Virginia. At the close of the war he came to Minneapolis in 1865, and so far as known is the first Cymro to settle in the city. Few have held so many important offices as Dr. Evans. He has been two years in the city council, two years a health officer, three years a member of the board of education and two years a member of the state Legislature. He has been president of the Hennepin County Medical Society and was the president of the first *Eisteddfod* held in Minneapolis, January 1st, 1895. Mr. Evans is an active member of the Westminster Presbyterian church.

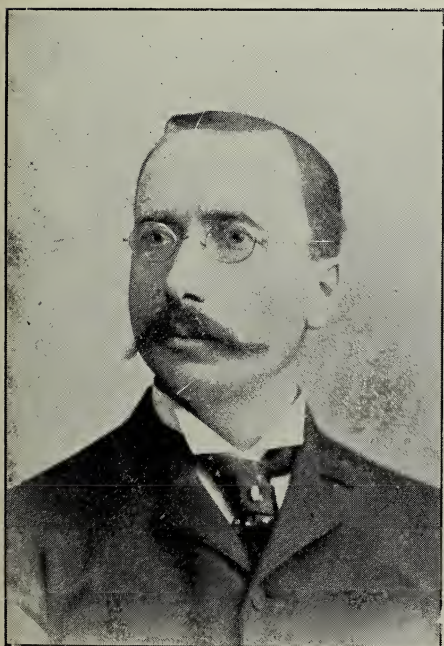
**EVANS, ROBERT G.**—Born March 18th, 1854, at Troy, Ind., of Welsh and English ancestry. His boyhood days were spent at Rockport, Ind. He was educated in the State University at Bloomington. Commenced to practice law at Vincennes, Ind., in 1876. In 1884 he removed to Minneapolis, where he has been in the practice of his profession ever since, being now a member of the well known firm of Keith, Evans, Thompson & Fairchild. He takes considerable interest in politics and since 1887 has been the member for Minnesota of the Republican National Committee. He has never sought any office for himself. He has the ability and energy to make a success of whatever he undertakes. As a lawyer he is able,



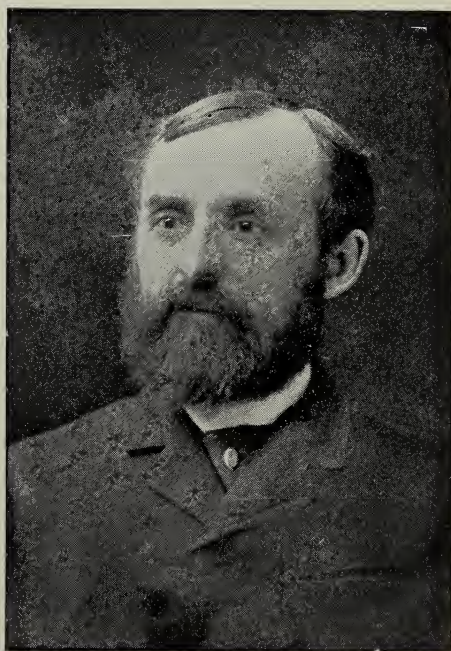
Hon. R. G. Evans.



Dr. U. G. Williams.



C. E. Davis.



J. J. Jones.

PROMINENT PROFESSIONAL AND BUSINESS MEN OF MINNEAPOLIS.



thorough and active, a fine speaker and quick of perception, as a man he is kind, genial and strictly honest, which qualities have won him a host of friends all over our state.

**EVANS, REV. WILLIAM E.**—Born at Cefn Caer, Pennal, Merionethshire, Wales, May 5th, 1862, son of Lewis and Catherine Evans, educated at Aberystwyth College and at the Bala C. M. Theological Seminary. He then went to Edinburgh University, Scotland, for a portion of three years, but on account of failing health was obliged to leave before fully completing his course. March 4th, 1890, he married Miss Margaret Ellen Hughes, of Bala, Wales. Emigrated to America in the spring of 1890 and located first at Racine, then at Waukesha and then at Milwaukee. In December, 1894, he accepted a call to the C. M. church of Mankato, Minn., and began his pastoral charge there on January 1st, 1895. He has had a religious training from his youth and began preaching at his home church when 18 years old, and at the age of 20 he was licensed by the synod. He is fast winning prominence as one of the ablest preachers in his denomination.

**EVANS, W. J.**—Born August 30, 1861, and is the son of Robert J. Evans, of Prairie du Chien, Wis., formerly of Milwaukee, and a native of a place near Rhuthyn in Wales. He entered into the employment of the C., M. & St. P. R. R. at the shops at Prairie du Chien in 1879, his father being the superintendent of the shops at the time. In 1880 he went into the office at North McGregor, Iowa, remained there three years, then accepted a position with the C., St. P., M. & O. R. R., at St. Paul, and occupied different positions with that road until 1888, then left to accept a better position with the St. P., M. & M. R. R., (now the G. N. R. R.,) in charge of their Claim Department. In 1892 was appointed Freight Claim Agent and held that position until January, 1894, when he was offered and accepted the present position of Assistant General Freight Agent. Mr. Evans was married September 4, 1888, to Miss Ida C. Morrison, of Prairie du Chien, Wis. J. R. Evans, Esq., of Milwaukee, Wis., is a brother of his father, and the noted singer, Mollie Evans, is consequently his cousin.

**EVANS, REV. DAVID EDWARD, A. B.**—Born near Oshkosh, Wis., March 1, 1855. His parents, David S. and

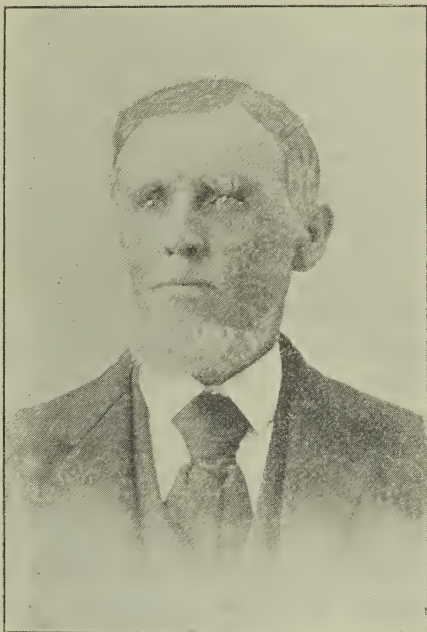
Elizabeth Evans, came from Merionethshire, in 1847. Having received an elementary education at the common schools and the Oshkosh high school, he completed college course at Ripon, Wis., in 1877, and a Theological course at Lane Seminary, Cincinnati, O., in 1882. He then became pastor of the Presbyterian church at Coalton, O., for one year; at Kilbourn City, Wis., for four years, and at Litchfield, Minn., for two years. He was next appointed Superintendent of Missions in the St. Paul Presbytery for three years. For the past two years he has been pastor of the House of Faith Presbyterian church of Minneapolis. In 1882 he married Miss Maggie A. Evans, of Oshkosh, Wis. They have two daughters, Elizabeth and Lillian. Mrs. Evans' mother, Mrs. Margaret Evans, sister of the late Rev. Morris Williams, the renowned "Nicander," resides with them healthy and happy in her eightieth year. Mr. Evans is an able preacher and efficient pastor.

**GRIFFITHS, JAMES**—Born at Mydrim, Carmarthenshire, Wales, January, 1838. Son of Joseph and Anna Griffiths. His father was a stone mason by trade and an elder in the Mydrim C. M. church. In 1860 he married Amy, daughter of Levy James, an elder of the C. M. church of Siloh, Maesteg. They first settled at Aberdulas, Glanmorganshire, but soon removed thence to Cwm Rhondda. In April, 1870, they emigrated to America and settled for a short time at Pittsburgh, West Virginia, and Pomeroy, Ohio, whence they came to Le Sueur county, Minn., in spring of 1872, and thence after a few months to Mankato, Minn., where he died December 10, 1883. He was a stone mason by trade and an excellent workman. He was made an elder of the C. M. church at Jerusalem church, Cwm Rhondda, Wales, and officiated with great faithfulness in the Welsh church at Mankato until his death. He was a fine musician and generally led in the church singing. He, also, was very energetic in training young people in music and organizing them into Bands of Hope. He left him surviving his wife and their five children: Isaac, Phebe, wife of John Owens of South Bend, Anne, wife of Owen Roberts of St. Paul, John (now deceased), and Thomas.

**GRIFFITHS, JOHN J.**—Born at the village of Criciath, Carnarvonshire, Wales, July 10, 1825. His parents, John and Jane Griffiths, removed when he was six years old to Llanullyni. At the age of twenty years he left home and spent two years in Conway and vicinity. In the spring of 1847 he emi-



grated to Boston, Mass., and remained there and at Quincy until fall, when he went to Utica, N. Y., for four months, and then returned to Boston. In the fall of 1848 he removed to



JOHN J. GRIFFITHS.

Columbus township, Dodge county, Wis., where he purchased a farm. He continued, however, to follow the stone mason trade for a few years after this—working seven summers on the Institute for the Blind at Janesville, Wis., and three years bridge building for the Chicago & Galena Ry. at Rockford and Scales Mound, Ill. He also spent one winter at New Orleans. Nov. 6, 1855, at New Diggins, Wis., he married Elizabeth, daughter of Thomas Jenkins, of Pontyrwy, Cardiganshire, Wales, who had emigrated to Wisconsin in 1841. Selling his

farm at Columbus he reached Mankato March 15, 1869, and soon settled on a large farm in Judson. In November, 1886, he retired from his farm to Mankato, where he and his good wife now reside in good circumstances and much esteemed for their integrity of character. Their children are: John R., Jane A., wife of F. A. Peterson, of Chicago, William, Edward and Spencer.

**HARRIS, DANIEL L.**—Born at Cilcwm Carmarthenshire, Wales, in 1832. Son of Wm. and Sarah Harris. Emigrated to Wisconsin in 1856 and soon thereafter located at LaCrescent, Minn. In 1864 married Miss Elizabeth Humphreys, of Waterville, Wis., and same year removed to Cambria, Minn. His wife died July 3, 1877. March 10, 1882, he married Mrs. Margaret Evans. Had eight children by his first wife, three of whom have died. He was a member of Salem Cong. church at Cambria, and is now of the Welsh church at Lake Crystal. By hard, honest toil he has accumulated considerable property.

In 1892 he retired from the farm and purchased a pleasant home at Lake Crystal, where he and Mrs. Harris now reside.

**HARRIS, DAVID L.**—Son of Wm. and Sarah Harris herein mentioned. Born near Cilcwm, Carmarthenshire, Wales, December 27th, 1838. Emigrated with his parents to LaCrescent, Minn., in 1858 and then to Cambria, Minn., in the spring of 1865. Married Miss Sarah Winn, of Jefferson county, Wisconsin, January 25th, 1868, who died June 5th, 1889. Mr. Harris, like his brother Daniel, has by honest toil, possessed himself of a large farm and much other property. He is a worthy and faithful member of the Salem Congregational church. His children are: William, John, Sarah Ann, Hattie and Mary Jane.

**HARRIS, WM.**—Born at Rhandir Mwyn near Cil Cwm, Carmarthenshire, Wales, February 3rd, 1804. His parents were named Wm. H. and Catherine Harris. Married in 1826 Miss Sarah Lewis. When about twenty-five years old he united with the C. M. church of Goshen in his native town. About 1830 he removed to a place called Rhandir Ganol near Pant-y-Celyn. In September, 1858, emigrated to LaCrescent, Minn., where he lived until the spring of 1865, when he emigrated to Cambria, Minn. There he died January 24, 1892. Mr. Harris was a quiet, industrious man, rather original in his ways but of great zeal and hospitality toward God's cause. For five or six years prior to the erection of its house of worship in 1871, he opened the door of his home to the Salem Congregational church to hold all its Sunday and midweek services in free of charge. His children are: William, Daniel, David, John, Thomas and Evan L. Harris and Mary, wife of Hugh J. Williams, Tracy, Minn.

**DAVID R. HOWELL.**—Born February 28, 1856, at Cambria, Wis. His parents were David and Margaret Howell, his mother being a sister of J. L. Owens, of Minneapolis. Attended the district school and worked on the farm and studied for three years, 76-78, at Ripon college. Was in business with his brother at Cambria for some time selling machinery. In the fall of 1879 came to Minneapolis and worked for the Minneapolis Harvester Company. The following year formed a partnership with his brother, Robert R. Howell, under the name of R. R. Howell & Co., and for four years were jobbers for threshing machine goods exclusively. In 1884 a general line of farm machinery was added and a large wholesale and retail business was carried on at 222 Washington

avenue. In 1886 they began manufacturing and in 1890 built a large manufacturing plant on Thirtieth avenue southeast and Fifth street, where from 50 to 100 men are kept constantly at work. In 1891 the store on Washington avenue was moved to the corner of Washington and Second avenue north in order to have a larger building. David R. has charge of the business department and through economy, energy and perseverance has worked up a large trade.

**HOWELL, ROBERT R.**—Born March 6, 1854. Son of David and Margaret Howell, and a nephew on his mothers side of J. L. Owens, of Minneapolis. Worked on the farm in his youth and in addition to the district school spent two years at Ripon college. Was for some time in the machinery business with his brother in Cambria, Wis., and came to Minneapolis in the fall of 1879 and worked for the Minneapolis Harvester Company. In 1890 formed a co-partnership with his brother, David R., under the name of R. R. Howells & Co., which still exists. (See David R. Howell.) Robert R. has an inventive mind and has charge of the manufacturing and mechanical department of the business. In 1882 he invented the Howell Grain Register, in 1884 a tank pump for threshing machine purposes and in 1885 an automatic sacker for thrashing machine purposes. In 1887 he invented a separating part on a threshing machine, and later a Roller Feed Mill. In addition to these he has numerous improvements in various lines, and the untiring energy which he has shown well deserves the success which he has attained.

**HUGHES, BYRON.**—Born at Cambria, Wis., August 14th, 1860, son of Hon. Robert H. Hughes. He was educated at the common schools and at the Mankato State Normal School. Studied law and was admitted to practice in May, 1885. Married Miss Annie E. James, of Kings, Ill., in December, 1885, and began the practice of his profession at Tracy, Minn. After two years he removed to Mankato. He was elected county attorney of Blue Earth county in the fall of 1890 and held the office for two years. Was elected special judge of the municipal court of Mankato in April, 1893, for the term of three years. He and his brother Wm. F. are members of the well known law firm of Hughes, Rice & Hughes, at Mankato.

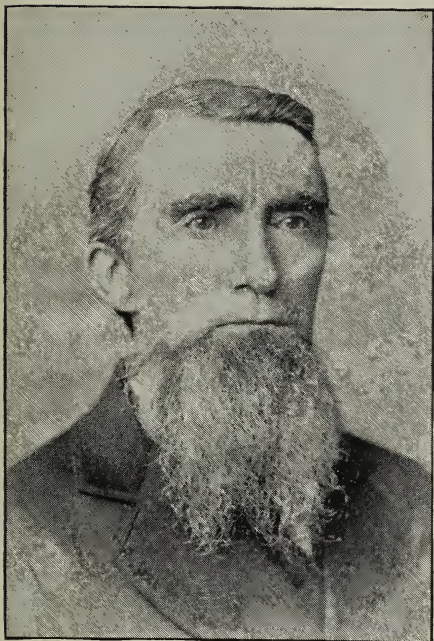
**HUGHES, DAVID**—Born at Banc-eithin, Cardiganshire, Wales, March 1, 1831. His parents were John and Ann Hughes. After residing some time at Pant-y-beddau, Llan-

badarn Fach, in the same shire he emigrated in 1838 to the Horeb neighborhood, Jackson county, O., and removed from there with the Jackson colony to Le Sueur county, Minn., in May, 1856. March 26, 1863, he married Miss Margaret, daughter of Evan and Jane Griffiths, of Le Sueur county. Mr. and Mrs. Hughes are faithful and energetic members of Elim church, and have been much prospered in all their ways. They have had nine children, six of whom are now living.

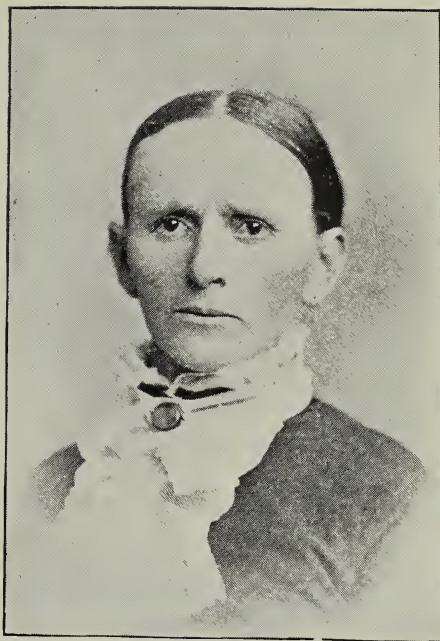
**HUGHES, MRS. DAVID**—Born in Jackson county, O., in 1844. Her father was a native of Talfar in the parish of Trefilar, Cardiganshire, Wales, where he had been born in October, 1804. Son of Thomas and Mary Davies who were worthy members of Llangeitho church. He married Jane, daughter of Wm. and Margaret Jenkins, of Bremelyn, Llangeitho, in the summer of 1831, and in 1847 emigrated to Jackson county, O. As there were many of his name on the ship he changed his surname from "Davies" to "Griffiths" and ever afterwards kept his assumed name. He was a prominent and useful member of the C. M. church, and died in Le Sueur county, February 24, 1873.

**HUGHES, EVAN**—Born February 9, 1862, at Cambria, Minn. Son of Henry and Eliza Hughes, Educated at his home school, District No. 11, and Carleton college. Was principal of the Franklin and Pleasant Grove schools at Mankato for three years, and of the Lake Crystal school for one year. Read law in his brother's office at Mankato and was admitted to practice in May, 1891, and has been associated with his brother, Thos. Hughes, in the law business ever since. He is a good singer and has been a very efficient and faithful member of the Congregational church choir for years.

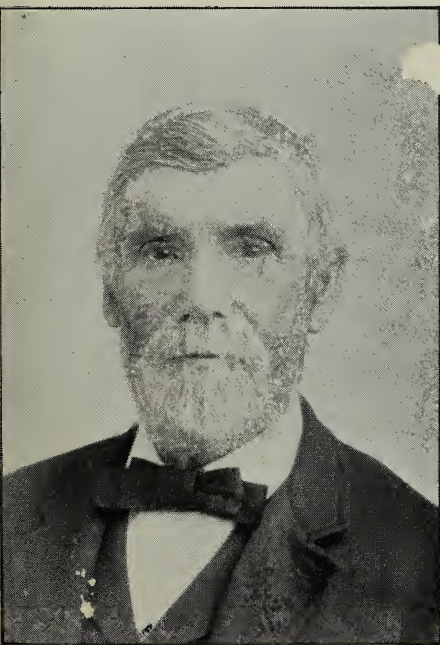
**HUGHES, HENRY**—Born June 4th, 1833, at Tredegar, Monmouthshire, S. Wales. His parents were named Thomas and Mary Hughes. The father was a native of Aberystwyth and operated a coal mine in Sirhowy. Both parents were very religious and took active part in church matters. The father being one of the first deacons of "Ebenezer" Congregational church of Sirhowy. Both died when Henry was quite young. In July, 1851, he emigrated to Minersville near Pomeroy, Ohio, where he worked in the coal mines. 1853 he married Miss Eliza, daughter of John and Elizabeth Davis, of Llanarth Cardiganshire. In 1854, on advice of Rev. John H. Jones and at request of Pomeroy churches he began preach-



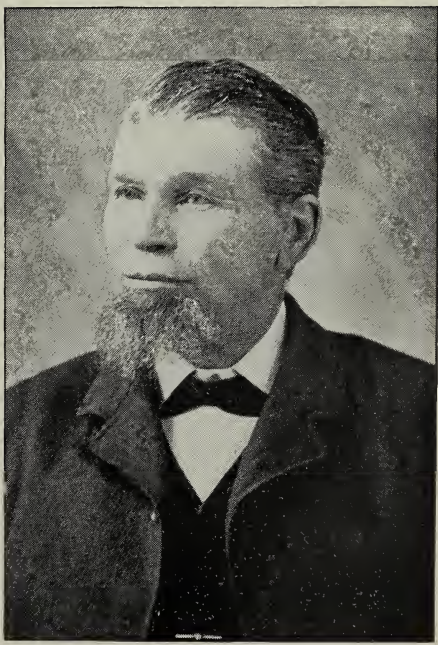
**David Hughes.**



**Mrs. David Hughes.**



**David Jones.**



**Evan T. Jones.**

EARLY WELSH SETTLERS OF LE SUEUR COUNTY, MINN.



ing. In October, 1855, he removed with his wife and child to Judson, Blue Earth county, Minn., and in the following June they located on their homestead in the present town of Cambria. He at once took a most active part in all the affairs of the new settlement, both temporal and spiritual. At the request of the Salem Congregational church he began preaching for it soon after his arrival and continued to do so at intervals until the Indian outbreak of 1862. From August 1862 until January 1867 he was postmaster of the Butternut Valley post-office. He was very active in the cause of education and was repeatedly a member of the school board and much of the success of the famous District No. 11 was due to his efforts. He took much interest in the work of the Bible Society and was treasurer of the local society for over twenty years and was made life member by the parent society. He likewise took much interest in Sunday school work and was superintendent of the Salem Congregational Sunday school for over twenty years. In 1889 he retired from his farm and built him a pleasant home in the city of Mankato, where he now resides with his estimable wife. Their children are Thomas and Evan Hughes, lawyers, Mankato, Minn.; Henry J. Hughes, residing on the old homestead in Cambria; Mary A. wife of David E. Bowen, Hannah J., wife of Evan Price, Albert B., student at Carleton college and Alice and Lizzie Hughes. His has been an useful christian life.

**HUGHES, HUGH D.**—Born at Minersville, Pa., February 3, 1847. Son of Robert E. and Catherine Hughes (California). Came to Judson, Minn., with his parents from Portage Prairie, in 1867. Married Margaret, daughter of Robert Roberts, of Judson, Minn., April, 1870. Followed farming for a few years, but having learned the carpenter's trade he removed to Mankato in 1886 and has since followed this occupation in which he is quite proficient. Like his father he is passionately fond of music and has a good tenor voice. He has trained and led several choirs to victory in musical contests, and has charge of the music at the Welsh church at Mankato. His daughter, Jennie, is also developing much musical ability—vocal and instrumental. She is the organist at the Welsh church and has sung in a number of prominent choirs.

**HUGHES, REV. RICHARD**—Born at Talylychan, Carmarthenshire, May 8, 1825, and is the son of the late Rev. David Hughes, Llanelli, South Wales. His mother was a

daughter of Rev. Richard Davies, Caio. He comes from a family whose pedigree can be traced to the old Nonconformists. He was married at Llandybie in the same shire to Miss Sarah Rees, May 21, 1847. They have four sons and five daughters all living. Mr. H. began preaching the gospel in 1848, was received as a preacher in 1850, and was ordained to the full work of the ministry of the Calvinistic Methodist church at Llandeilo, S. Wales in the year 1858. He was pastor in his native county for ten years, from 1860 to 1870, when he emigrated to America and became pastor of Elim and Saron churches in Le Sueur county, Minn., where he served faithfully for four years. In May, 1874, he took charge of Salem church, Long Creek, Iowa, as successor to Rev. Griffith Roberts. He served this church with success for ten years. At this time Bethel church was built in the northern part of the settlement and Mr. H. became its pastor in 1884, serving it until compelled by ill health to resign in 1893. His labors, care and success in superintending the missionary work of the church in the west has been so great that he has been honored with the title, "the bishop of the west." He visited his native country in 1884, and was warmly received by his old friends and associates. No minister of the gospel among the Welsh people is better known in Wales and America than Mr. Hughes. For a few years he has been almost totally blind and the Welsh people, as an expression of their sympathy with him in his affliction and of appreciation of his great services, have recently given him a testimonial of over one thousand dollars.

**HUGHES, ROBERT E.**—(California.) Born at Porthmadoc, Carnarvonshire, Wales, December 20, 1819. His parents were Evan and Jane Hughes. His father was a weaver by trade and soon after Robert was born went to live at Festiniog. When a young man Robert left home to work in the coal mines of Merthyr Tydfil, and about 1839 he emigrated to America, settling in Pennsylvania where he married at Pottsville in 1842, Catherine, daughter of William and Catherine Davies, who were from Dowlais Glanmorganshire, Wales. In 1849 he went to the California gold fields. He remained there until 1851, when he returned and removed his family at once to Portage Prairie, Wis., where he purchased a good farm. In 1867 he removed to Judson, Minn., where he again engaged in farming. In the spring of 1876 he received a severe stroke of paralysis which clouded his intellect. September 29, of





**Rev. Richard Hughes.**



the same year his wife died, and he followed her to the better land December 13, 1881. He was a man of more than ordinary ability and took much interest in *Eisteddfodau* and literature. He was a good musician and did much in training the young people of the neighborhoods where he lived in music. He was also a faithful elder of the C. M. church for years. His surviving children are: Hugh D., Martha, Alexander and James.

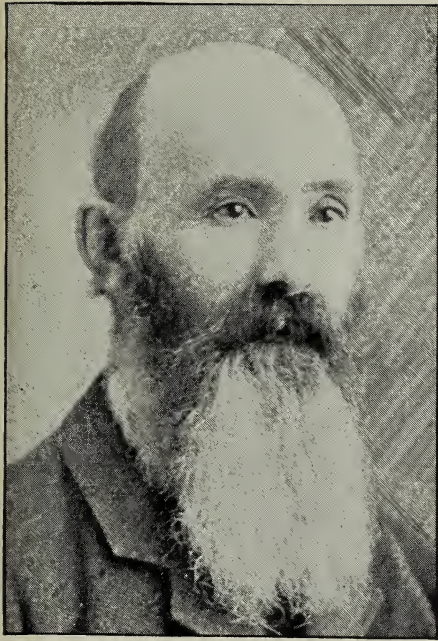
**HUGHES, HON. ROBERT H.**—Born at Llanuwchlin, Merionethshire, Wales, December 29, 1832. His parents were named Hugh and Ann Hughes and were among the old settlers of Blue Earth county, Minn. He emigrated with his parents to the vicinity of Utica, N. Y., in the spring of 1846. Thence he removed to Nelson, Madison county, N. Y. He was married to Miss Hannah Bumford, daughter of William Bumford, Esq., of Utica, N. Y., in October, 1853. In 1854 they removed to Cambria, Wis., where they resided until 1862 when they came to Blue Earth county, Minn., arriving in the town of Judson where they located on a farm on the 6th day of September of that year. In 1865 he removed to his present farm in the town of Cambria. Mr. Hughes is a man of good ability and has always taken a very active part in the political affairs of his community, and has almost continuously held office in his municipality—for eighteen years he has been on the board of supervisors—generally as chairman, twenty-five years he was justice of the peace. Twice he was elected member of the state legislature—in 1874 and 1875. His children are Mrs. Mary A., widow of Rev. David D. Jones, Tracy, Minn., Hugh H. Hughes of Lyon county, Wm. F. and Byron Hughes, lawyers, of Mankato, Minn., Mrs. Amelia Harris, wife of Evan L. Harris of Cambria, Minn., Ernest and Llewelyn Hughes of the same place.

**HUGHES, REV. ROBERT W.**—Is a native of North Wales, and was born December 21, 1841. His father's name was William Hughes, and his mother was the oldest daughter of the late patriarch, Hugh Roberts, and sister of the late Thos. H. Roberts, of Proscairon, Wis., all formerly from Carnarvonshire, North Wales. When he was but two years old his father lost his life accidentally in the Dinorwic quarries. In about a year afterwards the widowed mother and her four children emigrated to America, settling in the northern part of Columbia county, Wisconsin. Like many other farmer boys, Robert attended the district school during the winters

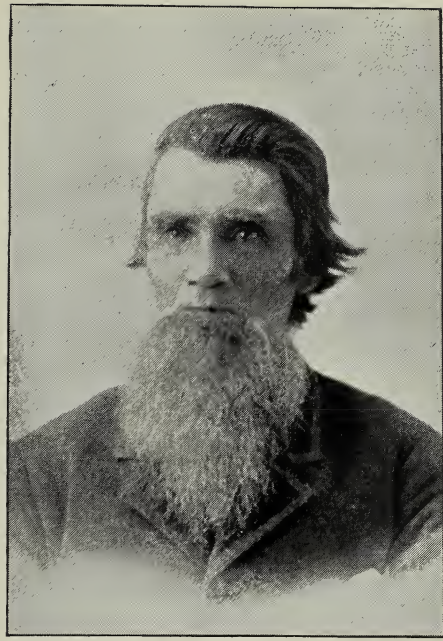
and worked on the farm in the summer. In 1861 he attended a graded school at Oshkosh, Wis., and then attended school for a number of years at Wayland University, Beaver Dam, Wis., intermitting terms of study with terms of farm work and teaching. In the year 1871, at Foreston, Iowa, where the family had removed, he commenced his career as a preacher of the gospel, and in the year 1874 was ordained to the full work of the ministry by the Welsh Synod of Minnesota, convened at Jerusalem, Judson, Minn. In 1873 he became pastor of the Welsh church at Clay County, Iowa. He served as pastor of the church at Dawn, Mo., in 1876, and was pastor of his old home church at Foreston, Iowa, from 1876 to 1881, a period of five years. Owing to certain circumstances, of which we need not write, Mr. Hughes, in 1883, united with the Congregational Association of Iowa, and became pastor of a Congregational church at Polk City, near Des Moines. After serving this charge for a time he was appointed pastor at large for the state of Iowa. In 1889 he was chosen delegate to and attended the World's Sunday School Convention at London, England. In October, 1889, he was appointed district superintendent of the American Bible Society for the State of Iowa, in which work he is now engaged with marked success. Although broken down in health he holds to his work with the tenacity of love.

**HUGHES, THOS.**—Lawyer, born at Minersville, O., September 23, 1854. Son of Henry and Eliza Hughes, who removed to Blue Earth county, Minn., in October, 1855, and located on a farm in Cambria township the following June. Thomas remained on the home farm and attending school in District No. 11 until January, 1874, when he entered the Preparatory department of Carleton college, Northfield, Minn. He graduated A. B. from this college in 1880. Read law with Waite & Porter at Mankato, Minn., and was admitted to practice at the May term of the District Court, 1882. Purchasing the law library of Judge Waite he at once commenced the practice of his profession at Mankato. Formed a law partnership with M. G. Willard in February, 1884, which continued until July, 1887. November 25, 1885, he married Miss Alice O., daughter of Amos B. and Sybil B. Hills, of Faribault, Minn., who was a graduate of Carleton college in the class of 1881. They have two children: Burton E. and Evan Raymond.

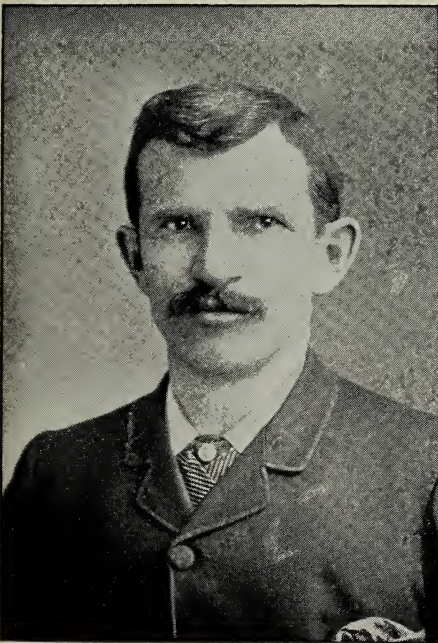
**HUGHES, THOMAS**—Born near Bodedern, Anglesea, Wales, in 1825. Son of Wm. and Elizabeth Hughes. His father was



**Thomas Hughes,**  
MANKATO, MINN.



**Rowland W. Price,**  
JUDSON, MINN.



**Thomas P. Thomas,**  
MANKATO, MINN.



**John Thomas,**  
MANKATO, MINN.

PROMINENT EARLY SETTLERS OF MANKATO AND SOUTH BEND, MINN.



a brother of Robert Hughes, Neuadd-y-blawd, author of "*Gell Gymysg.*" When he was five years old his parents removed to the village of Bodedern, where for four years he attended school- He then spent five years with his uncle and aunt, Tyn-y-Cae, Llanfwrog, and the next four years were passed with Dr. Roberts, Mynyddygof, a very religious man. While here at the age of fourteen years he united with the C. M. church of Bodedern. After leaving the employ of Dr. Roberts he spent some time with Thomas Owens, Tyn y Cae. When twenty years old his brother, Owen Hughes, who was a sailor, induced him and all the family to emigrate to Ixonia, Wis. In December, 1850, he returned to Wales and married Miss Jane, daughter of William and Elizabeth Roberts. Returning the young couple located on a farm in Ixonia, Wis., for five years, thence they moved to Bangor, Wis. for seven years, and thence in 1861 to Judson, Minn. In 1867 they removed to Mankato and Mr. Hughes was appointed Deputy Sheriff, which office he held for four years. In 1870 he removed to a farm in South Bend. In 1888 he and Rev. John W. Roberts made an extended visit to North and South Wales, and a number were induced by them to emigrate to Blue Earth county. In 1891 he retired from his farm and built a fine residence at Mankato where he and Mrs. Hughes now reside in comfortable circumstances. They are worthy members of the C. M. church of Mankato and Mr. Hughes has been a prominent elder in the church for years.

**HUGHES, REV. THOS. E.**—Was born at Clynnog, Carnarvonshire, North Wales, June 27, 1844. He is the first born of eight children, five on whom are now living. His father is Mr. Benjamin Hughes, of Columbus, Wis. He came with his parents to the United States in the summer of 1845. The family settled at Columbus, Wis., where Mr. Hughes continued to reside till the year 1868. He received his education in the common schools of the day and at Wayland University, a Baptist institution not far from his home. He served in the Union army for about three years—from August, 1862, to July, 1865—in Company G, Twenty-third Regiment, Wisconsin Volunteers. He commenced preaching at Salem church, Columbus, in 1866; was received by Presbytery in 1867, and ordained, with the Rev. Wm. Machno Jones, at Cambria, Wis., in 1870. He was united in marriage to Miss Grace James of the same place in 1868, who was a help-mate for him until her decease in August, 1892. From the years 1868

to 1873 he was engaged in mission work among the Freedmen in the states of Arkansas and Missouri, under the auspices of the American Missionary association and the Welsh Presbyterian Synod of Wisconsin. For nearly the following two years he resided again at his old home in Wisconsin. In 1874 he accepted a call to the Williamsburg and Welsh Prairie churches in Iowa where he served as pastor for fourteen years. In 1888 he removed to Minnesota, accepting a pastorate of Bethel and Horeb churches in Blue Earth county, where he still ministers. He has three children and an adopted daughter daughter, viz.: Maggie J., Robert L., Bennie D., and Mary E. In 1884 he paid a visit to his native country.

**HUGHES, THOS. R.**—Born at Columbus, Wis., in 1854. His father, Richard A. Hughes, was from Bala, Merionethshire, Wales, and his mother, Eleanor (Jones) Hughes, was from Denbighshire. In June, 1870, he entered the service of the W. & St. P. Ry. as brakeman. He then worked for a few months in 1873 for the H. D. C. Ry. and in December of that year went to Texas in the employ of the H. T. C. Ry. Came back in 1875 and worked again for the C., M. & St. P. Ry. until 1877 when he went on the O. & M. Ry., between Cincinnati, O., and Vincennes, Ind. In 1878 accepted a position on the C. & N. W. Ry., with which he still continues as passenger conductor. October 30, 1880, he married Miss Henrietta Courthard, at Waseca, Minn. They have three children: Archibald, Ethel and Earl.

**HUGHES, WM. F.**—Born at Cambria, Wis., May 17, 1858. Son of Hon. R. H. Hughes. Spent a number of years at the State Normal school at Mankato and the State University at Minneapolis. Read law with Brown & Wiswell, of Mankato, and was admitted to practice May 17, 1882. Opened an office at Ipswich, South Dakota, in partnership with a Mr. Rowlee, as Rowlee & Hughes, which continued for seven years. Married Miss Susie S. Strait in January, 1885. In April, 1890, he removed to Fairhaven, Wash., and formed a law partnership with Geo. Rice as Rice & Hughes. He was city attorney of Fairhaven during 1891-2. In the spring of 1893 removed to Mankato and formed a partnership with his brother, Byron, as Hughes Bros. Mr. Rice came to Mankato in 1894 and joined the firm—its name being changed to Hughes, Rice & Hughes. They enjoy a good practice.

**HUGHES, WM. R.**—Born at Ixonia, Wis., May 8, 1853. Son of Thomas and Jane Hughes. Came with his parents



to Judson, Minn. in the fall of 1861 and removed with them to Mankato in 1869, where he attended the State Normal school for four years. He then worked seven years for B. Tuttle in the hardware business at Mankato. He then bought his father's farm in South Bend and operated it for six years. May 9, 1881, he married Miss Tryphoena, daughter of John and Elizabeth Lewis of Ixonia, Wis. In 1888 he retired from his farm and built a very handsome residence in the city of Mankato, and engaged in the life insurance business, working for the Northwestern Mutual Life of Milwaukee and other companies. In 1893 he became afflicted with a cancer on the neck, which finally caused his death on February 4, 1895. He was a man of splendid business energy, of excellent character and a faithful member of the Welsh church. He left him surviving his wife and two children, Thomas and Bessie.

**HUGHES, WILLIAM S.**—Born at Ty Cochyn, Llanrhyddlad, Anglesea, Wales, February 7, 1842. When about thirteen years old was apprenticed as pupil teacher in the British school of the parish. After leaving this school he entered the employ of a commission merchant in South Castle street, Liverpool. Emigrated in May, 1864, to Utica, N. Y., and thence in the spring of 1865 to Butternut Valley, Minn., and located on his farm in Section 4, where he still resides. Married Catherine, daughter of Hugh R. Williams, of Cambria, Minn. He has held a number of offices in his town and during 1879, 1880 and 1881 was county commissioner of Blue Earth county. He is a man of good education, and much force of character. He is also a faithful and prominent member of Bethel C. M. church.

**ISAAC, REV. RICHARD**—Born at Llwyn-y-Ci near Bala Merionethshire, Wales. His early days were spent at Gwyddelwern, working in his father's blacksmith shop. When he was sixteen years old his father died and he carried on the work alone. December 4th, 1840, he married Miss Elizabeth Roberts, of Tynant Gwyddelwern, a most estimable young woman. In the summer of 1842 they emigrated to America, settling at Trenton, Oneida county, N. Y., where he worked at his trade about two years. He then removed to Utica where he continued at the blacksmith trade for ten years. At Utica, about 1852, he began to preach at the C. M. churches. In 1854 he removed to Bryn Mawr, where he remained until April, 1857, when he went to take charge of the churches at Collinsville, Constableville and Tug Hill, Lewis county, N.

Y. He was ordained at the C. M. Synod which met at Utica, in 1858. The next spring he removed to South Trenton, N. Y., but after nine years he returned again to his old pastorate with the churches in Lewis county. In March, 1874 he accepted a call to the church of Foreston, Iowa, where he continued until his death which occurred February 7th, 1892. He was possessed of an excellent memory and strong reasoning faculties which fitted him specially for doctrinal preaching. While not great as a popular preacher his sincerity and faithfulness as a pastor and his godly walk and conversation as a man gave him great power and efficiency with young and old.

**JAMES, JAMES A.**—Born in Wales, in December, 1837. His father died when he was a child. About 1849 he emigrated to Paris, Portage Co., Ohio, and from there came to Henderson, Minn., in the spring of 1857, but in 1858 he returned to Ohio, where he married Miss Emerett L. Hine on January 2nd, 1862. Was in the mechanical service of the government during the last year of the civil war. In the spring of 1866 he came to Mankato, Minn., where he resided with his family until September, 1889, when he moved to Seattle, Wash., where he now resides. While at Mankato he followed the occupation of contractor and builder during the first few years. He served the city a number of years on its school board and city council. Three times he was elected to the Minnesota Legislature,—1885 to 1887. He was chief grain inspector of Minnesota under three governors—viz: Gov's. Hubbard in 1885, McGill in 1886 and Merriam in 1887. He is a man of pleasing presence and address and of much more than ordinary ability. His fine sagacity and foresight, his persevering will and energy and splendid management of men and things have always made him a success in business and politics.

**JAMES, JOHN E.**—Born in Milwaukee, Wisconsin, December 30th, 1852. His parents, John and Winifred James, his sister Kate (now Mrs. Wm. G. Davies, Milwaukee,) and brother William, (for several years past foreign freight agent of New York Central & Hudson River R. R., New York City) left Wales and landed at Boston, Mass., in the summer of 1847. Their steamship intended to make the port of New York City but went on the rocks of Nantucket Shoals in a fog and was compelled to make the port of Boston in an almost sinking condition. The family immediately started for the territory

of Wisconsin, traveling by rail from Boston to Albany, N. Y., thence by canal to Buffalo, N. Y., and by boat from Buffalo to Milwaukee. There were no railroads in Wisconsin at that time, and none west of Buffalo, N. Y. The subject of this sketch received a public school education at Milwaukee and began his railroad career in 1870, as passenger train earning clerk in the auditor's office of the Milwaukee & St. Paul Railway at Milwaukee. From 1872 to 1875 he was statistical clerk of the auditing department of the West Wisconsin Railway (now the eastern division C. St. P. M. & O. Ry.) at Hudson, Wis. From 1875 to 1880 he was assistant compiler of the passenger earning of the Chicago & North-Western Railway system at Chicago, Ill. From 1880 to 1885 he was contracting agent of the Red Line Fast Freight at Minneapolis, Minn. From 1885 to 1892 he was agent of Red Line Transit Co., for St. Paul and the country as far west as the Pacific Coast. Since 1892 he has been the North-western agent of the Lake Shore & Lehigh Valley Route and North-western freight agent of the Lake Shore & Michigan Southern Ry. at St. Paul and Minneapolis and the territory west to the Pacific Coast.

**JENKINS, REV. JENKIN**—(*Shenkin Ddwywaith.*)—Born at Tirfordfawr, Llangefalach, Glamorganshire, Wales, July 29th, 1803. At the age of 14 he joined the Congregational church of Mynydd Bach near Swansea. His thirst for knowledge was great from childhood, but the means to gratify it were meager in those days. He attended the parish school and then studied for a time under a Congregational minister, named Rev. John Evans, at Crwys, near Swansea. He then attended a grammar school at Carmarthen, conducted by Rev. David Peters. January 5th, 1825, he was licensed to preach by a Congregational association near Swansea and went on a preaching circuit through most of S. Wales. On September 12th, 1830, he married Miss Sarah, daughter of Christmas and Catherine Davis, of Berthlwyd, parish of Loncher, Glamorganshire. In July 1832 he emigrated from Crwys to New York City, where, in November of the same year, he was ordained pastor of the Welsh Congregational church on Mulberry street in that city. Here in 1834 his wife and child died leaving him alone in the world. He continued in his pastorate, however, until May, 1836, when he resigned to attend Auburn Seminary. October 10th, 1836, he married Miss Ann, daughter of Joseph and Elizabeth Jenkins, of Bradford, Pa. After leaving the seminary in July, 1837, he

took charge of the Congregational church of Clifford, and of the Presbyterian church of Dundaff, Pa., where he continued eight years. After this he had charge successively of the churches of Newark and Granville, Ohio, Dodgeville and Welsh Prairie, Wis., and Big Rock, Ill. From the latter place he removed to Blue Earth county, Minn., in June, 1856, and located on a claim in the present town of Cambria, where continued to reside until his death. While on a visit to the settlement in October, 1855, he had organized the present Salem Congregational church of Cambria, and on his arrival in June 1856 he assumed pastoral charge of this church which continued until 1867. In December, 1858 he organized a Congregational church in South Bend village and served it also as pastor, until 1869, when he retired from active pastoral work, but continued to preach occasionally until his death. In 1872 he published an autobiography which had a wide sale among the Welsh people. Mr. Jenkins had a mind well adapted for theological study and he was a divine of no mean ability. His sermons generally showed much depth of thought and feeling and his delivery was pleasing and impressive. His eloquence was never noisy but was quite intense and fervid. He was very fond of wit and humor and sometimes the transition from the pathetic to the humorous, the sublime to the ridiculous, might be rather sudden, but usually the funny story only served to draw the attention to some important truth, which followed it. Mr. Jenkins died February 5, 1886, and lies buried in Cambria cemetery. His estimable wife followed him November 21, 1892, and now lies beside him. His daughter, Jennette, now Mrs. Jennette Jones, of Mankato, was the first teacher in the town of Judson. His second daughter, Anne, was a graduate of the Mankato schools and was a successful teacher for years. She married Wm. Evans, of Aurora, Ill., and died January 18th, 1883. His son, Philip, is also a teacher by vocation and with another son, Benjamin, resides on the old homestead in Cambria.

**JENKINS, WILLIAM E.**—Born in 1817, at Cwmavon, Glanmorganshire, Wales. His parents were Evan and Elizabeth Jenkins. In 1836 he married Miss Elizabeth Griffiths and in 1844 they came to this country, making their home first at Pittsburgh, Pa. During their three years stay at Pittsburgh, he lost his beloved wife and one of their two children. The surviving child, John E. Jenkins, was a soldier in Co. E., 9th Minn., during the late war and now lives in Missouri,

In 1847 Mr. Jenkins moved to Fish Creek, Wis., and thence in 1857 to Butternut Valley, Minn. In 1858, he married Miss Elizabeth, daughter of Mr. and Mrs. Edward Evans, Ottawa, Minn. She died January 18th, 1885. Besides this severe blow, Mr. Jenkins also lost one of his sons, Evan Jenkins. About three years ago he retired from his farm to Lake Crystal. He has been a faithful member of the C. M. church all his life. He was elected one of the first elders of Bethel church, and still holds the same important office at the Welsh church in Lake Crystal, and takes an active part in all church work. He has three sons at Lake Crystal: Edward, William and Charles Jenkins, who are successful business men, useful members of the Welsh church, and are highly respected.

**JENKINS, MRS. WILLIAM E.**—Daughter of Edward and Ann Evans, born at Llanrhaidr-mochnant, Montgomeryshire, North Wales, in 1829. When she was twenty years of age her parents moved to America, staying for a short time in Ohio. In the spring of 1853 she came to St. Paul and in May, of that year, accompanied her brothers, John C. and Edward S. Evans, to Le Sueur county, being the first Welsh woman in that county. In 1858 she married Wm. E. Jenkins, and they resided on a farm in the present town of Cambria for a few years, removing thence to Butternut Valley, where she died January 18th, 1885. Mrs. Jenkins was a woman of many excellent qualities of mind and heart, and a devoted christian.

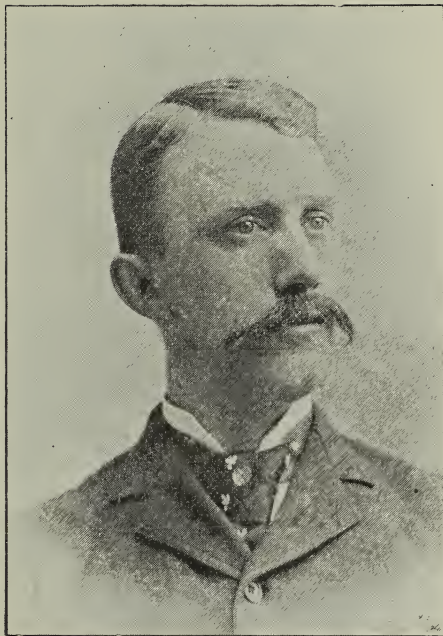
**JONES, DAVID**—Born at Nant Glynn Denbighshire, Wales, March, 1824. When he was five years old his parents moved to Cyfylliog, in the same shire. In May, 1850, he came to Milwaukee, and stayed during the summer in Waukesha Co. He then went to Galena, Ill., and thence to New Orleans. There he found employment during the winter on a Mississippi steamboat. In the spring of 1851 he went to St. Louis and thence in June again to Galena. There he met one John L. Jones, who induced him to seek his fortune with him at St. Paul, Minn., where they arrived in August, 1851. During the summer of 1852 he made three trips up the Minnesota from St. Paul to Ft. Ridgely, the last time going twelve miles beyond Ft. Ridgeley to a place called Red Rock to carry goods to the Yankton Sioux. It was here Mr. Jones witnessed the largest Indian encampment he ever saw. In May, 1853, he went with John C. Evans and John Roberts on a journey from St. Paul up the valley of the Minnesota to the Blue Earth and thence back through the Big Woods to

view the land. In 1856 Mr. Jones located on his present claim in the town of Sharon, Le Sueur county. April 24th, 1858, he married Miss Rose, daughter of Edward and Ann Evans, late of the town of Sharon. In Demember, 1876, Mr. Jones was made an elder of the C. M. church of Saron, which office he still holds. An honest, sincere man, he lives in accordance with his christian profession. His children are: Jane, wife of David W. Jones, Anna, Thomas and Mary Jones.

**JONES, DAVID C.**—Son of E. D. and Mary E. Jones, was born in May, 1854, at Detroit, Mich. After graduating from the high school of Detroit he spent a year at Olivet college, Michigan. Went into railroad life in the fall of 1872 and was with the Lake Shore & Michigan Southern for seven years. In 1879 he was made chief clerk of the General Freight department of the Wisconsin Central Ry., at Milwaukee, and in 1884 was made Division Freight Agent of the Northern Iowa lines of the Chicago, Milwaukee & St. Paul Ry. In 1887 he was made Third Assistant General Freight Agent at Milwaukee, and in 1890 he was transferred to St. Paul and made Assistant General Freight Agent of the Northwestern lines of the Chicago, Milwaukee & St. Paul Ry. He was married in 1876 to Miss Mary J., daughter of Hon. Thomas D. Roberts, of Floyd, N. Y., and has been living in Minneapolis for the last five years.

**JONES, REV. DAVID D.**—Born in May, 1844, at Bryn Cethru, Glanmorganshire, Wales. Son of David and Ann Jones. Coming to the United States he spent a number of years in school at Lane Seminary, Cincinnati, O., and at Union Park Seminary, Chicago, from which latter institution he graduated in 1875. He soon received a call to the pastorate of the Salem Congregational church, of Cambria, Minn., and in September of the same year was ordained at Mankato at a conference of the Congregational churches. April 1876, married Miss Mary A., daughter of Hon. Robert H. Hughes, of Cambria, Minn. Soon after this he removed to Custer, near Tracy, Minn., where he located on a large and valuable farm and preached occasionally to the new churches in that vicinity until his death in 1886. He left him surviving his wife and five children, who now reside on the home farm in comfortable circumstances.

**JONES, DAVID E.**—(*Dewi Cynon*), Son of Evan and Wini-fred Jones. Born September 12, 1856, in Trecynon, Aberdare, Glanmorganshire, Wales. When but fourteen years old he



**D. C. JONES,**

ASS'T GEN'L FREIGHT AGENT C. M. & ST. P. RY.  
MINNEAPOLIS, MINN.





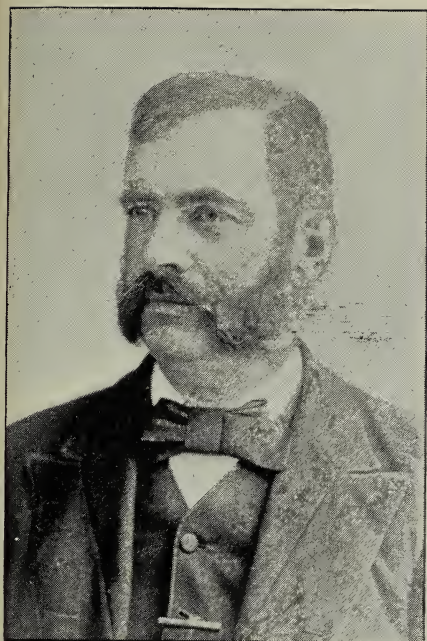
came to America alone, and settled in Coalburg, Ohio. He followed his occupation as carpenter in various cities in Ohio, Pennsylvania and West Virginia. In New Mexico he spent some time opening up mines under Ex-Governor Foster of Ohio. He married Miss Jennie, daughter of D. L. Davies, of Bethel settlement, Jackson county, Ohio, at Columbus in said state in the year 1883, and has had four children, two of whom are living. In the summer of 1884 he removed to Minneapolis with his family and conducted the singing in the Welsh church for a number of years. In 1886 he launched into business for himself as contractor and builder, and was very successful. Owing to his knowledge of building and his business abilities, in 1891 he was offered and accepted the position of Insurance Adjuster and Inspector for the Millers' and Manufacturers' Insurance company of Minneapolis, which position he still holds. His musical career began in his tenth year under the celebrated G. R. Jones (*Caradog*), and he was one of the leading altos of the Aberdare United Choir when he came to America. At the age of fifteen he was elected precentor and choir leader of the Welsh Congregational church at Coalburg, Ohio, to succeed the well known Mr. J. B. Lodwick. Six months after he took charge of this choir it took the first prize at the *Eisteddfod* at Youngstown, Ohio, where four well trained choirs competed on Mendelssohn's "The Song of the Lark." In 1876 he was director of the Hayes and Wheeler Glee Club of Cleveland, Ohio, which gained a wide reputation in that campaign. His male chorus from Coalburg and Brookfield, Ohio, was victorious over three choirs at Sharon, Pa., under the adjudication of the immortal *Gwilym Gwent*, who was profuse in his praise of it. In the *Eisteddfod* at Lima, Ohio, in 1884, his male party was the best of seven and received well-merited commendation from all. Since his coming to Minneapolis he has led choirs at *Eisteddfodau* there and at Mankato, Chicago and other places with marked success, and the Welsh church there has given several concerts and cantatas under his direction. He is a good vocalist and has taken several prizes in *Eisteddfodau* for singing bass solos. In 1887 Mr. Jones took charge of the music at the Fifth Avenue Congregational church, Minneapolis, and still has charge of it. In November, 1891, at the *Eisteddfod* at Mankato, Minn., in the *Gorsedd* proceedings, the musical and bardic nom de plume, *Dewi Cynon*, was duly conferred upon him in conformity with the traditional and ordained rites an

ceremonies. He is a member of the Odd Fellows and a Patriarch's Militant, and is a thirty-second degree Mason and a Knight Templar, and is also a member of the ancient Arabic order, "Nobles of the Mystic Shrine."

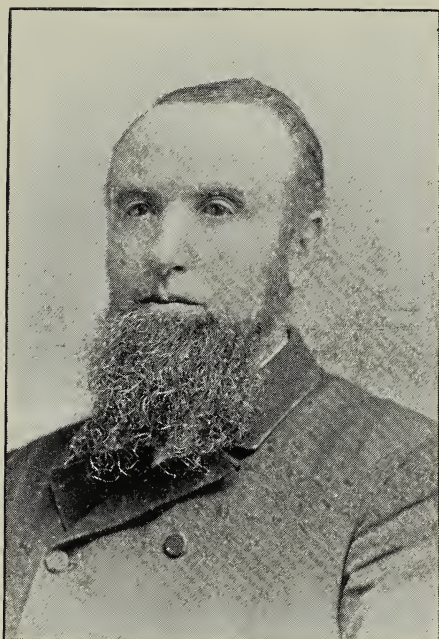
O. MORRIS.

**JONES, REV. DAVID F.**—Born October 21st, 1825. His parents were Richard and Sarah Jones, Llanbedr, Merioneth shire, Wales. His mother was a sister to the eminent preachers, the Rev's. Foulk Evans, Machynlleth, and Robert Evans, Llanuwchllyn, near Bala, and daughter of Rev. Evan Foulk, Llanuwchllyn. Mr. Jones has two brothers who are ministers in the Calvinistic Methodist church, viz: the Rev. Evan F. Jones, of Glan Conway, North Wales, and the Rev. R. F. Jones, of Oshkosh, Wis. When Mr. Jones was a child of eight years he removed with his parents to Trefriw. When a young man he learned the blacksmith trade at Carnedda and Llangevnyw; and at the last named place he united with the Wesleyan church. From Trefriw he emigrated to America in 1849. Shortly before leaving his native country he was united in marriage to Miss Catherine Hughes, who now in her widowhood resides in the city of Mankato. He lived at Holland Patent, N. Y., and at Utica for about fifteen years and then removed to Cambria, Wis., and again from there to Bangor, near La Crosse. For a short time he resided at Big Creek and at Cataract, Wis., engaged in farming. He was chosen deacon of the Utica, (N. Y.) church, and served in that capacity faithfully until called by his Master to a higher office, that of the ministry, at Bangor, Wis., in 1868. He was ordained to the full work of the ministry by the Wisconsin Synod in 1876. In 1879 he received and accepted a call to become pastor of Saron and Elim churches, in Le Sueur county, Minn., where he continued to labor with acceptance and success until his death, which occurred April 7, 1884. His remains were laid at rest near the church where he labored for so many years. He left surviving him six children, viz: Sarah E., now Mrs. O. E. Richards, Mankato; John F., Wm. F., and Richard F., all of Mankato; David F., attorney at law, Sparta, Wis., and Jennie E., now Mrs. John Hughes, of Ottawa, Le Sueur county, Minn.

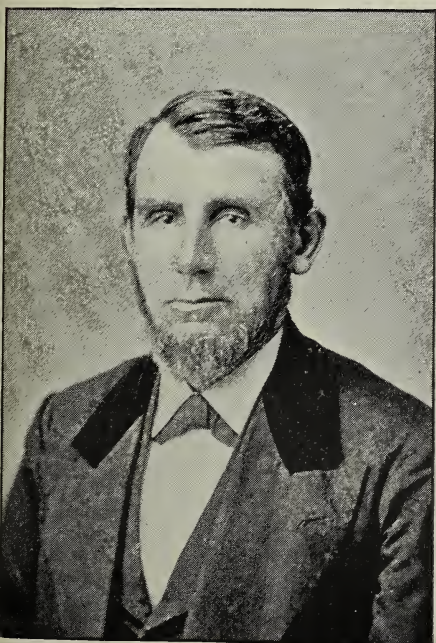
**JONES, DAVID K.**—Born at Llanwinio, Carmarthenshire, Wales, in 1830. Emigrated to America in 1851 and settled in Cincinnati, Ohio. Worked there as a mechanic in the iron mills for eighteen years and by his thrift and industry became part owner in the works. He was married in 1864 and in



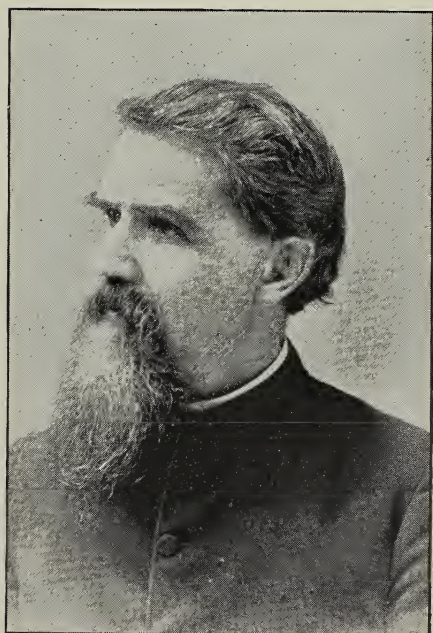
Rev. David M. Jones.



Rev. Wm. M. Jones.



Rev. David F. Jones.



Rev. Richard F. Jones.



1869 removed with his family to Watertown, Wis., where his wife's folks resided. His connection with the iron works in Cincinnati continued for some time after this. In 1881 he removed to Lime Springs, Ia. Here about 1888 he engaged in the furniture business, with which he is still connected, having built up a very large business. He has taken a very active part in the growth of Lime Springs, since he came there, both in temporal and in moral and religious affairs. He has been mayor of the city one term and member of its city council a number of times. His manly and fearless advocacy of the right on all questions, as a public official and private citizen, have won him the high esteem of his fellow townsmen. He has always been a valiant champion of temperance and other moral reforms and a faithful worker in the Welsh church, of which he is a ruling elder. His genial and happy nature make him a favorite with the young people, over whom he exerts a great influence for good. His only daughter, Anna, is the wife of Rev. J. R. McGlade, the Presbyterian minister of Lansing, Iowa.

**JONES, REV. DAVID M.**—Is a son of David Jones, Upper Bangor, North Wales. He was born at Ty Rhedyn, Anglesea, N. W., in the year 1840. The family removed to Bangor when he was fourteen years of age. He attended school at Marian Glas and Tyngongl, Anglesea, at Garth school, Bangor, and at the Mechanic Institute, Liverpool. He began to preach at Rock Ferry, England. He emigrated to the United States in the year 1866. The first two years here he spent at Columbus, Wis., then removed to Mankato, Minn. In the year 1871, at the Judson association, he was ordained to the full work of the ministry, and accepted a call as pastor of Horeb and Bethel churches, being the first settled pastor of these churches. After years of successful work here, he settled at Remsen, N. Y., where he labored for six years, and then at Floyd in the same state for another period of six years. From the latter place he accepted a call to Waukesha, Wis., where he served the churches of Moriah, Soar and Zion for nine years. In the year 1891 he accepted a call to Fair Haven, Vermont, where he is now in the midst of a successful work. When located at Remsen, N. Y., he was united in marriage to Jemima, daughter of Mr. H. J. Owens. Mr. Jones will be long remembered in Blue Earth county, as a successful organizer of Literary societies, as well as for his ability and originality as a preacher of the gospel. He is a frequent contrib-

utor to the Welsh periodicals, and his sprightly wit and genial humor make his writings always readable. He is the Irving of Welsh writers.

**JONES, EDWARD**—Born October 13, 1862, near Aberdovy, Merionethshire, Wales. Son of Evan D. and Margaret Jones of Mankato, Minn. His parents emigrated to Le Sueur county, Minn., in April 1869, and thence to Mankato a few months later. Learned telegraphy at the Western Union office at Mankato, and, when eighteen years old, began working for the Milwaukee & St. Paul Ry. Co. After a year he entered the employ of the Chicago, St. Paul, Minneapolis & Omaha Ry., where he continued for three years. After this, was with the Western Union Co. at St. Paul for one year and at Secora, New Mexico, three years, returning to assume charge of their office at Mankato in the fall of 1888. June 28, 1893, married Miss Lizzie Merrill, of Florence, Ala.

**JONES, EDWARD R.**—Farmer, born at Cardiganshire, Wales, December 29th, 1842. Emigrated with his parents in 1849 to Marquette county, Wis. January 20th, 1862, enlisted in Company C., 3rd Wisconsin Cavalry Volunteers, and served until the close of the war mostly under Gen. Blunt. In March 1866, he moved to Judson, Minn., where he purchased a fine farm. September 10th, 1873, he married Miss Mary A., daughter of David J. and Sarah Thomas. In 1893 he retired from his farm to Lake Crystal, where he owns a comfortable home. Is a member of the G. A. R. Post of that place.

**JONES, MRS. ELLEN**—First wife of Rev. Richard G. Jones, was born at Llanegryn Merionethshire, Wales, August, 1807. Her father was Wm. Jones, Bodywyn. At the age of 26 she removed to Dyffryn, where she was united in marriage to Rev. Richard G. Jones, late of Le Sueur county, (see his biography.) She was a woman of fine christian spirit, who walked worthy of her religious profession.

**JONES, EVAN**—Born at Tanrallt, four miles east of Bangor, Carnarvonshire, Wales, August 17, 1827. Son of John and Elizabeth Jones (Indiana). Emigrated with his parents to Philadelphia in July, 1836, and removed to Cincinnati, O., in November. Thence in the spring of 1837 they moved to Madison, Ind., where his father helped build the first railway west of Madison. In 1840 the family moved twenty-seven miles north into, what was then, a forest wilderness, and purchased 240 acres of government land. In 1848 Evan left home, going first to Paddy's Run, O., and thence to Cincinnati, where he

worked seven years in a rolling mill. In 1855 he attended the Baptist University, at Granville, O., for a few months when he visited eastern Kansas and formed the acquaintance of "old John Brown of Osawatomie." Not liking it there he returned home and in May, 1856, removed with his parents to Cottonwood, Brown county, Minn., where about June 1, they located on a farm in Section 24. During the Sioux outbreak of 1862 Evan went to the defense of New Ulm and participated in the battle there. On September 10, of that year his father was killed by the savages in their raid upon Butternut Valley, and Evan was chased by them into the sloughs and was out hiding for eleven days without food, except a few ears of corn and some onions and watermelons he found in the fields at night, and ate raw. In June, 1866, he married Rachel, daughter of Thos. J. Jones, late of Cambria, Minn. In 1878 he sold his Brown county farm and removed to the vicinity of Lake Benton, Lincoln county, and thence after eighteen months he went to Murray county, where he purchased his present farm of 252 acres on the banks of Bear Lake, in Lowville township. He has held a number of town offices and has been postmaster at Lowville for many years. Mr. and Mrs. Jones have been blessed with eight children: Elizabeth, Ellen, Mary, Hattie, Alice, Herbert, Dinah and Katie.

**JONES, EVAN D.**—Son of William and Gwen Jones, of Bodowyn, Llanegryn, Merionethshire, Wales, where he was born September 7, 1834. June 10, 1859, he was married by Rev. Edward Jones, Vicar of Towyn, to Miss Margaret James, second daughter of Richard and Jane James, of Ynyshir, Cardiganshire. Emigrated to Le Sueur county, Minn., in April, 1869, and in a short time moved thence to Mankato, Minn., where he still resides, following the occupation of marble cutter, in which he has great proficiency. For a number of years he sang in the choir of the English Congregational church, of which he and his wife are faithful members. Eight children have been born to them, only two of whom survive: Edward and Robert.

**JONES, EVAN H.**—Born in 1835 at a place called Tanycoed, near Bettws-y-Coed, Carnarvonshire, Wales. His parents, Rev. Hugh Jones and Mrs. Jones, were highly esteemed in the community for their piety and integrity. He thus enjoyed the advantage of religious training and instruction at home by pious parents and in the church of God. The family came to America in 1845 and settled at Columbus, Wis., where

his father ministered many years and was highly respected. After his father's death he and his mother moved to Lime Springs in 1867 where they have been very successful. In the year 1878 he was married to Sidney, daughter of Mr. and Mrs. Wm. Roberts, of Columbus, Wis. They had three children of whom one died about five years ago. Mr. Jones is a great reader, a patron of Welsh literature, and, because of his intellectual power and force of character, is one of the most prominent and active men among the Welsh of Howard county and vicinity.

REV. E. JOSEPH.

**JONES, EVAN T.**—Born at Tangrallt Blaenpenial Cardiganshire, Wales, in July, 1826. Married Miss Elizabeth Ellis, of Hendref, May 13th, 1846 and the following June emigrated to Jackson county, Ohio, and thence with the Jackson colony to South Bend, Minn., where they arrived May 10th, 1856. After a few weeks he removed to his present farm in Sharon Township, Le Sueur county. There, in partnership with David Lewis and Thos. J. Jones, (cooper,) he built the first saw mill in that neighborhood; which mill, after supplying the pioneers with lumber for over two years, burned in 1859. His wife died June 7th, 1857, and on January 1st, 1860 he married Miss Margaret, daughter of Edward and Ann Evans, of Ottawa, Minn. During the Sioux war of 1862 Mr. Jones was the only Welshman from the Big Woods settlement who went to the defense of New Ulm. He was a corporal in Capt. Saunders Company of Le Sueur Tigers. This company left St. Peter at 11 a. m., of the 20th of August and reached the Red Stone ferry at 11 p. m. It was a very dark and rainy night. Mr. Jones and another man ferried the thirteen teams they had over the Minnesota and on reaching New Ulm they were detailed for picket duty until morning. Thursday they perfected their company organization. Friday, Mr. Jones was detailed with about 140 others to go to Leavenworth to rescue eleven persons that were concealed in some willows. Saturday, he did efficient service at the battle of New Ulm, being stationed at the wind mill. On the 26th, the company disbanded at Mankato and returned home. Mr. Jones has served three years on the town board, six years as county commissioner and fifteen years on the school board. His second wife died December 8th, 1893. He has four children living by his first wife, viz: Ellis, of Lake Crystal, Thos. E. and Mary J., of Le Sueur, and David, of Menahga, Wadena county; and six children living by his second wife, viz: Eliza-



beth, Anna, John, Rose, Edward and Phoebe, all of Le Sueur. The oldest Robert died December 31, 1884, aged 22 years.

**JONES, HUMPHREY**--Born at Ty Hen, Rhosnegir, Llanfeilog parish, Anglesea, Wales, May 2nd, 1819. Son of Robert Jones and Catherine Humphreys, (it was the custom then in that part of Wales for the wife to retain her maiden name—her parents were Humphrey Humphreys and Margaret Owens.) He left home when quite young to work in the slate quarries of N. Wales and the coal mines of Monmouthshire. At the age of 28 years he emigrated to the United States and worked in the coal mines of Coalport and Pomeroy, Ohio, and Wheeling, W. Va. In April, 1855, he located on the farm he owned until his death in section 5, of Judson, Minn., being one of the first eight Welsh settlers of that town. In September, 1867, he married Mrs. Eleanor Evans, widow of Thos. J. Evans, (Creek.) He died May 9th, 1887. He was noted for his industry, whereby he gathered considerable means, and his great integrity of character. In his ways, he was thoroughly original. He always took great interest in religious matters though not a church member until a year or two before his death. Jerusalem church is indebted to his efforts as much as anyone for its present commodious edifice.

**JONES, REV. HUMPHREY**—Evangelist. Born at Tre 'rddol, Cardiganshire, Wales, October 11, 1832. His father was Hugh Jones, *Myys Capel*, a brother of Rev. Humphrey Jones, a Wesleyan minister, who died suddenly at Beaumaris in 1861. His mother was a daughter of Mr. and Mrs. Hugh Rowlands, *Dolclottwr*. Both parents emigrated to the United States when Humphrey was quite young and he was brought up by an aunt, who was an inn-keeper at Tre 'rddol. He received the best education then available in that neighborhood. For a time he attended the school kept by Edward Jones at Aberystwith. He was converted when only twelve years old at Tre 'rddol, under the ministry of the late Rev. James Jones, and at the age of sixteen years he began preaching. In the fall of 1856 he crossed the ocean to visit his parents, who had located near Oshkosh, Wis. It was a time of revival in many of the American churches and the spirit seized Mr. Jones with much power, and for two years he preached in the Wisconsin churches with great acceptance, and organized the Wesleyan church at the Oshkosh Welsh settlement. In June, 1858, he returned to Wales and the first Sunday on his arrival began a series of revival meetings at his native church in Tre 'rddol.

Mr. Jones was now in the glory of his strength—a splendid specimen of humanity, physically, mentally and spiritually, and his intense earnestness and fervid eloquence swept every thing before him and he became a great leader in the mighty revival which took possession of Wales in 1858-9-60. After a few years of evangelical work in Wales he returned in 1871 to Wisconsin, where he had pastoral charge of the Welsh church he had organized near Oshkosh. His brain, however, had been injured by overwork in Wales, and in 1872 he had to be taken to a hospital for treatment. After four years he was discharged and again resumed revival work, spending most of his time in Wisconsin and Minnesota. He was pastor of the Congregational churches of Cambria and South Bend, Minn., from the summer of 1889, to January 1, 1894. Soon after this he suffered a paralytic stroke at Waukesha, Wis., and died May 8, 1895, at Chilton, Wis., at the home of his brother, John Jones. Brilliant, eloquent and fervid he was at his best one of the greatest of recent Welsh evangelists.

**JONES, HUMPHREY H.**—Born at Merthyr Tydfyl, Glamorganshire, Wales, in 1839. Son of Humphrey E. and Elenor Jones. Emigrated with his parents to Portage Prairie, Wis., in 1849, and thence removed to Judson, Minn., in the spring of 1865 and engaged in farming. Married Margaret, daughter of John James, of Judson, Minn. He is passionately fond of singing, and has always been a ready and efficient promotor of all musical gatherings. He is generally in demand for quartette and choir singing, and has been the leader of the Cambrian Glee club, a chorus of young men, who have sung at nearly all the great Welsh musical festivals of Blue Earth county. Mr. Jones has also made a successful farmer and is comfortably situated. His children are: John, Hugh, Lizzie, wife of Edward Jones, of Tracy, Llewellyn, Cardoc and Gomer.

**JONES, HUGH G.**—Born at Gaerwen, Anglesea, Wales, February 28, 1845. Son of Hugh and Margaret Jones. Worked one year in quarries at the Festiniog, Merionethshire, whence he emigrated in 1866 to Cambria, Wis. Moved in June, 1867, to Lime Springs, Iowa, where he purchased a farm. In March, 1868, married Miss Mary Jones, at Cambria, Wis. Moved in 1872 to Blue Earth City, Minn., thence to Judson, Minn., in 1883. Has always taken an active interest in public affairs and is a prominent member of Carmel church. He is a frequent contributor to Welsh papers in prose and poetry

under the non de plume, *Carmelyn*. He has also taken a lively interest in Welsh literary meetings. He owns a large and valuable farm which he has gained by industry and good management. He has two children: H. Grant James and Miss Mamie A.

**JONES, HUGH H.**—Born at Tan-y-Coed, August 3rd, 1828, within two miles of Betws-y-Coed, Carnarvonshire, Wales. Son of Rev. Hugh Jones. Emigrated to near Columbus, Wis., in 1845 with his parents. Married Miss Elizabeth, daughter of Wm. and Elizabeth Roberts, October 1st, 1859, at Bangor, Wis., where Mr. Jones had been in business two years in a general store with his brother, R. H. Jones. In May, 1860, they removed the store to Mankato, Minn. In the fall of 1862 they returned to Cambria, Wis., where they remained one year. Thence Mr. Jones went to Watertown, where he was for three years in the dry goods business with his brother, Evan H. Jones, now of Lime Springs, Ia. In 1869 Mr. and Mrs. Jones returned again to Mankato where Mr. Jones died October 21, 1885. Their two sons also died there in their early manhood—John in 1886, and William in 1888. Mr. Jones was a man of excellent business ability and was well informed, especially in scriptural knowledge. He was an elder of the Mankato church. His widow is a worthy member of the Mankato Presbyterian church and has given largely of her means to the support of God's cause.

**JONES, JOHN A.**—Born May 15th, 1817, at Llanwren, Montgomeryshire, Wales. In May, 1842 he emigrated to the United States and the fall of that year located at Emmet, Wis. In February, 1851, he was united in marriage to Miss Hannah Pugh. January, 1855, in company with David and Evan J. Lewis he visited Blue Earth county, and located on a claim in the Blue Earth Valley near South Bend village. Returning in March he led a large colony of Welsh people from Emmet to South Bend. Mr. and Mrs. Jones have always been renowned for their generous hospitality. They also took great interest in the religious affairs of the community, and the South Bend Congregational church was, in great part, indebted to them for its origin and maintenance. For many years Mr. Jones was not a member, but he was just as active and interested in the work as though he were its special patron, in so much that Rev. Jenkin Jenkins, used to call him his "outside deacon". December, 1893, he removed with his wife to National City, Cal., where they now reside,

Their sons Richard and Jeremiah reside on the old homestead in South Bend. Another son, John E., is a successful merchant in Washington state.

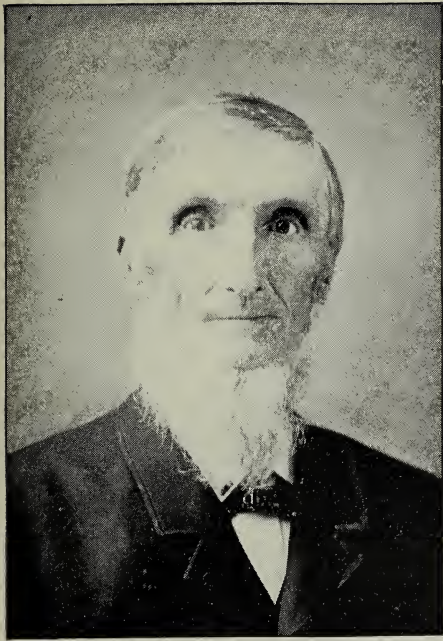
**JONES, REV. JOHN A.**—Born at Rheidiol, near Aberystwyth, Cardiganshire, Wales, in the spring of 1828. His parents, John and Catherine Jones, removed when he was a child, to a farm called "*Nantyrhydd*" near Nanteos. This was also the home of Rev. Thomas Edwards, Dr. Lewis Edwards and the eminent Welsh musician "*Ienan Gwyll*". The influence of the last and of his cousin Evan Roberts begot in young Jones a great love for music. In 1851 he married Miss Anne, daughter of Daniel Davies, leader of song, schoolmaster and land surveyor at Gwynle. The young couple emigrated at once to Utica, N. Y., where they were kindly received by Rev. E. Griffiths, Congregational minister. In 1853 they moved to Waukesha, Wis., and for ten years was agent for the American Tract Society, of N. Y. In 1857 he visited the Welsh settlement of Blue Earth county, Minn. He commenced preaching in September, 1859, at the Welsh settlement near Berlin, Wis., but went to minister to English congregations. In the fall of 1863 he visited Foreston, Iowa, and preached to the English church there and also at the house of John R. Williams, Filmore county, Minn, to five Welsh families. On his return home to Berlin he received a call from the English Congregational church, of Foreston, and removed there with his family in the spring of 1864. He preached in English to the Foreston church every Sunday morning and in Welsh to the few Welsh families at Bristol Minn., in the afternoons. The only Welsh families then in that now populous Welsh settlement were: David J. Davies, Wm. Davies, J. Jones, John R. Williams, Owen Jones and Richard W. Jones. His next move was to Floranceville, nine miles south of Foreston, where he organized a church of nine members. Before he left the membership increased to fifty and a church edifice was built at a cost of \$4,000. He was sent in 1871 by the Home Missionary Society to Nebraska and there organized an English church and helped to found the Welsh settlement of "*Gwalia Deg*". In 1874 he removed to Salem, Neb., where he labored with great success for six years. In 1880 the Home Missionary Society sent him to California and he ministered two years in Calaveras county, then at South Vallejo and Crockett. In 1881 he visited the Welsh of Oregon City, Oregon, and there preached the first Welsh sermon

in that state. In 1886, at the request of the Home Missionary Society he spent one year at Jennings, La., and organized a Congregational church there with twenty-eight members and built a fine church. In 1887 he removed to Cottonwood, Cal., where he organized a Congregational church for which he still ministers. His has been an eminently successful life—as a preacher of the gospel—as an organizer of new churches—as a teacher of music. Mrs. Jones, and all the family, are also fine musicians, and wherever they have been, they have created a musical interest with their singing schools, which have greatly benefited young and old. Their oldest son, Prof. Richard Jones, graduated A. M., from Grinnell College Ia., and Ph. D., from Oxford, England, and Heidelberg, Germany, and now occupies a professor's chair in Swartmore College, near Philadelphia. He recently published an interesting book, entitled, "The Idylls of the King". The second son, William O. Jones, graduated from the Nebraska University and is editor in chief of the "Nebraska State Journal". The third son, David, will soon graduate Ph. D. from Heidelberg, Germany. The two daughters, Eliza and Catherine, have been very successful as teachers in the graded schools and of music, and reside, the former in Iowa and the latter in Nebraska. The youngest daughter, Katie, will soon graduate from the California University.

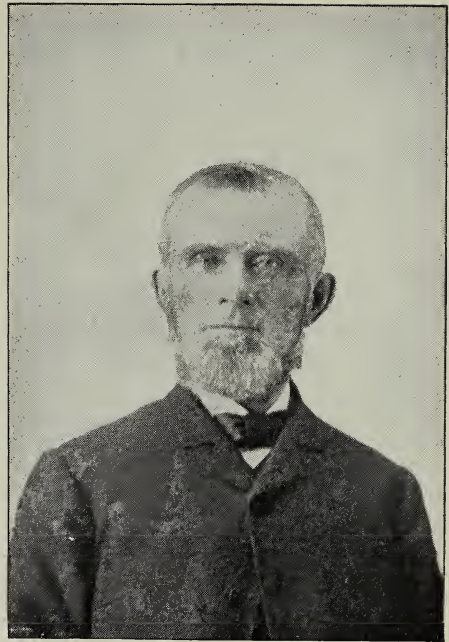
**JONES, JOHN C.**—Born in Montgomeryshire, North Wales, in 1837. Son of John and Margaret Jones (Oshkosh). Emigrated with the family to near Waukesha, Wis., in 1846, and thence in 1850 to near Oshkosh, Wis. From there the family came to Blue Earth county, Minn., in August, 1854, and located on a farm in South Bend. In 1862 he married Rachel, daughter of Mr. and Mrs. Morris Lewis, of Cambria, Minn. In 1887 they located on their farm in Cambria. Mr. Jones was a member of a volunteer company during the Inkpadoota war and again during the Sioux war of 1862 and participated in the battle of New Ulm. In 1863 he enlisted in Company E, Second Minnesota Cavalry, serving two years in the Indian campaign. He has held a great many offices in his town and always taken a prominent part in public affairs in his community. He is a man of strong convictions, of sterling integrity and of excellent character and habits. He has one of the largest and most valuable farms in the settlement. Mr. and Mrs. Jones have been blessed with twelve children, viz: Maggie, Mary, Sarah, Esther, William, Mor-

ris, Thomas, Emma (deceased), Tudor, Idris, Arthur and Rachel.

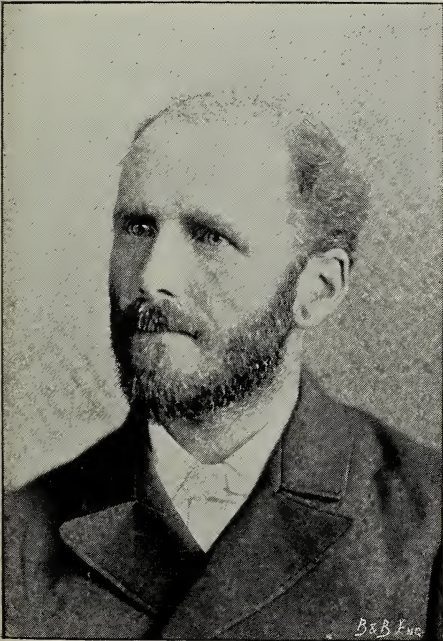
**JONES, REV. JOHN C.**—Born at Peithill near Aberystwith Cardiganshire, Wales. He received a good biblical training in his youth at Capel Dewi, a C. M. church near his home. The lives of the godly elders of this church made a lasting impression on his mind. He was received into full membership of the church when only ten years old, His mother died about this time, and his father died when he was only fifteen years old, leaving five orphan children. He attended the Penllwyn British school for several years, where Prof. John Rhys, Ll. D., and Rev. J. Cynddylan Jones, D. D., had been pupil teachers. He also attended the National school at Penrhyn Coch until fifteen years old. At his father's death he was appointed pupil teacher of the Talia-sin school. In June, 1872, he accepted a position as government clerk in the Rhyl P. O. In September, 1878, he entered Bala college to study for the ministry, graduating in June, 1882, and in the following October passed the Synodical examinations equal first with another out of a class of twenty-five young ministerial candidates. The following winter he attended lectures at the Liverpool University and had charge of a new English church in the neighborhood of Bootle. During his university career he was appointed missionary to Khassia Hills, in Assam, India, but, owing to one objectionable condition then required, but since abolished, he resigned and came to the United States, landing in New York, June 24, 1883. After spending a few weeks in Ohio, Wisconsin, Dakota and Minnesota, he located for four months in the Blue Earth county Welsh settlement to teach *Tonic Sol Fa* system of music in the various churches to the young people. In January, 1884, he accepted an unanimous call to the pastorate of the Mankato, Zion, and Carmel churches, whom he served with great acceptance and success until 1888, when he became pastor of the Minneapolis Welsh church for one year. He returned to his old field in Blue Earth county in February, 1889. In October, 1886, he married Miss Lizzie, daughter of Mr. and Mrs. Joshua Wigley, of Judson, Minn. His beloved wife died in March, 1890. During his stay, the Mankato church built a fine brick edifice and paid for same, Zion and Carmel liquidated large debts they had incurred in building their churches. In February, 1894, he resigned the Blue Earth county churches and took pastoral charge of the C. M.



**Rev. Griffith Roberts.**  
LAKE CRYSTAL, MINN.



**Rev. Wm. A. Jones.**  
OTTAWA, MINN.



**Rev. John C. Jones,**  
CHICAGO, ILL.



**Rev. Wm. E. Evans,**  
MANKATO, MINN.

PROMINENT MINISTERS OF CALVINISTIC METHODIST CHURCH.





church, of Chicago, where he now labors. Mr. Jones is one of the ablest of the young Welsh ministers of America.

**JONES, REV. JOHN E.**—Born at Pensengrig, Troed-yr-aur-parish, Cardiganshire, Wales, March 9, 1828. Son of Wm. and Frances Jones. Educated at the grammar school of New Castle Emlyn and at the private college at Llanelli, Carmarthenshire. Began preaching at Glyn Arthen, Cardiganshire, about 1851. In the fall of 1854, while at the college in Llanelli he received a call from the Congregational churches of Belmonte and St. Clair, Pa., which he accepted. There he was ordained January 7, 1855. July 26, 1855, he married Catherine, daughter of Rees and Mary Williams, of Pottsville, Pa., the noted Welsh minister, Rev. Roderick R. Williams, officiating. About 1860 he moved to Lansford, Pa., thence after two years he went to Minersville, Pa. In the spring of 1865 he paid a visit to his native land. His next charge was at Newburg, O., where he remained six years. There he contracted hay fever and on his physician's advice removed to near Granville, O., and thence to Oak Hill, O. In 1876 he went to Andenried and Janesville, Pa., where he labored over six years. Thence he moved to Long Creek, Iowa, where he ministered eight years, thence to Old Man's creek for four years, and thence in July, 1894, to Lake Crystal, Minn., to take charge of the Salem Congregational church at Cambria, Minn. Mr. Jones is an able preacher and a most worthy christian and has been eminently successful as a pastor. He has always taken a great interest in the Welsh *Eisteddfodau* and won many prizes for essays. He has also been a frequent contributor to Welsh periodicals. His children are: Mary, wife of John L. Jones, of Lake Crystal, Fannie, (deceased) late wife of Edward Jones, Annie, wife of Cyrus Tudor, of Iowa City, Iowa, Kate, wife of Rev. J. Alexander Jenkins, of Mount Carmel, Pa., Gwen, Evan and John H.

**JONES, JOHN I.**—Born at Llwyn Bedw, Pen-y-Cae, parish of Llangwryfon, Cardiganshire, Wales, November 13, 1813. His father's name was Isaac Jones. Like most Welshmen he had strong religious convictions from his youth, and at the age of thirteen years united with the Calvinistic Methodist church. About 1836 he emigrated to Jackson county, Ohio, where in 1838 he married Miss Esther Jones, daughter of Wm. Jones (*Cofadail*). He was an active worker there in Bethel church and helped to organize its Sunday school and for three years was its superintendent. He was a very strong

anti-slavery agitator and an aggressive temperance worker. May 10, 1856, he came with the Jackson colony to South Bend, Minn., and located on a claim on Minneopa creek, near Seion church, which church he helped to organize and of which he was made one of the first elders. In 1864-5-6 he was county commissioner of Blue Earth county. About 1872 he removed to Chester, Minn., and there helped to organize a church of which he was an elder for two years, when he returned to Blue Earth county, in 1875. In 1884 his wife died. He removed to Tracy in 1886 and there died on January 2, 1887. His children are: Wm. D. Jones, of Tracy, Minn., Jane, wife of Rees Davis, of Marshall, David R. Jones in Idaho, Edward F. Jones, station agent of N. W. Ry., at Canton, S. D., and Lizzie, wife of Wm. Morgan, of Idaho.

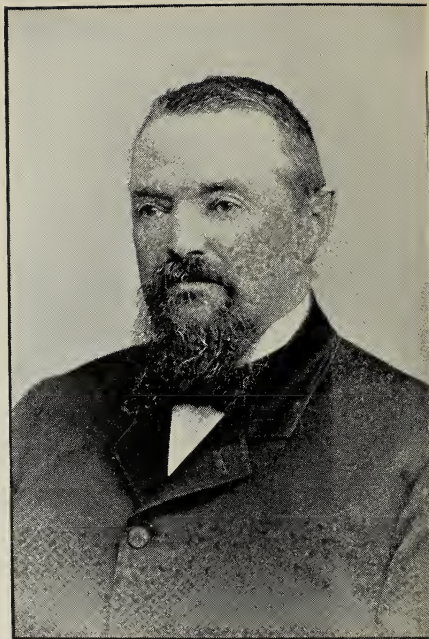
**JONES, JOHN J.**—Son of John and Elizabeth Jones. Born September 10, 1840, at Tynllwyn, Merionethshire, N. Wales. Came with his parents to Welsh Prairie, Wis., in 1848. In 1860 he attended school at Portage, where later he entered the dry goods store of Mr. Forbes, as a clerk. In 1865 he went to Berlin, Wis., where he was engaged in the dry goods business with Mr. Forbes for seven years. From there he went to Marquette, Mich., and was with Watson & Palmer for twelve years. In 1884 he came to Minneapolis and opened a business on Franklin and Twelfth avenue south, with R. H. Jones, under the name of J. J. Jones & Co., where a large trade was secured from the start. In order to have a building adapted to the stock carried, the Jones block was built in 1886 on Franklin and Fourteenth avenue south, where the store still continues. In 1891, Mr. J. J. Jones became sole owner and carries a well selected stock of foreign and domestic goods and is doing a good business. Mr. Jones was brought up in the Calvinistic Methodist church, in which his father, John Jones, *Tynllwyn*, was a faithful deacon for many years at Welsh Prairie, Wis., and Bristol Grove, Minn., but having spent years away from any Welsh church he became an active worker in the Presbyterian church, and now is a member of the First Presbyterian church of Minneapolis.

**JONES, HON. JOHN N.**—Born at Dinas, Cwm Rhondda, Glanmorganshire, Wales, April 13, 1850. His parents, Thos. and Mary Jones, emigrated to America when he was quite young, and settled at Youngstown, Ohio. On the 8th of June, 1872, at Chestnut Ridge, Ohio, he married Miss Jemima Jenkins, daughter of Edward and Mary Jenkins. He removed to

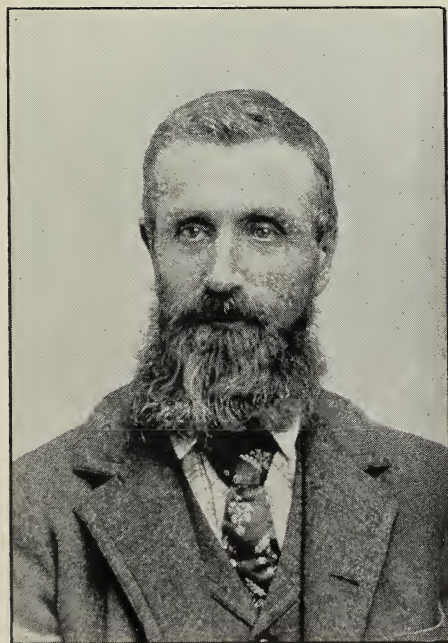




**John R. Jones,**  
LATE OF MANKATO, MINN.



**Thomas O. Jones,**  
MANKATO, MINN.



**Griffith A. Evans,**  
WAVERLY, MINN.



**Hugh Jones,**  
LATE OF MANKATO, MINN.

PROMINENT WELSHMEN FORMERLY FROM COLUMBUS, WIS.

Danville, Ill., in 1873, and represented the state of Illinois at the grand lodge of Foresters at Louisville, Ky., in 1879. In the spring of 1880 he settled at Red Wood, Minn., where he still resides. He was elected a member of the Minnesota legislature in 1886. During President Harrison's administration he was appointed to a clerkship at Washington, but after four months' service resigned to accept a position as special agent of the Interior department. In the fall of 1894 he was again elected to the legislature by a good majority. He is well posted in all the political issues of the day and is a ready and able public speaker, and during a number of the late political campaigns has been employed to stump the state in the interest of the Republican party, which he has always done with great acceptance. In 1895 he was made deputy labor inspector.

**JONES, JOHN P.**—Born near Conway, Carnarvonshire, Wales, in 1809. Son of Henry and Jane Jones, of Rhyw Goch. Married Miss Elizabeth Davies, of Rowen, same shire. In 1838 they emigrated to Minersville, Pa., and thence in 1854 to Cambria, Wis., and thence to Judson, Minn., in 1863, where Mr. Jones died December 30, 1889, and Mrs. Jones, January 31, 1893. They were honest, pious people, Mr. Jones being a very zealous and faithful member of the Congregational church, and Mrs. Jones of the C. M. church. Their children are: William, Jane, wife of John Edwards, Henry, Hugh and Thomas.

**JONES, JOHN R.**—Born at Stratford, Fulton county, N. Y., April 1, 1844. His father, Richard P. Jones, was a native of Tyddyn-Eugan, near Treflys, Carnarvonshire, Wales. His mother, whose maiden name was Elizabeth Williams, was born at Bodaden, two miles from the city of Carnarvon. She was related to the distinguished authors and scholars, Wm. Owen (*Gwilyn Hafren*), John Pugh (*Ioan ap Hu Feddyg*) and David W. Pugh. After attending school for a time at Dolgeville, Herkimer county, N. Y., young Jones removed with his parents to Columbus, Wis., in 1856. There he spent three years in the district and village schools, and was apprenticed to Daniel E. Basset, of Danville, Wis., to learn the drug business. During the Rebellion he enlisted in the Forty-first Wisconsin. October 28, 1867, he married at Waupun, Wis., Miss Josie O. Squires, a most estimable lady, formerly from Elmira, N. Y. He served one year as assistant purchaser for the U. P. R. R. Co., at Omaha, Neb., and then returned to

his favorite occupation of pharmacy. In 1881 he located at Mankato and started a large drug store. He carried on the drug business at the same time at Burlington, Wis., and Little Rock, Ark., but these he soon closed out to concentrate all his business at Mankato, and in a short time he had the largest drug house in Southern Minnesota. He was elected president of the Minnesota State Pharmaceutical association in June, 1886. He was public spirited and largely interested in various business corporations at Mankato. July 26, 1889, his beloved wife died and on May 9, 1893, he passed away at Denver, Col., whence he had gone for his health. He was a man of splendid business ability and genuine christian character, greatly loved and esteemed by all. He left surviving two daughters: Edna P. and Esther E.

**JONES, SERGT. LEWIS P.**—Born January 6, 1830, in Cardiganshire, Wales. Son of Thos. J. Jones, late of Cambria, Minn. In 1836 emigrated with his parents to Jackson county, O., where in 1855 he married Miss Mary Davis. In May, 1856, he came to Minnesota with the Jackson colony, and settled in the Big Woods settlement in LeSueur county, where his wife soon died. About 1861 he married his present wife and soon after removed to Cambria, Minn. In August, 1862, he enlisted in Co. E. 9th Minnesota, and took part in the battles of Guntown, Tupelo, Holly Springs, Nashville and Mobile. For gallant conduct in the charge on the rebel fortifications at Nashville he was promoted from the ranks to be sergeant. He was one of the best and bravest soldiers in the regiment. Since the war he has been engaged in farming, most of the time in Blue Earth county, but for the past three or four years at Bluffton, Otter Tail county, Minn.

**JONES, MRS. MARGARET**—(*Oshkosh*). Born at Cefnhir Bach, near Llanrhaidr Mochnant, Montgomeryshire, Wales, in 1804. There she was married to John D. Jones. In 1846 they emigrated to near Waukesha, Wis., and from there in 1850 to near Oshkosh, Wis. In the spring of 1854 the family moved to Minnesota and for two or three months located in the Welsh settlement of LeSueur county, and in August of the same year moved to a claim by Rush Lake in section 25 of Judson. Here Mr. Jones died in June, 1863, and Mrs. Jones followed him July 8, 1876. They were thrifty, honest, godfearing people. Noble examples of our sturdy Welsh pioneers. They left surviving five children: Thos. J. Jones, South Bend, Minn.; John C. Jones, Cambria, Minn.; Wm,

Jones, Mankato, Minn.; Mrs. Margaret Jones, of Winchester, S. Dak., and Mrs. Sarah J. Culbertson, of Red Wing, Minn.

**JONES, RICHARD**—Born at Llwynddewi, parish of Llan Badern Fawr, near Aberystwyth, Cardiganshire, Wales, February 29, 1832. Son of John and Elizabeth (Rees) Jones. Came in 1849 to Licking county, O., and thence to Marquette county, Wis. In February, 1866, moved to Judson, Minn. July 13, 1868, married Mrs. Elizabeth Breese, of Cambria, and the same year settled on his present large farm in that town. Through industry and wise management he has acquired considerable property. He is a man of the strictest integrity and kindest impulses. His children are; Gomer, Alice, Dora, Everett, Gwesyn and Abbie.

**JONES, MRS. RICHARD**—Born at Newport, Herkimer county, N. Y., September 12, 1840. Daughter of John E. and Dinah Davies, the first settlers of the present town of Cambria. In the summer of 1858 she taught in a log school house on her father's farm, the first school in Cambria. March 16, 1863, she married David Breese, then a soldier in Company E, Ninth Minnesota, and who died in Andersonville prison September 4, 1864. July 13, 1868, she was joined in marriage to Richard Jones, of Cambria. She is a woman of excellent christian character and a member of Salem Cong. church.

**JONES, RICHARD F.**—Born at Utica, N. Y., August 25, 1857. Removed with parents to Cambria, Wis., when about eight years old. Lived there about eighteen months and then moved to Bangor, Wis., where they stayed five years. Thence they went to Big Creek, Wis., for five years. Left home about 1874 to learn the trade of carriage ironer at Sparta, Wis. In the summer of 1880 came to Mankato and worked in the carriage shop of H. P. Jensen for one year. He then accepted positions as salesman in the clothing houses of Pond Bros., and L. Henline, and in 1886 started in the clothing business for himself, buying out McConnell. Married Miss Mary E. Evans, daughter of D. D. and Elenor Evans, of Mankato, February 23, 1887. His wife died Nov. 30, 1892.

**JONES, REV. RICHARD G.**—Born May 14, 1818, in Dyffryn Ardudwy, Merionethshire, Wales. Son of John and Gwen Jones (*Caegarw*). February, 1841, he married Ellen, daughter of William Jones, of Pantgwyn, Llanegryn, and a month later emigrated to America. After a short stay at Newark, O., they came to Racine, Wis., where they made another short sojourn and removed to Waukesha, where Mr. Jones

began preaching. After four or five years he moved to Blue Mounds, Wis., and while residing here he was ordained to the full work of the ministry by the Synod of the C. M. churches, which convened in June, 1850, at Seion church, Welsh Prairie, Wis. In 1860 he moved to Cleveland, Le Sueur county, and was prominent in organizing Elim church. He ministered to the Welsh churches of Le Sueur and Blue Earth counties the balance of his days. His wife died February 24, 1889, and in 1891, he married Miss Miriam, daughter of Richard Rowlands, late of Judson, Minn. Mr. Jones was a great student and very fond of books. His library was worth several thousand dollars, and the largest in the settlement. His integrity was above suspicion and in all his many financial transactions his word was always accepted with the fullest confidence and never betrayed. He was a good financier and by economy, thrift and foresight had accumulated quite a fortune. He died May 19, 1894, leaving him surviving his second wife and five children by his first wife, viz: John G., William, Mary, wife of John C. Evans, Elizabeth J., wife of Wm. Thomas, and Ellen, wife of Evan Morgan.

**JONES, REV. RICHARD G.**—Born in Earlstown, Lancashire, England, in 1860. His parents are Richard and Susannah (Jones) Griffith, now living in Manchester; his father being an honored deacon in the Welsh Congregational church, Booth street east. Educated first in the National school of Bagillt, Wales, where his parents resided, then at the Grammar school of Holywell, from whence he graduated to enter upon a professional career. He was articled as an architect to the Architectural department of the Lancashire and Yorkshire railway in the city of Manchester, remaining with the company for thirteen years. During this time he took advantage of the evening sessions of the Victoria University. He was brought early under religious influences and was somewhat actively engaged in church work all his life. He was received into full connection in the old Gartside street Congregational church, of Manchester, by the Rev. Richard Roberts, the first Sunday in May, 1875. Removing to the other side of the city he united with the Queen's Road church where his future christian work began to develop. This church being unable to support a minister, all the male members of the church turned pastors and preachers, and it was here he first exercised his "dawn." He was set apart as a lay preacher in the Booth street east Congregational church at the age of



eighteen, preaching in the neighboring churches both in English and Welsh, as a member of the Manchester and Salford Lay Preachers association. In January, 1888, he married Miss M. A. Evans, the daughter of Elijah Evans, of Pont Robert, now of Milwaukee, and the following April settled, as an architect, in San Francisco. In the fall of 1889 he entered the Pacific Theological Seminary, remaining for two years, supplying occasionally the Welsh churches of San Francisco and Oakland. In 1890 he entered Union Seminary of Chicago, where he graduated B. D. During his last Seminary year he started the North Side Mission, of the Plymouth church, of Milwaukee, where, under difficulties a church was organized with a membership of twenty-one, which has now grown to be a strong institution. Accepting a call from the Congregational church of Paynesville, Minn., he was ordained July 14, 1891, and served the church for over two years very successfully. He then resigned to accept the Presbyterian churches of Shakopee and Eden Prairie, where he now labors faithfully and efficiently. During his brief stay of eleven months he has remodeled the church at Eden Prairie and is building a new church at Shakopee.

**JONES, REV. RICHARD W.**—Born near the Parish church of Llan Patrick, at Setollant, Anglesea, Wales, October 9, 1823. His father died when he was but six years old, and when he was ten years old his mother also died. His parents were both godly people and gave their young son an early religious bent. He emigrated to America in 1845, reaching New York City on March 13. He located first at Minersville, Pa., where in the fall of 1846 he began his ministerial work with the Calvinistic Methodist church. In July, 1847, he removed to Trenton, Oneida county, N. Y., and at the *Gymanfa* of the C. M. held at Rome, N. Y., in 1857, Mr. Jones was ordained to the full work of the ministry. In April, 1863, he moved to Judson, Minn., where he preached to the C. M. churches for some years and afterwards to the Welsh Presbyterians during the few years such a church existed in Judson. In 1882 he moved to Miner county, South Dakota, where he now resides and preaches to the Presbyterian churches of the neighborhood. Though having had but few educational advantages he has studied theology well and his sermons always show good thought and research. He is a man of strong religious convictions and of much determination and force of character.

**JONES, D. D., REV. THOMAS GRYFFYDD—**(*Tavalaw*)

Born at Penycae, in Ebbw Vale, Monmouthshire, Wales, January 6, 1832. Son of Rev. Griffith Jones, a Congregational minister, and his wife Hannah, daughter of Thomas Griffiths, puddling master, Pen-y-darren. His father was ordained at Bethel, Victoria, Monmouthshire, and served besides, the churches of Sardis in Pontypridd, Elim, in Mynydd Cynffyg, and Siloam, in Cefn Cribwr, and died at the advanced age of 82 at Ash Hall, Cowbridge, Montgomeryshire, at the residence of his daughter, Mrs. Daniel Owen, proprietor of the Western Mail. His mother died at Cefen Cribwr, aged 77 years. Tavalaw was bright in his studies and received a fair education. He had also inherited from his mother talent for music and won many prizes as a musician and composer at the *Eisteddfodau*, under the adjudication of Tanymarian, Ieuan Gwyllt, Ieuan Ddu, Gwilym Gwent and other great masters of music in Wales. At the age of 20 he began his career as musical adjudicator, in which capacity he has served frequently thereafter. Soon after attaining his majority he became a lecturer on musical subjects and was heard in many of the principal cities of Wales. At the age of 24 he married Miss Rebecca, daughter of Wm. Evans, of Pont-y-pridd. The following year he became a coal shipper at Cardiff. While there he conceived the idea of compiling and publishing a collection of choral pieces under the title, "Y Drysorfa Gorawl" (The Choral Treasury), which was the fore-runner of all choral work in Wales. In his 27th year his father's church, at Elim, noticing his success as a speaker on musical subjects, invited him to enter the ministry, which he did, commencing at that church. At 30 he became private secretary to Thos. Gee, the well known publisher of Denbigh. Subsequently he became a teacher in Dr. Williams' subsidised school at Holywell. Here he began to publish a musical encyclopedia, which was ahead of the times, and therefore failed of sufficient patronage. He now removed to Aberdare, started a printing office, and on the Sabbaths supplied various churches in the vicinity. December, 1866, he emigrated to America, and February 22, 1867, was ordained pastor of the Cong. church of Slatington, Pa. In 1868-9 he served the church of Summit Hill, Pa. Went to Arvon, Kansas, in 1870, and bought a farm, and in 1871-2 held a co-pastorate with Dr. Walter Barrows. In 1872-3-4 he occupied the chair of Fine Arts at the State Normal school of Emporia, and in 1874 was elected to

the chair of the Classics, but through excessive work as director of the Emporia Choral Union, he suddenly lost his voice and had to resign his college position. In 1875-6 he served the Congregational church of Coal Valley, Ill., thence he came to Minnesota and ministered to the Salem, Goshen and South Bend churches in Blue Earth county for three years, when he received a serious injury by an accidental fall from his buggy, and retired to his Kansas farm to recuperate. Served the church at Morris Run, Pa., in 1888 and the English Presbyterian church of Antrim, Pa., in 1889-90. In 1891 undertook to establish with the publisher, D. O. Evans, "The American Musical Times," but his health again broke down and he retired once more to his farm. Rallying he accepted a call to the church at Bala, Kansas, in 1894. He is a man of much ability as a preacher, poet, musician, essayist and critic.

**JONES, THOS. O.**—Born March 3, 1825, at Ty Du, Parish of Llansadwrn, Anglesea, Wales. Son of John and Margaret Jones. Emigrated to Racine, Wis., in spring of 1850, where he resided six years, and then removed to Calamus township, Dodge county, Wis. where he bought a farm. Married Jane, daughter of Wm. and Margaret Evans (*Fachgoch*), in 1861. In 1867 removed to Blue Earth county, Minn., and located on a farm in Judson, from which in the spring of 1875 he retired and built him a fine residence at Mankato, where he still lives. His first wife died September 5, 1884, and November 18, 1885 he married his present wife, Mary, daughter of Wm. and Mary Williams (*Pen-y-bryn*), Dodge county, Wis. Mr. Jones is a man whose word is as good as his note—scrupulously honest and just in all his dealings. By thrift and industry he has acquired a goodly amount of this world's goods and has not been neglectful of the world to come. He and his wife are loyal and consistent members of the Mankato C. M. church.

**JONES, THOMAS WYNNE.**—Born July 6, 1850, at Aberaman, Glanmorganshire, Wales. His parents were Jenkin and Elizabeth Jones and he is brother to Rev. J. Wynne Jones, of Baltimore, Md. In 1854 the family came to Union, Wis., and in 1862 moved to Columbus, Wis. In addition to the district school Mr. Jones spent two years, 1868-9 at Ripon college. He then entered mercantile business at Beaver Dam, Wis., where he remained for nine years. In 1879 he became traveling salesman for T. A. Chapman & Co., Milwaukee, and the following year represented C. E. Andrews & Co. in the same

capacity. He remained with them until 1884 when he accepted a like position with Reed, Murdock & Fisher, of Chicago. Since 1889 he has been general salesman for the Northwest of the Bell, Conrad & Co., of Chicago, with headquarters at Minneapolis in the Syndicate Block on Nicollet Ave. He married Miss Mary V. Harris February 15, 1877, at Beaver Dam, Wis., and they have one son 16 years old.

**JONES, WM.**—Born near Llanrhiadr-mochnant, Montgomeryshire, Wales, in September, 1840. Son of John and Margaret Jones (Oshkosh). Emigrated with his parents to America in 1846 and settled on a farm near Waukesha, Wis., whence they removed to Oshkosh in 1850, and to a farm near South Bend, Minn., in August, 1854. In December, 1863, he enlisted in Company E, Second Minnesota Cavalry, and was promoted to first sergeant. His regiment served in the Indian campaigns. At the close of the war in 1865 he accepted a position as clerk in the store of Isaac Marks, at Mankato. In 1867 he formed a co-partnership with Isaac Cheshire in the dry goods business at Mankato, which continued until 1878, when he bought out Mr. Cheshire's interest and soon after removed the store to Lake Crystal, where he continued in business until January, 1882, when he became treasurer of Blue Earth county. He held this office for seven years, and then entered the firm of Boynton, Piper & Jones, and conducted its business of general merchandise, at Garden City, for two years. He next removed to Lake Crystal and in connection with Mr. Edward Washburn organized the Lake Crystal Mercantile company, and conducted its business until December, 1894, when it was closed out and Mr. Jones removed back to Mankato. Forming a partnership with Wm. H. Jones, they opened a grocery store there in April, 1895. Mr. Jones was married to Miss Ella H. Dean in the fall of 1877, and they have one daughter.

**JONES, REV. WM. A.**—Born at Tynlon, Edeyrn, Carnarvonshire, February 17, 1832. Son of Wm. and Ann Jones. His maternal grandfather was Wm. Owen, a renowned clock-maker of the same place. Young Jones went to Liverpool in 1849, and there began preaching at Pall Mall street church in 1862. Emigrated to Utica, N. Y., in 1866. He was licensed to preach by the C. M. Presbytery of that locality in August of that year and ordained to the full work of the ministry in June, 1873, and preached to the Welsh churches of Rome, Cattaraugus and Floyd, N. Y., until February 14, 1886,

when he took pastoral charge of Saron and Elim churches, Le Sueur county, Minn., where he still continues. May 11, 1867, he married Ellen, daughter of Owen Davies, at Floyd, N. Y. They had one son, Wm. G. Jones, who resides at Holland Patent, N. Y. His wife died December 10, 1869. Mr. Jones is one of the most honest and conscientious of men, and a faithful, earnest laborer for the Lord.

**JONES, WM. E.**—Born at Welshpool, Montgomeryshire, Wales, in 1831. Son of David and Elizabeth Jones, who emigrated to Newark, Ohio, in 1841. In 1846 they moved to Jackson county, O., where in 1853, Wm. E. Jones married Miss Margaret, daughter of Evan and Jane Griffiths, late of Le Sueur county. In May, 1856, he came with the Jackson colony to South Bend, Minn., and soon located on a farm in Le Sueur county. His wife died in 1873 and in 1881 he married his present wife, Miss Margaret Davies, sister of Mr. C. E. Davies, of Minneapolis. He has had nine children, four of whom are married, Elizabeth, wife of Evan V. Jones, Judson, David, who married Jane, daughter of David Jones, of Sharon, Mary, wife of Hon. Job Lloyd, of Sharon, and Margaret, wife of Edward J. Evans, Le Sueur county. Mr. Jones is a man of excellent judgment and character and has always taken an active interest in Christian work. A few years ago he retired from his farm to Le Sueur City where he now resides in comfortable circumstances.

**JONES, WM. H.**—Born October 12, 1864, at South Bend, Minn. Son of Edward R. and Jennette Jones. His father was a son of Thomas Jones (*Maes Mawr*), and his mother a daughter of the well known divine, Rev. Jenkin Jenkins. He was educated in the Mankato schools, and clerked in the grocery store of R. J. Thomas for about nine years. In 1890 he went to South Butte, Montana, and was deputy postmaster for a year. He then returned to Mankato and in October, 1891, opened a grocery store and was quite successful until the winter of 1893-4, when his store was burned. He soon started again and in April, 1895, formed a partnership with Wm. Jones. He is energetic and very popular.

**JONES, WM. J.**—Born November 29, 1834, at Llwynddewi, Cardiganshire, Wales. Son of John and Elizabeth Jones, who emigrated with their children to a place called Welsh Hills, near Newark, Ohio, in 1849, and thence in 1850 to Montello, Marquette county, Wis. He married Miss Ellen, daughter of John Hughes (*Bryn Menei*), in January, 1861. In June,

1862, he removed to Blue Earth county and located on a tract of land in Butternut Valley, where he still resides and which he has improved to a very valuable farm. In the Sioux war of 1862 he was one of the New Ulm defenders. He and his wife are worthy members of Jerusalem C. M. church. Their children are: Jane, Lizzie, Katie, Arthur, Harriet and Mable.

**JONES, REV. WM. MACHNO.**—Born at Tyddyn Bach, Blaen-y-Cwm, Penmachno, Anglesea, in 1845. Son of Owen and Catherine Jones, who gave their son a very careful moral training. At the age of 12 years he was led by his friend, Joe Bach, Blaen-y-Cwm, (now Rev. Joseph Roberts of New York city) to join Rhyd-y-Meirch C. M. church. He was shepherd to his father's sheep in his boyhoods days. Attended school for a very short time at Rhyd-y-Meirch church and at the parish school. Began preaching in the latter part of 1862. Soon after this he went to Clynog school under the famous teacher and poet "Eben Fardd," and his successor "Dewi Arfon." After finishing his course at this school Mr. Jones taught for two years at Rhyd-ddu at foot of Snowdon. Here, also, he married on December 3, 1868, Miss Alice Williams. He was ordained at the same time as Rev. Thos. E. Hughes at Cambria, Wis., in 1870. In March, 1871, he came to Blue Earth county to take pastoral charge of Salem and Jerusalem C. M. churches, where he continued to labor with great acceptance until December, 1891, except the years 1876 to 1880, when he ministered to the churches of Ixonia and Watertown, Wis. From December, 1891, to April, 1895, he had charge of the church at Picatonica, Wis. He has now retired to his beautiful farm near Lake Crystal to enjoy a short vacation. Mr. Jones is an able and effective preacher and pastor and is in the noon day of his strength. He is also possessed of an excellent Christian spirit. His children are: Owen, Richard, Katie, Allie and Joseph.

**JONES, HON. WM. P.**—Born on a farm named *Cefn*, at Llanwrthwl, Breconshire, Wales, July 15, 1828. Son of William and Margaret Jones. His father was originally from Merionethshire, while his mother was a native of Breconshire. Soon after the subject of this sketch was born his parents moved to Troedrhwi drain, Radnorshire, where they resided eight years and removed to Cwmystwyth, Cardiganshire. Leaving the dear though humble parental roof young Jones first sought his fortune in the coal mines of Tredegar, Monmouthshire. In the spring of 1849 he emigrated to

America, settling first at Utica, N. Y., whence in the spring of 1852 he removed to Jackson county, Ohio. Here he assisted in building the first railway through the county from Portsmouth, having charge of the blasting in the deep rocky cuts. He afterwards helped to establish the Jefferson Iron furnace and was one of the original stockholders. July 3, 1852, he married Miss Margaret, daughter of John and Usulla Walters, then of Jackson county, O., but afterwards of Cambria, Minn. In May, 1856, Mr. Jones moved with his family to Blue Earth county, Minn., arriving there about the last of May. Early in June of the same year he located on the farm still owned by him in Cambria, Minn. In 1892, he retired from his farm to Lake Crystal where he owns a comfortable home. By dint of industry, economy and wise management he and his good wife have gone through all the vicissitudes of pioneer life, have raised a large family of children, each and all of whom are useful and honored members of the communities wherein they dwell. But while caring so well for his personal affairs Mr. Jones did not neglect the affairs of church and state, but took a most active interest in both. One of the founders of Horeb church, in Cambria, Minn., and during his residence there, one of its principal pillars, he was faithful as an elder, leader of song, and member. He has also taken an active part in political matters and during his residence in Cambria held a number of town offices, and in 1876 was elected to the State Legislature.

**JONES, HON. WM. R.**—Born April 10, 1827, at Aberffraw, Anglesea, Wales, where he resided on a farm until 15 years old. He was then apprenticed as a carpenter to one John Owens of Aberffraw. Having completed his apprenticeship he followed the carpenter's trade in his native town for some years. He then removed to Caergybi and thence to Liverpool. In May, 1853, he married Miss Jane Williams, daughter of Thos. Williams, of Caernant, Llanfaelog, Anglesea, Rev. Henry Rees performing the ceremony at Mulberry street church, Liverpool. In May, 1854, he emigrated to the United States and made his home for a short time in Brooklyn, N. Y. Thence he moved to Milwaukee, Wis., where he resided three years. In the spring of 1857 he came to Rochester, Minn., where he tarried a few months in the employ of the state central committee in translating the proposed state constitution into Welsh. He then came to Judson, Minn., and built him a home in the village where he remained working

at his trade for one year. He then abandoned the carpenter's bench and bought his present farm in the vicinity of Jerusalem church, Judson, where he still resides. He is a man of good judgment, strict integrity and an energetic worker in every good cause. He has always taken an active part in the religious work of the community and in 1862 was licensed to preach by the C. M. churches, to which he ministered for a few years. He is a member of the Jerusalem church. Has held various town offices and in 1886 was elected to the Legislature. His wife died October 2, 1894. Their children are Caradog, Ann, Miriam, Columbus, Lizzie and Hugh R.

**JONES, V. D.**—City Passenger and Ticket agent of the Great Northern R'y, was born in Bangor, Wis., October 7, 1861. Entering the employment of the Chicago, St. Paul, Minneapolis & Omaha at the age of 17, as a clerk in the freight department, he soon after was promoted to ticket clerk, then to position of chief clerk in the Claim department at St. Paul, and later was given the position of assistant City Ticket agent at Minneapolis. In 1888 he resigned his position in the employ of that railroad to accept the appointment of City Passenger and Ticket agent at Minneapolis for the St. Paul, Minneapolis & Manitoba R'y, (now the Great Northern R'y) which he has since filled so acceptably that he enjoys the reputation of being the most popular ticket agent in the Twin Cities. His marked ability and unquestioned integrity as a business man and the deserved popularity he has won predict for him a bright future.

**JOSEPH, REV. EDWARD.**—Born at Pant Llwyd in Ffestiniog, Merionethshire, Wales, December 6, 1854. His parents removed when he was a child to Tanygrisiau, and in the church at this place he received his first religious impressions. When he was 12 years old the family removed again to a house they had built at Four Crosses. Here at the age of 13 years Mr. Joseph was received into full membership of the "Tabernacle" C. M. Church under the pastorate of Rev. Owen Jones, A. B., and at once took active part in the literary society and reading class, which were led by the pastor. Owing to financial circumstances he was obliged to work in the quarries after he was 12 years old and hence had very few educational advantages other than what he obtained from the societies above mentioned and the Sabbath school. He, however, made good use of these and was naturally quick to learn and studious. In April, 1878, he was urged by the unanimous



vote of his church, then the largest in Festeiniog, to prepare for the ministry. Encouraged thus he ventured, with what little money he had saved, to acquire an education. At first he went to the grammar school at Clynog under Rev. John Evans, A. B., then to Salop school at Croesoswallt under Mr. John Evans, M. A., and from there to Bala college in 1881. Ill health prevented him from fully completing his course here. In hope that a change of climate would benefit his health he accepted a call to the C. M. church of Milwaukee, Wis., and began pastoral work there in July, 1886. In June, 1887, he accepted a call to the C. M. churches of "Jerusalem" and "Bethesda" in Waukesha county, Wis., where he was ordained to the full work of the ministry. He soon removed from there to Williamsburgh, Ia., and thence to Lime Springs, Ia., in November, 1891, where he has a large field in the three important churches of Lime Springs, Foreston and Bristol Grove. He is a wide reader, sound thinker and faithful pastor. He is, also, a good musician and is industrious in training the young people in the service of song.

**LEWIS, GRIFFITH J.**—Born March, 1837, at Llanwrin, Montgomeryshire, Wales, and in 1854 emigrated to the United States. After a few months stay at Ixonia, Wis., he moved to South Bend, Minn., in June, 1855. November 1, 1861, he enlisted in Company I, Fifth Iowa Cavalry, and took part in the battles of Ft. Donaldson, Savannah, Pittsburgh, Corinth, etc. January 1, 1864, he re-enlisted in Company B, of Bracketts Battalion, and took part in the Indian campaigns of 1864-5, under Gen. Sully. January 9, 1873, he married Miss Jane Robberts. In 1892 they retired from their farm in Judson to Mankato. They are very highly esteemed by a large acquaintance.

**LEWIS, LEWIS D.**—Born near Drefas, Cardiganshire, Wales, in 1819. Emigrated to the United States in 1837 and settled in Portage county, Ohio, where he married Miss Jane, daughter of David and Mary Davis, who also were natives of Cardiganshire. After about a year's stay in Portage county he removed to Pittsburgh, Pa. There he was made an elder of the C. M. church, of which he was an efficient member. There, also, in 1854 he lost his wife. In the spring of 1855 he left Pittsburgh for LaCrosse, Wis., where he spent two years and then, in the spring of 1857, came to Blue Earth county, Minn., locating on a claim in the present town of Cambria. There, November 25, 1857, he married Miss Eliza

beth, daughter of Richard Morgan, then of that town. During the Sioux massacre of 1862, he was shot through the hand by the Indians on the morning of September 10, and the use of that member totally destroyed, (see account of Sioux war in this volume). Being thus disabled from performing manual labor he removed from his farm to South Bend in the fall of 1862 and soon thereafter located at LeHuellier, midway between South Bend and Mankato. From 1865 to 1867 he carried the mails between Mankato and New Ulm, and in those pre-railway days Mr. Lewis and his stage were a familiar sight as they passed daily back and forth through the Welsh settlements. In the summer of 1876 he moved to Tracy, Minn., where he died in June, 1882. He always took an active part in all political and religious affairs and frequently held some office in the town and church. He had a genial disposition, and was kind and ever ready to do any one a favor.

**LEWIS, LEWIS, JR.**—Son of Lewis D. and Jane Lewis, was born at Pittsburg, Pa., in 1848. Came with his father to LaCrosse, Wis., and thence to Blue Earth county, Minn., where in August, 1862, he enlisted in Company E, Ninth Minnesota, and served with his company until taken prisoner at the battle of Guntown, Miss. He died at Andersonville prison March 26, 1865. He was a brave and faithful soldier and, like his father, was of a genial and friendly disposition and much esteemed by all his acquaintance.

**LEWIS, LEWIS J.**—Born at Llanwrin, Montgomeryshire, Wales, about 1833. When six years old he lost his father and as soon as strong enough hired out to farmers and supported himself and his widowed mother, whom he devotedly loved until her death. At the age of 19 he emigrated to America and located at Remsen, N. Y., where he learned the carpenter's trade with Wm. M. Williams, late of Cambria, Minn. About 1861 he moved to Utica, N. Y., where he was employed in the New York Central railway car shops and attended an evening school, where he learned draughting. In 1865 he moved to Oshkosh, Wis., and built him a good residence, which he sold within a year at a large profit and in 1865 came to Mankato, where he became extensively engaged as a contractor and builder. His last contract was the building of the Mankato State Normal School, which he had about completed when on the evening of July 30, 1870, he was accidently burned to death, while caring for his horses in his barn and shop on Front street, Mankato. He was a very capable, ener-

getic business man, and of a genial and generous spirit. He was a member of the Utica Congregational church. He left surviving, his wife whom he had married in Remsen, (now Mrs. Catherine Williams, of Mankato,) and one child, John Lewis.

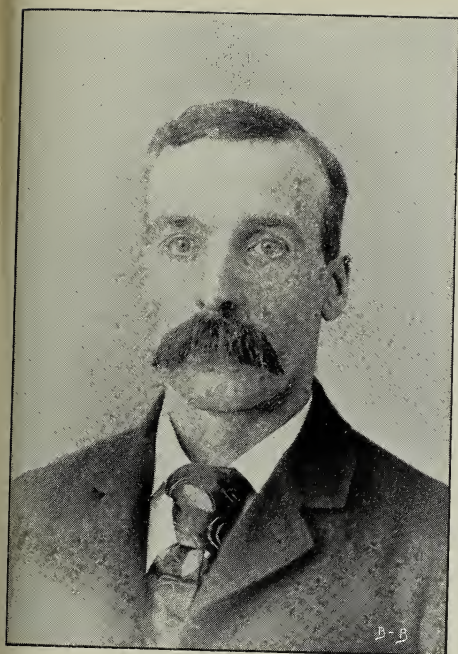
**LEWIS, MR. AND MRS. MORRIS.**—Mr. Lewis was born in March, 1809, at Felin Rhiwsaeson, Llanbrynmair, Montgomeryshire, Wales. Son of Morgan and Catherine Lewis. In 1835 he married Miss Mary, daughter William Richard Jones, an innkeeper of Rhydney. Mrs. Lewis had been born June 7, 1816, at Aberdare, Montgomeryshire. Mr. Lewis emigrated to America December 24, 1839, and sent for his family in 1841. They located first at Pittsburgh, Pa., and moved thence to Brady's Bend, Pa. In May, 1855, Mr. Lewis came to Minnesota and located on the farm still owned by the family in the town of Cambria. Having built a log cabin the family joined him in the spring of 1856. Mr. and Mrs. Lewis were honest, industrious, thrifty people, kind and given to hospitality, and faithful members of the Baptist church, of which Mr. Lewis was a deacon. Mr. Lewis died September 15, 1882. Mrs. Lewis is still living and is as bright and cheerful as ever. They had twelve children, only two of whom are now living: Wm. R. Lewis, of Lake Crystal, Minn., and Mrs. John C. Jones, of Cambria, Minn.

**LEWIS, HON. RICHARD**—Born at Llangysig, Montgomeryshire, Wales, in 1833. In 1847 he emigrated with his parents, Richard and Tryphena Lewis, to Jefferson county, Wis., where he engaged in farming. In 1854 he married Miss Margaret Lloyd. He moved to Judson, Minn., in 1862, where he still resides in a comfortable home. He has always taken an active part in public matters and held many local offices. In 1880 he was elected to the State Legislature. He has had seven children, three of whom are now living: William P., John and Edward.

**LEWIS, PASTOR THOS. HENRY.**—Born August 30, 1860, in Turin, Lewis county, N. Y. When he was four years old his father, Robert Lewis, a merchant by occupation, died and his mother, Margaret, moved to Rome, N. Y. to live with her parents taking him and his only sister Bertha (now wife of John G. Roberts, of Lime Springs, Ia.) with her. After four years the mother married again—her second husband being Henry G. Jones, now of Wales. Soon after this young Lewis and his sister came to Lime Springs, Ia., with their uncle

and aunt, Mr. and Mrs. R. J. Roberts. March 5, 1871, the mother died and the above named uncle and aunt, who had adopted his sister four years before, now opened their door to her orphan brother and gave both the best of homes. The education which the mother purposed to give her boy, his uncle and aunt provided for him. At nineteen he was sent to the Minnesota State University. Before completing his university course, however, he entered the employ of the Miller's Association of Minneapolis, as stenographer. In three years his salary was raised to \$100 per month and when this company discontinued he was employed at the same salary by the St. Anthony and Dakota Elevator Co. until July 1, 1892. At this time he received what he deemed a divine call to become pastor of the Dawson, Minn., Congregational church. He has been exceptionally successful in his work and the church has more than doubled its membership. He is a fine gospel preacher and is greatly beloved by his people. In 1884 he married Miss Alice P. Leonard, of Minneapolis. They have four children, two boys and two girls.

**LEWIS, WILLIAM P.**—Born at Blaen Dyfryn, near Sparta, Wis., October 25, 1856. Son of Hon. Richard Lewis, who came to Judson, Minn., in 1862. He received a good common school education. Married at Sparta, Wis., February 15, 1888, Miss Susan, daughter of the late John and Margaret Lloyd of near Llangeitho, Cardiganshire, Wales, where she was born. During 1888 they resided at Minneapolis, where Mr. Lewis was employed in the railway car shops. March 1, 1889, he was elected overseer of the Blue Earth county Poor Farm, which position he still holds. Mr. Lewis and his excellent wife have made the most efficient managers of the Poor Farm Blue Earth county ever had. They have, not only, looked after the interests of the county and cared for the physical wants of the poor, but they have considered the poor to be human beings with needy minds and souls to be, also, ministered to. During their administration a table with good reading matter furnished by the Mankato churches has been provided. The first religious service at the Poor Farm and perhaps in that neighborhood was held by Rev. John C. Jones in June, 1889, at request of Mr. and Mrs. Lewis. Preaching services have been conducted there since every year by Revs. W. A. Warren, R. D. Price, Lee Beatty, M. Washburn, Thos. R. Jones and others. In the fall of 1890 a Sabbath school was started, with Mr. and Mrs. Lewis as teachers,

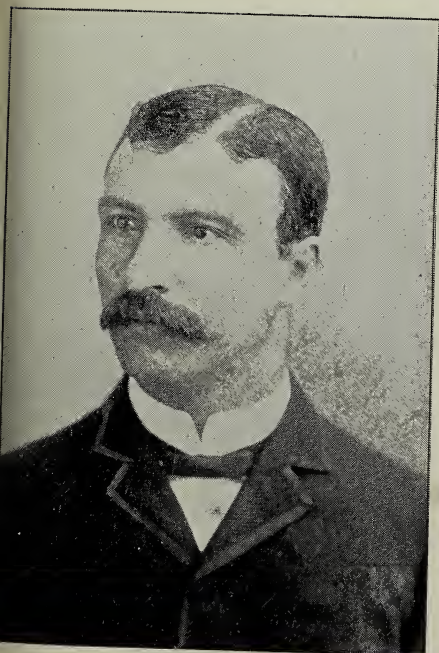


**Wm. P. Lewis,**

Superintendent Blue Earth County Poor Farm.



**Mrs. Wm. P. Lewis.**



**Richard R. Bumford,**

MARSHALL, MINN.



**Evan Jones,**

LOWVILLE, MINN.

PROMINENT WELSH PEOPLE OF MINNESOTA.



and much interest has been, and still is, taken in Bible study. Mr. and Mrs. Lewis are worthy members of the Mankato Welsh church.

**LEWIS, WM. R.**—Born at Rhymney, Monmouthshire, Wales, July 11, 1835. His parents were Morris and Mary Lewis, above mentioned. Emigrated with his parents to Pittsburg, Pa., in 1841, and thence in the spring of 1856 to Cambria, Minn. Married Miss Sarah, daughter of John E. and Dinah Davis, of the same place, July 29, 1862. Enlisted in 1863 in Company E, Second Minnesota Cavalry and served under Gen. Sibley until close of war. He has always taken an active interest in the political affairs of the day, and has frequently held office in his town. In 1891 he retired from his farm to the village of Lake Crystal. He is a faithful member of the Baptist church and of the G. A. R. post of that place, and is much esteemed by all his acquaintances.

**LEWIS, WM. T.**—Born at Llidardan, near Bala, Wales, in 1821. Son of Thomas and Elizabeth Lewis. In 1842 he emigrated with his parents to Lewis county, N. Y., where the family resided many years. In 1850 he married Miss Elizabeth, daughter of John and Elinor Watkins, of Deerfield, N. Y., where her father was a very prominent elder of the C. M. church. Mr. and Mrs. Lewis continued to reside in Lewis county until 1866 when they moved to Foreston, Ia., and located on a farm where they prospered greatly. On the 18th of May, 1893, however, he was fatally injured by being thrown under his wagon in a runaway and died on the 26th of the same month. Mr. Lewis was brought up religiously from his youth and was well versed in his bible. He was always faithful and active in all the services of the church and was leader in the organization and maintenance of the Foreston Welsh church. In March, 1870, he was chosen an elder and performed the duties of the office with exceptional fidelity. He rendered great service to the church, also, as leader of song. He left surviving his estimable wife and four children: Thos. Lewis, of Miner, S. D., John, Ella and Wellington, of Foreston, Ia.

**LLOYD, DAVID**—Born at Llanarth, Cardiganshire, Wales, June 4, 1811. He received a fair education in the schools of that day in Wales. For some time he attended a seminary conducted at Neuadd Lwyd, Cardiganshire, by Rev. Thomas Phillips, D. D. When a young man he went to Dowlais, where he resided for a few years. In 1841 he was married to

Miss Margaret Lewis, who was born at Llanon, Cardigan-shire, June 4, 1814. In the spring of 1843 they emigrated to the United States and located for some years at Pittsburg. In the spring of 1854 they moved to Old Man's Creek, Ia., and thence in the fall of the same year they went to Ironton, O. In May, 1856, they came with the Jackson colony to Minnesota and located on their present farm in Sharon, Le Sueur county. On the 26th of April, 1894 Mrs. Lloyd died. Mr. Lloyd still resides with his son, Hon. Job Lloyd, on the old homestead. Mr. and Mrs. Lloyd, by honest industry and thrift, acquired a goodly competence of this world's goods and were not unmindful of the better riches of heaven. The community and the church testify to their faithfulness. Their children are: John Lloyd, of Tracy, Catherine, wife of John P. Davis, of the same place, Susanna, wife of David Y. Davis, of Mankato, Evan Lloyd, of Ottawa, David Rees Lloyd, of Sharon, and Hon Job Lloyd, of the same place.

**LLOYD, EVAN**—Born at Old Man's Creek, Ia., August 26, 1853, and is a son of David and Margaret Lloyd, above mentioned. Came to Minnesota with his parents in May, 1856, locating in Sharon, Le Sueur county. Married Jane E., daughter of David Morgan, Esq., of the same place, May 31, 1883. He has been a merchant and postmaster at Ottawa, Minn., since the fall of 1887 and has been quite successful.

**LLOYD, JABEZ**.—Born at Cromlech, Llangristiolus, Anglesea, Wales, February, 1814. In 1843 he married Miss Margaret Jones, Bwlcyn, Ceirchiog, Anglesea. He resided for some time at Liverpool and in 1845 emigrated to Cambria, Wis. In 1866 he moved to Blue Earth county, Minn. and located on the farm still owned by the family in Butternut Valley. In 1884 he retired to the city of Mankato where he built him a pleasant home, but on Christmas, 1885, he passed from this earthly abode to his rest and reward in the mansions above. Mr. Lloyd was made an elder of the C. M. church before leaving Wales and continued active and faithful in the office until the end. The churches of Seion and Cambria, Wis., and Jerusalem, Minn., are much indebted to his efficient and untiring efforts. He was scrupulously honest in belief and conduct and his life always exemplified fully his high Christian profession. He left surviving his wife and six children: John, Peter, Gabriel, Ann, Jane and Margaret. The latter died October 19, 1889.



**LLOYD, HON. JOB.**—Born at Sharon, LeSueur county, Minn., September 29, 1856, being the first white child born in that township. Son of David and Margaret Lloyd. He made good use of the country school education he received. He married in May, 1893, Miss Mary, daughter of Mr. Wm. E. Jones, of LeSueur, Minn. He has been very active in politics and his wonderful popularity is shown by the fact that in 1890 he was elected to the legislature on the Republican ticket by a good majority from the strongly Democratic district of LeSueur; and, in 1894, he was again elected to the state senate from the same district by a large majority over one of the most popular Democrats in the county. Lloyd has made a success not only of politics but of farming. He is also an active worker in Saron church. His energy and push triumphs over every difficulty.

**LLOYD, JOHN.**—Born at Dowlais, Montgomeryshire, Wales, December 5, 1842. Son of David and Margaret Lloyd. He came with his parents to Pittsburg in 1843, thence to Ironton, Ohio, in 1854, and to Sharon, LeSueur county, Minn., in May, 1856. In August, 1862, he enlisted in Company E., Ninth Minnesota and served faithfully in all the campaigns with his Regiment until the end of the war. March 8, 1870, he married Miss Mary, daughter of David J. Davis, of Cambria, Minn., and resided for some years on his farm in Cottonwood, Brown county. In May, 1881, he moved to Tracy, Mtnn, and engaged in the farm machinery business. Takes an interest in public affairs and is always active and energetic. Has been member of the Tracy City Council for two years and is now deputy game warden. His children are: David E., Hannah M., Charles S. and Margaret E.

**LLOYD, PETER.**—Born in Randolph township near Cambria, Wis., July 17, 1850. Son of Jabez and Margaret Lloyd. Removed with parents to Blue Earth county, Minn., October, 1866, and lived with them on farm in Butternut Valley. Received a good common school education and attended the State Normal at Mankato for a time. He also taught school five terms. December 21, 1881, married Ann, daughter of Hon. Rich. Wigley of Judson, and on March 1st following was appointed deputy treasurer of Blue Earth county under Wm. Jones. Summer of 1884 he became book keeper of the drug firm of Moore Piper & Co. and then took a clerkship in a store at Lake Crystal, then in January, 1886, accepted a position with White Lead & Oil Co., of St. Paul, and in the fall

of same year entered the store of C. E. Davis at Lake Crystal, where he continued one year, and was elected Treasurer of Blue Earth county, which office he still holds, having been elected four successive terms by big majorities. He and his wife are faithful and efficient members of the Mankato C. M. church, and are hospitable, popular and highly respected by all. Their children are: Annie, Richard, Bessie, Margaret, Jabez Alvin and Mary.

**MEREDITH, GRIFFITH**—Born at Cae Glas, Maentwrog, Merionethshire, Wales, in 1798. His parents were Meredith and Jane Jones. He lost his father when two months old, and he and six others, the oldest not over ten years, fell to the care of their widowed mother. He was a shoemaker by trade and followed that occupation until hindered by old age. While working with an uncle at Llanfachreth, Merionethshire he was converted in a revival. There also he married Margaret, daughter of Robert Davis (*Bwlch y Gela*), who was his fellow convert. There were born to them a number of children of whom five are alive. Emigrated to New York and located at French Road, Oneida county, where he was chosen elder of the C. M. church. From there he came to Judson, Minn in 1873. He died October 8, 1881, and is burried at Jerusalem cemetery. Was very faithful to all his duties as an elder of the C. M. church and as a man.

**MORRIS, HON. EVAN R.**—Born near Ffestiniog, Merionethshire, Wales. He is a brother of Rev. O. R. Morris, of Bristol Grove, Minn., and emigrated in 1849 with the family to Blue Mounds, Wis., when a young man. He has lived for twenty years at Bristol Grove, engaged in farming. In 1892, on account of ill health, he rented his farm and engaged in the mercantile business at Lime Springs, Ia. For several terms he held the office of assessor of his town, and was for twelve years justice of the peace. He also represented Fillmore county for one term in the Legislature with honor to himself and satisfaction to his constituents. He is one of the many Welshmen who have attained honor and distinction by strict honesty and perseverance.

**MORRIS, HUGH H.**—Born at Dinorwig, Carnarvonshire, Wales, in 1837. His parents were related to the eminent minister Rev. Morris Hughes (*Felinheli*). When he was seven years old the family emigrated to this country and were among the early settlers of Proscairon, Wis., and Hugh Morris, the father, was well known as a strong pillar of the relig-

ious cause there. In the year 1866 H. H. Morris and his friend R. W. Hughes moved to Bristol Grove, Minn., where he lived for 27 years. In 1867 he was married to Mary, daughter of Mr. and Mrs. Richard Jones (*Ŷ Gelli*), who were among the first Welsh settlers of Fillmore county, Minn. They had six children. He is highly respected by all who know him as a true gentleman and sincere christian. He is a great reader and a good patron of Welsh literature. He takes great interest in the Bible and missionary societies. He is also an active and leading member of the temperance societies, whose principles he has frequently advocated with great force in public. A year ago he sold his farm in Fillmore county to his son-in-law and bought another farm in the vicinity of Lime Springs, where he lives at present among his many friends.

**MORGAN, REV. JOHN W.**—Born at Merthyr Tydfil, Glamorganshire, Wales. Came with his parents to America and located at Danville, Pa., where he was brought up and educated. He began the work of the ministry at the C. M. church of Alliance, O., and was ordained by the synod of Calvinistic Methodist churches of Ohio in 1880. In 1882 he moved to Foreston, Ia., where he ministered to the Welsh church until the middle of 1885. He then moved to Powell, Dakota, where he had pastoral charge of the church there and of the Welsh C. M. church at Bath, Dakota, for three years. He next became pastor of the C. M. church at Sugar Notch, Pa., for two years. He then returned to Dakota and joined the Presbyterian body and became pastor of the English church at White-wood, S. D. He is a good preacher and a successful pastor.

**MORRIS, SR., OWEN**—Born at Pen-y-graig-wen, Anglesea, Wales, March 20, 1822. His parents were Morris and Ann Owens. When quite young he removed with his parents to Ty'nlon, Llanfihang-el-tre'r-beirdd, in the same shire, where he spent his youthful days. In February, 1843, he was united in marriage to Miss Catherine, only daughter of Mr. Thomas Ellis (*Lleinian*), in the same neighborhood. In 1856 he moved to Gaerwen, where he was elected an elder of the C. M. church, which office he faithfully filled in every church, of which he became a member. From Gaerwen he moved to Llangaed in 1863, and emigrated to America in 1869, settling on a farm in Cambria, Minn. He returned to Wales in 1885, but came back to America again in 1888 and located in St. Paul. While visiting Blue Earth County, he died at the residence of Mr. David Thomas, in Lake Crystal, October 20,

1889. His remains were interred in Cambria cemetery, the Rev. T. E. Hughes officiating. He was a good man, careful in all things, and Godly. He had five children, two sons died in Wales, and his only daughter, a young lady of more than average ability—Miss Mary Morris—died at Cambria, Minn. The two remaining sons and Mrs. Morris reside in this state, viz.: Thos. Morris, in Minneapolis, and Hon. O. Morris, in St. Paul.

**MORRIS, JR., HON. OWEN.**—Born at Anglesea, Wales, in 1858. Son of Owen and Catherine Morris. Came with his parents to Cambria, Minn., in summer of 1869. Graduated A. B. from Carleton College, Minn., in the class of 1881. Carried off the first honors in the state oratorical contest of that year and won the second prize in the inter-state oratorical contest held that year at Indianapolis. In November, 1882, he was elected to the State Legislature from Blue Earth county. At the close of his Legislative term he entered the law office of Hon. Gordon E. Cole, one of the ablest lawyers of the state, and was in due time admitted to practice, when he formed a law partnership with Mr. Cole and Mr. Bramhall as Cole, Bramhall & Morris, at St. Paul. This partnership continued until Mr. Cole's death in 1890. Soon thereafter Mr. Morris formed a partnership at the same place with W. H. Williams which continued until December, 1892, since which time Mr. Morris has been in business alone. He is a very bright and able lawyer and has worked up a large practice. He is, also, a fine Welsh scholar and is fond of poetry and music.

**MORRIS, REV. OWEN R.**—Born at Ty'nddol Blaenau, Festiniog, Merionethshire. His parents were religious people who brought up all their children in the christian faith. When old enough he was employed in the quarries until nearly twenty years old, when, in 1849, he emigrated to Blue Mounds, Wis., where he was one of the pioneers. In 1851 he married and in 1858 began to preach at the request of some of the small Welsh churches of the neighborhood. Though obliged to contend with the difficulties of raising a family amid the poverty and hardships of a new country, he developed such ability as a preacher that at the Synod of the C. M. churches held in June, 1866, at Dodgeville, Wis., he was ordained to the work of the ministry. In 1868 he moved to Bristol Grove, Minn., where he located on his present valuable farm. He was soon received as a member of the C. M. Synod of Minnesota and for 26 years has preached among the churches of

his district. In 1882 he visited his native land and was very gladly received by his many friends and spent a very profitable year preaching among the C. M. churches of Wales and England. On his return in 1883 he wrote an extended account of his travels to the *Drych*. Through industry, frugality and good management he has acquired considerable property. His rugged physical and mental strength still continue unabated and years of usefulness still await him. He is a man of great determination of character and his temporal and spiritual welfare have alike been prospered.

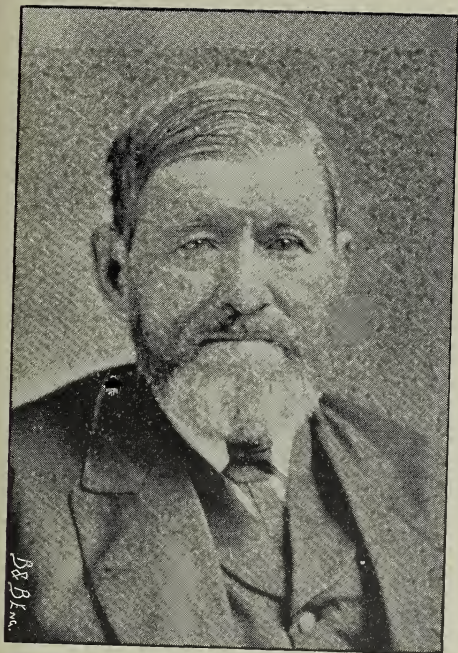
**MORRIS, PROF. JOHN.**—Is a son of Rev. Owen R. Morris, of Bristol Grove, Minn., was born at Blue Mounds, Wis., and passed his boyhood days on his father's farm. Removed with the family in 1868 to Fillmore county, Minn. Here, in addition to farm labor he engaged in carpentry and machine work and attended school during the winter months until he was 18 years of age. He then taught five winters in Minnesota and Iowa. Later he entered the University of Minnesota and graduated with honors in the class of 1888, with the degree of Bachelor of Mechanical Engineering, having received the highest markings ever given in that department. After completing his course he was appointed Superintendent of Manual Training in the High Schools of Minneapolis. At present he superintends the works of the Plano Manufacturing Company at West Pullman, Ill. Prof. Morris is a man of talent and learning, and above all an useful member and office bearer in the church.

**OWENS, JOHN J.**—Born February 7, 1857, in Cambria, and lived in that city with his parents until 1879, when he came to Minneapolis, Minn. He was connected with the Minneapolis Harvester Works for eight years, and since that time has been engaged in business with his father J. L. Owens, and brother R. J. Owens, in the manufacture of grain separators and general farm machinery, starting in with a limited capital and working the business up to one of the largest establishments of the kind in the United States.

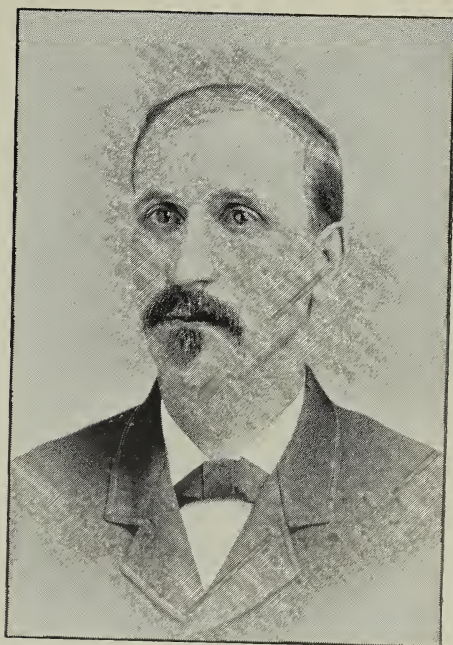
**OWENS, JOHN L.**—Son of Owen and Jane Owens, born at Pen Amnan, Dolyddelen, Carnarvonshire, Wales, August 10, 1832. His mother was a sister of the eminent divines, David Jones, John Jones (*Talysarn*), and William Jones, Welsh Prairie, Wis., and the family can be traced back through *Hedd Molwynog, 1170, to Llewfronedd Farchawg* in the tenth century. In 1846 he came with his parents to Welsh Prairie,

Wis., and in 1856 married Miss Winnie Roberts, of Racine. Soon after he started in business at Cambria, Wis., where he resided for years. While there he invented the self rake reapers in 1870, and a harvester in 1871 known afterwards as the Esterley Harvester, to which was given the medal at the Centennial Exposition in 1876. In July, 1878, Mr. Owens went to Minneapolis as inventor for the Minneapolis Harvester Company and soon was given, in addition, the superintendency of all the woodwork, having hundreds of men under his supervision. He remained with the company for seven years and, after severing his connection, invented the Owens Fanning Mill, which received the first award at the Columbian Exposition in 1893, and which marks a new departure in separating and cleaning all kinds of grain. He is the president of the J. L. Owens Company which has manufactured and placed on the market over 8,000 of these mills in a single year. He has several other valuable patterns and at present has nearly completed a machine to cut and thrash the grain simultaneously, which he expects to place on the market in the near future. Among the Welsh people of Minneapolis he is one of the oldest settlers and has been directly or indirectly instrumental in bringing many to the city. He was elected deacon in the Welsh church at Cambria, Wis., and has served in that capacity in the Minneapolis church since its organization, and has been the president of the board of trustees from the beginning.

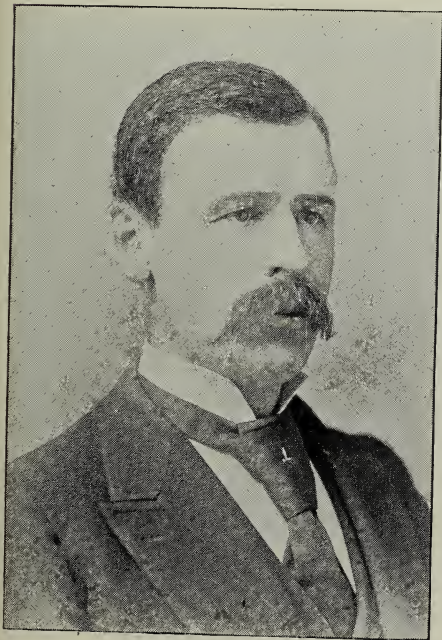
**OWENS, JOHN PHILIP**—Born January 6, 1818. Son of William Owens, who came to America from North Wales and served in the war of 1812. When seven years old his father died and he was brought up by a stepfather on a farm. He received an academic education at Cincinnati, O. Began to learn the printing trade when 17; was apprenticed for four years and graduated on his twenty-first birthday. Having inherited some money from his father, he invested it in a newspaper enterprise at Cincinnati and lost it all. For several years was engaged as a reporter and assistant editor on various papers in Cincinnati, Louisville, Vicksburg and New Orleans. In 1849 he formed a partnership with Nat. McLean, of Cincinnati, to establish a paper at St. Paul. He arrived in St. Paul on May 27, 1849. The first number of the Minnesota Register was printed at Cincinnati and brought to St. Paul for distribution in July. In October the paper was united with the Minnesota Chronicle and so published until



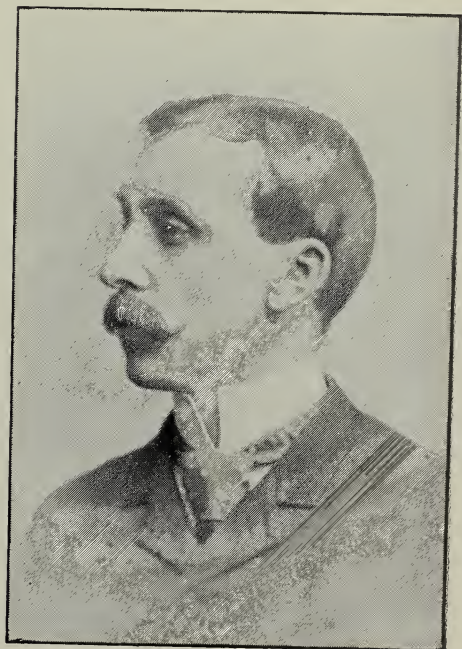
**Major J. P. Owens.**  
FIRST EDITOR IN MINNESOTA.



**E. B. Williams.**  
ST. PAUL.



**W. H. Williams.**  
ST. PAUL.



**John E. James.**  
MINNEAPOLIS.





July, 1850, when it was discontinued. In 1851 Mr. Owens and G. W. Moore started the Weekly Minnesotian, adding in 1854 a daily and tri-weekly edition. The Minnesotian was ably edited and Republican in politics, but owing to poor health Owens was obliged to sell his interest. In 1862 he was appointed Quartermaster of the Ninth Minnesota Volunteers, and served as Regimental and Brigade Quartermaster until close of the war. In April, 1868, he was appointed Register of the U. S. Land office, which office he held until his death, September 11, 1884. He was the first Grand Master of the I. O. O. F. in Minnesota. He left in manuscript form: "The Political History of the State of Minnesota," a work of considerable merit, but which has failed yet of a publisher. His first wife was Helen McAllister, whom he married in Ohio in 1848. She left an only daughter named Mary Helen. His second wife was Frances M. Hobbs, whom he married October 26, 1853, in New York City. Mr. Owens was quick of perception, a clear thinker and a brilliant writer. As a man he was kind-hearted, genial and social.

**OWENS, JOHN R.**—Born near the city of Carnarvon in Carnarvonshire, Wales, July 31, 1843. When he was a year old his parents emigrated to America, settling for one year near Remsen, N. Y., then at Columbus, Wis., where Mr. Owens resided until the spring of 1866, when he left the parental home and came to Mankato, Minn. He worked there for about a year, then settled on a farm in Butternut Valley, where he is now engaged in successful farming. January, 1868, he married Miss Gwen Evans, and they have been blessed with eight children, six sons and two daughters. Mr. Evans has held a number of town and school district offices. He was brought up by God-fearing parents, his father, the late Owen Owens, being a deacon in the church, and the son was chosen in 1893 to serve in the same office in Bethel church. Mr. Owens is one of the many who have fought life's battles under disadvantages, but by honest industry and pluck have won the victory.

**OWENS, ROBERT J.**—Born February 6, 1860, in Cambria, Wis., and lived in that city until 1879, when he came to Minneapolis. He was connected with the Minneapolis Harvester works for eight years, since which time he has been engaged in the manufacture of grain separators and farm machinery with his father, J. L. Owens, and brother, J. J. Owens.

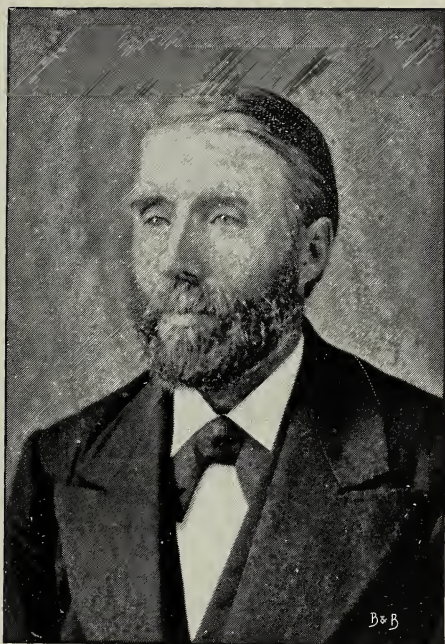
**OWENS, THOS.**--Superintendent of the Duluth and Iron Range railway. Born at Oshkosh, Wis., in 1856. Son of Evan and Sarah (Morris) Owens, who emigrated in 1849 from Montgomeryshire, Wales, to near Oshkosh, Wis. He is one of eleven children (seven boys and four girls) all of whom are living, the youngest being over 30 years old. His brother, Samuel H. Owens, is postmaster at Tower, Minn., and another brother, John Owens, is Clerk of the District Court of St. Louis county, Minn. Thomas received a good common school education. He began his railway career with the C. & N. W. Ry. at Escanaba, Mich. In 1882 he married Miss Sarah Ellen Roberts, who came to the United States in 1870 with her aunt from Denbighshire. They have two girls, aged 4 and 6 years respectively. August 11, 1883, Mr. Owens entered the service of the Duluth & Iron Range railroad as locomotive engineer. July 30, 1884, he pulled from Tower to Two Harbors, the first iron ore moved for shipment in Minnesota. In January, 1885, he was appointed Superintendent of Ore Docks at Two Harbors. In 1889 he was appointed contracting agent for the same company, and in 1892 he was made Superintendent of the road with headquarters at Two Harbors. He has splendid business qualifications and his honesty, push and popular ways bespeak him still greater success.

**PARRY, EVAN**—Born at Tregarth, Llandegai, Carnarvonshire, Wales, in 1828. In 1847 he came to the United States, and after spending three months in Maine he located in Quincy, Mass., and from there, in 1856, he moved to Columbus, S. C. He married at Chicago November 7, 1861, Miss Ann, daughter of Evan Williams, of Pen Dinas, Carnarvonshire, and located at Cambria, Wis. In May, 1867, he moved to Mankato, Minn., where he died December 4, 1888, leaving him surviving his most estimable wife and five children: Henry I. Parry, Mrs. Mary J. Noe, Miss Annie L. Parry, John O. and Ivan Parry. Mr. Parry was a stone cutter and contractor by trade, and by honest toil and thrift he had laid by a fair competence for his later years. He was a member of the city council of Mankato for four years and always took an active interest in all public matters. He had great determination and honesty of character and was of a kind and social disposition.

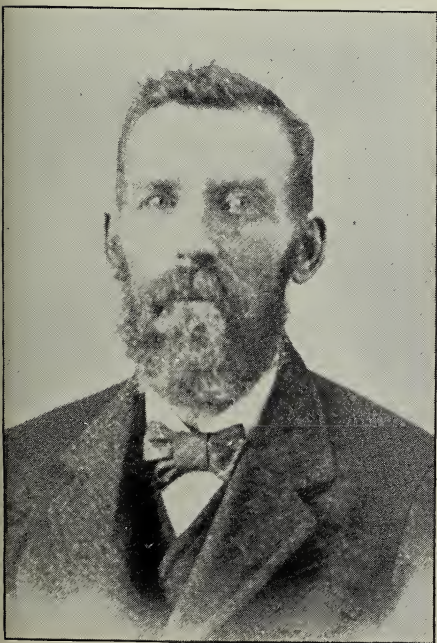
**PARRY, HENRY I.**—Born October 29, 1862, near Cambria, Wis., son of Evan and Ann Parry. Removed with parents to Mankato, Minn., in 1868. Received good common school



**John J. Lewis.**  
LATE OF MANKATO, MINN.



**Evan Parry.**  
LATE OF MANKATO, MINN.



**Hugh G. Jones.**  
JUDSON, MINN.



**James Griffiths.**  
LATE OF MANKATO, MINN.

PROMINENT WELSH SETTLERS OF MANKATO AND VICINITY.



education. Clerked in Mankato drug stores from the time he was 15 years old until 1882, when he went for one year to Brainard, thence to the Chicago College of Pharmacy for two years, graduating in March, 1885. He next accepted the position of traveling salesman, first for drug house of Moore, Piper & Co. and then for Noyes Bros. & Cutler, St. Paul. In the spring of 1890 he opened a drug store at Mankato which he still conducts with success. October 11, 1893, at Greene, N. Y., he married Miss Minnie Sweetland, who had been a teacher in the State Normal school at Mankato, and, also, is a fine singer. He is an able, popular druggist.

**PARRY, JOHN H.**—Born at Cefn Mawr, Anglesea, Wales, in 1830. He emigrated to America in the spring of 1849, and staid for a season in New York. Thence he went to Waukesha, Wis., where he worked on a farm for two years; then returned to New York, residing at Rome for fifteen years. He next removed to Bangor, Wis., where he was engaged in the mercantile business for fifteen years. In the spring of 1881 he removed to Minneapolis. He was elected deacon of the Welsh C. M. church at Bangor, and again at Minneapolis. In 1888 he was elected alderman of the Seventh ward and served four years. Although now past life's meridian he is still a worker in every good cause, an earnest, thoughtful and conscientious man in the world and the church. Since January, 1892, he has held the responsible position of Bread Inspector for the city of Minneapolis.

**PERIGRINE, REV. PHILIP.**—Born at Aberhonddu, Breconshire, Wales, February 24, 1824. When about 18 years old he came to America, after having had rather an adventurous experience in the British army from which he deserted because of ill treatment. He spent some time in Nova Scotia but finally settled down in the coal mines of Pennsylvania, in which he worked for a number of years. During this period he experienced a religious conversion, which changed the tenor of his life. He now began to prepare for the ministry. June 2, 1844, he married Miss Catherine McOlay. In 1853 he began to preach for the Welsh Congregational church at Ashland, Pa., where he ministered for fifteen years with great acceptance, insomuch that twenty years later he was urged to return and serve the church again. In May, 1868, he became pastor of the Salem Congregational church of Cambria and of the Hebron church in Nicollet county, making his home midway between the churches in Judson. In the

spring of 1875 he removed to Custer, Lyon county, and took pastoral charge of Bethel Congregational church there until his death, which occurred July 6, 1888. While at Custer he, also, ministered every other week to his old charge in Cambria from the spring of 1880 to spring of 1881 and again for part of 1886-7. His only daughter, Rachel, wife of John Glynn, died in 1879. Mr. Peregrine was possessed of a most refined christian spirit and was greatly beloved as preacher and pastor.

**POWELL, REV. WM.**—Born at a farm called Hafod-y-Pwll, Llanelli, Breconshire, Wales, May 11, 1834. Received but limited instruction in the private school of Bwlth, Breconshire. Began preaching about 1855 in Bethania Congregational church, Llanelli, and in the fall of 1859 took pastoral charge of the Congregational churches of Nebo, Hebron and Aberdaron in Carnarvonshire, and in May, 1862, he accepted a call to the Congregational churches of Rhiw (near Dinbigh), Nautglyn and Llansanan, and there at Rhiw he was ordained in May, 1863. He served these churches for four years. He then went to Denbigh and for a number of years only preached occasionally. Married Miss Ann Williams at Denbigh, in 1863. In May, 1872, emigrated to America and became pastor of the Congregational church of Hubbard, O. In 1872 he went to Picatonica, Wis., to take charge of the Congregational church there. Thence went to the Congregational church at Ironton, O.; thence went to minister for four years to the Congregational churches of Centerville and Carmel, Ohio, and thence in July, 1881, he moved to Cambria, Minn., where for another four years he had pastoral care of the Congregational churches of Salem, South Bend and Goshen. There his wife died in December, 1882. In 1886 he moved to Mankato where the family still reside. In October, 1892, he went to take the oversight of the Congregational church of Beaver Creek, where he remained until 1894. His children are: Wm. R. Powell, assistant telegraph operator at Mankato, Martha, Catherine, Maggie, Thomas and Willie.

**PRICE, JAMES D.**—(*Ap Dewi*). Born at Newark, O., January 31, 1850. Son of David and Mary (Jones) Price, who had emigrated to Newark in 1849, from Llanon, Cardiganshire, Wales, where the father had been born in 1827 and the mother in 1830. From Newark the family went to Jefferson Furnace, near Oak Hill, Ohio, for a short time and thence came with the Jackson colony to Blue Earth county, Minn., in

May, 1856, and the following June located in Cambria, where they still reside. James received a good common school education, and early manifested an interest in Welsh literature, especially poetical composition. He has been a frequent contributor to Welsh periodicals and has won many prizes in Welsh literary contests. In the *Eisteddfod* held at Mankato, February 18, 1891, he was chaired a bard, with the bardic name of *Aph Dewi*, Prof. Ap. Madoc, of Chicago, officiating. He also takes an active part in all public affairs and is an useful member of Horeb church and Sabbath school, and in 1893 was made an elder of the church. He is also a good singer and has been prominent in many musical organizations. March 21, 1871, he married Mary, daughter of Richard and Jane Roberts, of Cambria. She died November 14, 1873, and October 23, 1874, he was married to Miss Jane Roberts, a sister of his first wife. He has one son, David Charles Price. The following lines are a fair sample of his poetical genius:

## Y FELLTEN.

Hyf hollti'r nef wna'r fellten,—hyll egyr  
 Holl eigion ffurfafen;  
 Yn hwylyfawr yn ei helfen  
 Mawr y naid y'mro y nen.

Fflamiog, adeiniog wyllt dan—a geir  
 Yn gyru twrf allan;  
 Rhydd natur dan gur brudd gan,  
 Hyll ei stwr yw llais taran.

**PRICE, JOHN**—Son of Richard and Elizabeth Price of Llan-elidan, Vale of Clwyd, Wales, where he was born in the year 1847. When 21 years of age he came to this country, making his home for a short time in Chicago and then went as far west as California. Soon he returned from there and settled in Saratoga Prairie, seven miles south of Lime Springs. In 1867 he was married to Mary, daughter of Mr. and Mrs. O. E. Roberts (*Glan Conwy*), Columbus, Wis. Two daughters were born unto them. Leaving Saratoga about twelve years ago he settled at Lime Springs and engaged in his trade of bricklaying, plastering, etc. Mr. Price is a man of good moral habits and principles, upright in his business, generous and friendly and of more than average ability. He has much taste for theology and takes a lively interest in christian work, especially in the Welsh church, of which he is an active elder,

**PRICE, ROWLAND W.**—Born at Factory Ocland, near Llanrhwst, Denbighshire, Wales, November 13, 1834. Son of Wm. R. and Jane Price. Emigrated with his parents in 1843 to the vicinity of Utica, N. Y., and, thence, after two years, to Racine, Wis. In 1847 they removed to Cambria, Wis., and from there to South Bend, Minn., in July, 1855, where the father formed a partnership with Hon. D. C. Evans in the milling business. November 15, 1858, he married Miss Sarah, daughter of Isaac Woods of South Bend, Minn., who was born in August, 1843, at Jackson, O. They soon thereafter located on their present farm in Judson. Mr. Price has held a number of offices in his town and has been a prominent elder of the Seion C. M. church for many years, and has been active in every good work. His children are: Wm. J., Edward T., Annie J., Mary E., David R. and John R.

**PRICE, REV. ROBERT D.**—Born in Conway, Carnarvonshire, Wales, August 21, 1827. Son of Robert and Margaret Price. Began preaching with the M. E. church in 1847 in Llanrhwst circuit. Came to America in 1850, locating in Cambria, Wis., for four years. There on April 7, 1852, he married Miss Ann, daughter of John and Catherine Roberts, who had been born at Pont Newydd, Carnarvonshire, March 4, 1831. In 1854 he was ordained to the full work of the ministry at Janesville, Wis. Removed to Dodgeville, Wis., in 1854, and thence in May, 1856, to South Bend, Minn., and organized a Welsh M. E. church in the fall of that year, and remained in charge of the Welsh mission until 1868. He was assigned to the Garden City circuit in 1869. He then retired from active ministerial work until 1880, when he was put in charge of the Eagle Lake M. E. circuit, and when this circuit was divided in 1882, he was assigned to the Cleveland circuit until 1884. This year he spent on a visit to Wales. In 1886-8 he organized and had charge of the mission churches of Rapidan and Spring Island, South Bend. In 1889-90 he ministered to the circuit at Nicollet station. Mr. Price has been very faithful and energetic in the gospel ministry, and his labors among the pioneer churches of the west have been owned and blessed greatly of the Lord. In 1894 he and Mrs. Price retired to Mankato, where they have a pleasant home. Their children are: John R., Josiah Wesley, Margaret C., Louisa Ann, Edwin Caradog, Abraham Lincoln, Jennie, Thos. A., Albert P. and Elizabeth H.



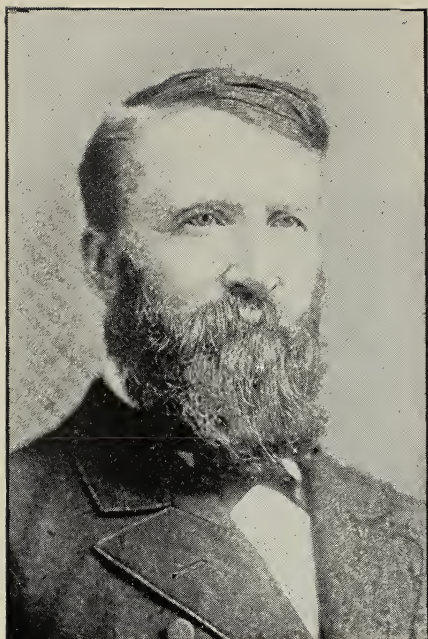
**PRITCHARD, OWEN**—Born at Bryn Gwran, Anglesea, Wales, January 28, 1832. His parents were Owen and Ellen Pritchard. He emigrated to the United States in 1854, first making his home in Madison county, New York, then moving to Waukesha, Wis. August, 1855, he married Mrs. Elizabeth Rowlands, and six children were born them, only one of whom survives, Mr. Arthur Pritchard, who is a merchant at Lake Crystal, Minn. There are, also, two sons of Mrs. Pritchard by her former husband in successful business at Lake Crystal, namely John Edwin and Chas. Henry Rowlands. In 1864 Mr. Pritchard moved with his family to Cambria, Minn., where he resided on a farm for four years. He then removed to the Salem neighborhood, Butternut Valley, where he purchased half a section of land. In 1873 he enlisted in the U. S. Civil Engineer Corps and helped build the Sisseton and Wahpeton Agency buildings near Ft. Wadsworth, S. Dak. In 1878 he moved to Lake Crystal, Minn., and was appointed postmaster there in 1885, but resigned the following year. Besides farming Mr. Pritchard has been engaged in bricklaying and contracting. He is active in all political, social and religious movements and a faithful member of the Welsh church.

**PRITCHARD, ROBERT S.**—Born at Erw Llangristiolus, Anglesea, Wales, August 18, 1838. His parents were Hugh and Mary Pritchard. Learned the carpenter trade at Valley near Caergyby, Wales. Emigrated to United States in April, 1856, and located in Racine, Wis., for two years, thence came to South Bend, Minn., in June, 1858. Married Miss Mary, daughter of Edward Edwards. Enlisted in Company E, Second Minnesota Cavalry in December, 1863, and served during the war. His wife died March 16, 1882. Married again Miss Elizabeth, daughter Evan Davis, late of Judson, May 11, 1886. He is generous, kindhearted and genial—a worthy man and neighbor. His children are: Hugh, John and Mary.

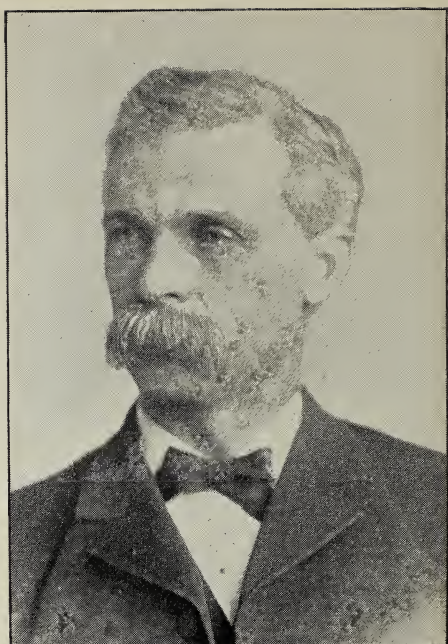
**PRYCE, M. A., REV. JAMES MORGAN**—Born in Tredegar, Wales, April 15, 1826. When a boy he came to this country with his father, but was left an orphan at an early age, and supported himself by working in the mines. The late Dr. B. W. Chidlaw wrote of him: "Over forty years ago I met the young Welshman, a collier working in the mines at Pomeroy, O. A consistent christian, an enthusiastic student of the Scriptures and of eloquent lips, at the request of the church he commenced preaching the Gospel in his native language, and entered upon a course of study." He be-

gan preaching when but 16, and was ordained in the Presbyterian church when 21. In 1848 he was married to Mary Morgan of Palmyra, O., the Rev. Howell Powell officiating. After a short ministry in Eastern Ohio, he took charge of the Welsh Presbyterian church in Cincinnati; but in a year or two he yielded to urgent solicitation, and became pastor of the Congregational church of Paddy's Run, O., where he continued about seven years. Then as the result of intense application to work and study, he was prostrated with nervous debility and a stroke of paralysis. Recovering somewhat, in the summer of 1863 he removed with his family, for the change of climate, to Burlingame, Kansas. He never wholly recovered from the break-down, but remained through life a great sufferer from neuralgia; yet he continued in his work to the end. In Kansas, besides preaching, he served as County Superintendent of Public Instruction, and urged the development of coal mining. He opened the first coal mine in Kansas, sending to Ohio for Welsh miners. In 1867 he removed to South Bend, Minn., and preached for some time in Welsh in that village and in English in Mankato. His subsequent charges were the Presbyterian churches at Jordan, Minn., Prescott, Wis., Lake City, Minn., Blue Springs, Neb., and North Bend, Wis. He made one visit to his native land, spending a year in 1883-4 in Wales and London, where he was received with enthusiasm by the Welsh and preached almost incessantly. Mr. Pryse was a born preacher, few surpassing him in his prime, in fluent and moving eloquence. He used both the Welsh and English languages with equal facility. He frequently made preaching tours among the Welsh communities, and was always received as only the Welsh know how to receive their favorite preachers. He was also a profound scholar and had few equals as an acute thinker. He contributed many articles to English and Welsh periodicals on religious subjects, and was ever alert to defend Christianity from attack, not only with the pen but in public debate. As a debater he was invincible, and at various times met in public debates of from three to eight nights each, Mr. Fleming, an infidel, at Cincinnati, Rev. Mr. Gage, a universalist, at Venice, O., Moses Hull, a spiritualist, at Mankato, whom he fairly ran away before the debate was completed, and Mr. Jamison, another spiritualist, at Lake City, Minn. He had, also, the faculty of gaining the warm admiration and friendship of infidels themselves, sometimes winning them to

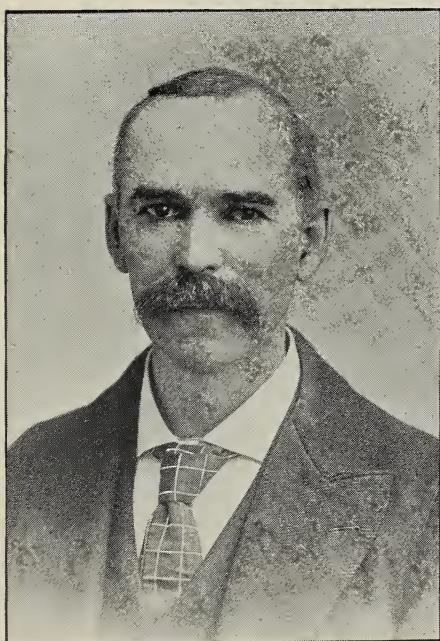




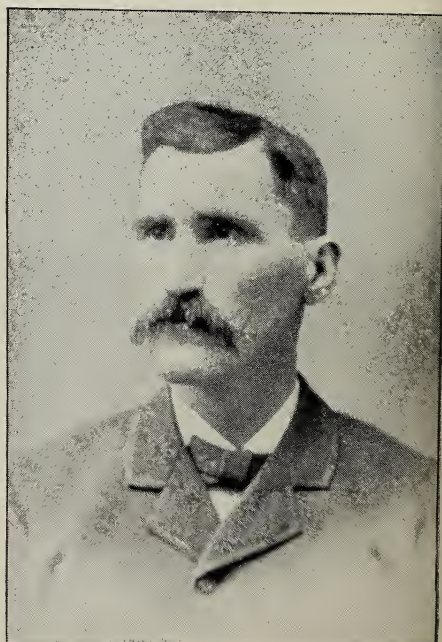
**Hon. Thos. H. Pugh,**  
DULUTH, MINN.



**Hon. J. A. James,**  
SEATTLE, WASH.



**Peter Lloyd,**  
(Treasurer of Blue Earth County.)



**Hon. Job Lloyd,**  
LLOYD, MINN.

PROMINENT WELSHMEN OF MINNESOTA.

the christian faith. One not an orthodox believer wrote of him: "Endowed with a buoyant disposition, blessed with a wonderful versatility, he could adapt himself to men, women and children of all conditions,—could interest and amuse all alike. He was my friend and I was his." He was a brilliant conversationalist. His mind was so full that it overflowed, and groups of friends would listen to him for hours, enchained by his interesting talk. He was also a man of warm heart and affectionate disposition, and took a genuine interest in everyone he met. Hence the strong hold he gained upon all classes of the community, old and young, wise and simple. In weakness and suffering he worked on to the end, and died in the harness, at North Bend, Wis., March 12, 1891. Shortly before his death he wrote these words,—the last ever penned by him: "I have lived an honest and useful life to mankind; my time has been spent in doing good; and I die in perfect composure and resignation to the will of my Creator God." He passed away with a smile on his lips and his hands clasped in prayer.

**PUGH, DAVID**—Born in 1827 at Tanyllyn, near Aberllyfeni, Merionethshire, Wales. Son of Edward and Laura Pugh. In 1851 was married by Rev. Robert Ellis, then pastor of the Congregational church of Rhydymain, to Catherine Pugh, of Cefn Braich. In 1857 emigrated to Fairhaven, Vt., and in 1862 moved to Cambria, Wis., and thence in 1867 to Cambria, Minn., where he still resides. His first wife died in March, 1888. June 15, 1891, he married his second wife, Mrs. Jane Price. He has been a deacon of the Salem Congregational church since 1867, serving with great faithfulness and efficiency. He has also led the singing at this church during nearly all of this period. He has held a number of town offices, and his strong common sense and genuine integrity of character have won him the respect of all the community.

**PUGH, HON. T. M.**—Born at Pantron, Cwmllyne, Cemmes, Montgomeryshire, Wales, September 10, 1831. Landed in America July, 1851, went directly to Watertown, Wis., then left for Dodgeville and engaged in mining. On the 23d day of May, 1855, he arrived at South Bend, Minn., accompanied by Thomas Phillips, and, immediately taking up a claim in the same township, began farming, raising the first crop of wheat in the county. In 1857, the year of the Spirit Lake massacre, helped to subdue the Indians. In 1860, accompanied by Hon. D. C. Evans, went to Pikes Peak, Col., suffering

great hardships. In 1862 he went to Camp Release and brought to Mankato ten Indians who were afterward hung among the thirty-eight executed. In 1863 was appointed Provost Marshall, holding that office until the rebellion was over. January 30, 1868, married Miss Ellen, daughter of Robert R. and Winnifred Williams. In 1874 he was appointed Receiver of Public Moneys at the U. S. Land Office at Fargo, Dakota Ter., remaining in office nine years. In 1884 he was engaged in the banking business at Ellendale, Dak. In 1885 was elected representative to the Dakota Legislature. Owns a large and valuable farm in South Bend. He has retired from active work for some years and now he and his amiable wife are living at Duluth with their two sons: Edward H. and John T. Pugh, grain inspectors. Mr. Pugh is the soul of good nature and has always been active in politics.

**REES, JOHN**—Born February 5, 1826, at Taliasin, Llanganfelin, Cardiganshire. Son of John and Margaret Rees. Like his father before him, Mr. Rees learned the carpenter's trade. In 1846 he went to Liverpool to work and thence emigrated to America, landing at New Orleans, November 14, 1848. After a stay at the latter place of four months he went to Chicago, where he worked two and a half years, then moved to Galena and St. Louis for another two and a half years. His next move was to La Crosse, Wis., whence he came to Blue Earth county, Minn., arriving at South Bend June 17, 1857. He soon located on his present farm in the town of Cambria. In August, 1862, he enlisted in Company E, Ninth Minnesota, and served through the war, being assigned mostly while south to the pioneer corps. In November, 1866, he married Mrs. Mary Roberts. After living some time at South Bend they removed upon their farm in Cambria. Mr. and Mrs. Rees are honest, worthy people and faithful members of the Salem Congregational church.

**REES, JOHN**—Born on a farm called Brondiny, in the parish of Llanelly, Carmarthenshire, Wales, July 27, 1817. His parents were Thomas and Margaret Rees. In October, 1839, he married Miss Margaret, oldest daughter of John Jenkins, of Gynheidre-fawr. They resided at New Dock, Llanelly, until 1852, when they emigrated to Blossburg, Pa. In October, 1855, they removed to South Bend, Minn., and in the following March went on their claim in the old Welsh settlement of Eureka, Nicollet county. There his good wife died in August, 1856, leaving him with seven young children alone to

fight the hard battle of pioneer life. During the war both of his boys, Thomas and William, enlisted and died in their country's service. His five daughters grew to womanhood, and all but one are now living. Their names are: Rachel, wife of Rev. John W. Roberts, of Judson; Ann, wife of Watkin Jones, of Windom; Jane, wife of John J. Lloyd, of Butter-nut Valley; Margaret, wife of Robert S. Hughes, of Lake Crystal; and Mary, the late wife of Henry R. Roberts, of Lake Crystal. Since 1892 Mr. Rees has resided at Lake Crystal, having by honest toil and thrift acquired enough worldly competence to live comfortably. Simple and modest in his ways, kind and hospitable in his disposition, strictly honest and conscientious in all his dealings Mr. Rees is a fine type of the best Welsh character. In 1841 he united with the Baptist church at Llanelly, under Rev. Robert Pritchards, and ever since has lived a sincere christian life. For many years in Judson he was a deacon of the Baptist church and no one ever performed the duties of that office more faithfully.

**REESE, TIMOTHY**—Merchant, born at

Cardiganshire, Wales, August 1, 1845. At the age of 7 years he emigrated with his parents to Madison, N. Y., where he lived until 1854, when he moved to a farm near Dodgeville, Wis. Enlisted in 1864 in Company C, Twelfth Regiment, Wisconsin Infantry Volunteers, and served under Gen. Sherman until close of war. March 30, 1870, married Miss Anne, daughter of Rev. Evan Owen of Ridgeway, Wis. In 1872 he came to Judson, Minn., and was engaged in farming until 1881, when he moved to Lake Crystal and formed a copartnership with Mr. J. Edwin Rowlands, in the hardware, furniture and farm implement business. Mr. Reese was County Commissioner of Blue Earth county in 1882-4. He is also a worthy member of the Presbyterian church and of the G. A. R. post of Lake Crystal and is highly esteemed by all.

**REES, THOS.**—Born at Brondiny, in the Parish of Llanelly, Carmarthenshire, Wales, July 26, 1840. Son of John and Margaret Rees. In November, 1861, he enlisted in Company E, Fourth Minnesota and was promoted corporal and sergeant. He was wounded at the battle of Champion's Hill near Vicksburg on May 16, 1863, which resulted finally in his death on January 20, 1864. He was a man of excellent character.

**REES, WM.**—Born at New Dock, near Llanelly, Carmarthenshire, Wales, May 22, 1842. Son of John and Margaret Rees. Came to Pennsylvania and thence to Nicollet county, Minn.,

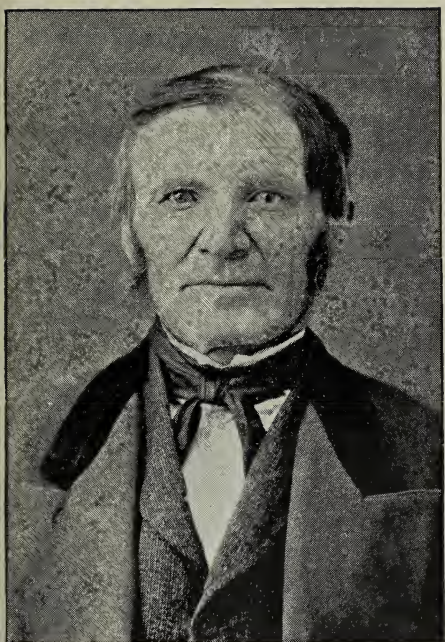
with his parents. In August, 1862, he enlisted in Company E, Ninth Minnesota and served with his regiment until captured at the battle of Guntown, Miss., in July, 1864. He was taken to Andersonville prison where he died October 11, 1864. He was a dutiful son, a faithful soldier and a sincere christian.

**RICHARDS, JOHN B.**—Born at Remsen, N. Y., December 15, 1857. Son of Thomas J. and Margaret Richards. When he was two years old his parents removed to Baraboo, Wis., and two years later to Proscairon, Wis., thence after three years to Cambria, Wis., and from there to Butternut Valley, Minn., in the fall of 1867. At the age of 16 John left home to clerk in the grocery store of R. J. Thomas, Mankato. Six months later he entered the employ of George I. Lidgerwood, of the same place. After three and one-half years he became traveling salesman for a Minneapolis dry goods firm. In 1885 he formed a partnership with Henry Frink and opened a large dry goods store at Mankato. In 1888 his brother, David Richards, bought Mr. Frink out, and the firm has since been J. B. & D. Richards. He married Miss Jennie, daughter of Dr. J. D. Williams, of Cambria, Wis., in the summer of 1885. They have one daughter, Edith.

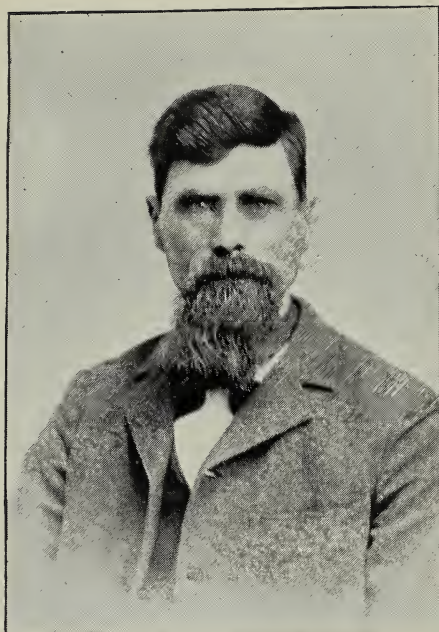
**RICHARDS, THOS. J.**—Born at Penrhyn Bach, Merionethshire, Wales, in 1811. His parents moved in 1815 to Tafarn Trip, in the parish of Ffestiniog. There at the Bront-urnor Sunday school he was greatly impressed by the remarkable prayers of William Elias, of Maentwrog. In 1820 the family moved to Hendre Ceryg, Dyffryn Ardudwy. When 28 years old Mr. Richards married Miss Margaret Owens, of Bron-y-Foel-Fach. In 1851 they emigrated to America and lived eight years at Holland Patent, N. Y., and thence they moved to Proscairon, Wis. In the fall of 1867 they came to Butternut Valley, Minn. In February, 1880, Mrs. Richards died and Mr. Richards ended this life in June, 1885. Both were devoted christians and faithful members of the Bethel C. M. church, of which Mr. Richards was an efficient elder. He was a man of very positive convictions and prompt in his denunciation of wrong. Mr. and Mrs. Richards had twelve children, only three of whom are now alive: John B. and David Richards, merchants of Mankato, and Margaret, wife of John J. Edwards, of the same place. Their son, Owen E. Richards recently died at Mankato.

**ROBERTS, MRS. AMY**—Born at Trenton, Oneida county, N. Y., January 1, 1818. She is a daughter of Griffith and

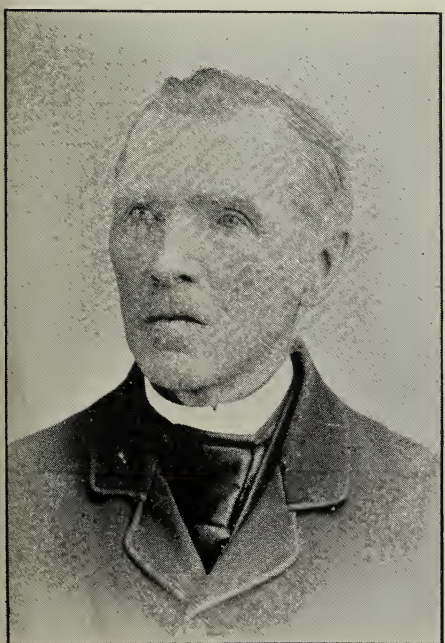




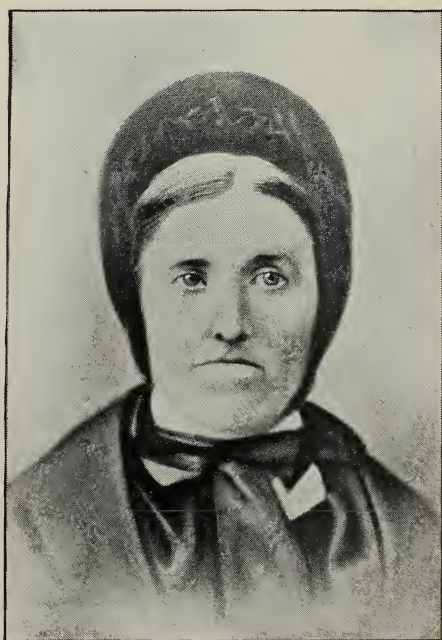
**Thomas Richards.**



**John R. Owens.**



**Wm. E. Jenkins.**



**Mrs. Wm. E. Jenkins.**

PROMINENT EARLY WELSH SETTLERS OF BUTTERNUT VALLEY, MINN.



Elizabeth Jones. On March 1, 1843, she united in marriage with John R. Roberts and in the spring of 1855 they came west and settled on a farm near St. Charles, Minn., where they resided for six and one-half years. In the fall of 1861 they removed to a farm in South Bend, Blue Earth county. Mrs. Roberts is much esteemed for her amiable christian character. Her children are: Ann, wife of Hugh H. Edwards, Esq., of Judson; Elizabeth, wife of Wm. E. Williams of Minneapolis; Edward and David, both of Blue Earth county; Mary, late wife of Daniel Edwards of Judson; Amy, late of South Bend; John, Moses and Elias, all of Judson.

**ROBERTS, GRIFFITH**—Born at Coid Coch, Dyfryn Ardydwy, Parish of Llanendwyn, Merionethshire, Wales, April, 1800. Son of John and Jane (Lewis) Roberts. Married Margaret, daughter of Robert Williams of Llanegrin, Merionethshire, in 1824. Emigrated to Marcy near Utica, N. Y., in April, 1842, thence to Euclid, Ohio, about 1846, thence in 1848 or 9 to Emmett, Wis. and thence to South Bend, Minn., in June, 1855. There September 30, 1871, his wife died and he followed her April 27, 1878. His son, John G. Roberts, enlisted in Company E, Ninth Regiment, Minn. Volunteers and died at Andersonville Prison. His daughter, Winifred, wife of Robert R. Williams still resides at South Bend.

**ROBERTS, REV. GRIFFITH**—Born on a farm three miles from Llanrwst, in Carnarvonshire, Wales, December, 1817. Son of John and Bridget Roberts, a very worthy religious couple who brought up their children in the fear of God from their youth. When Griffith was ten years old the family moved to Penmachno and when a young man he worked for a time in the quarries. He received his poetical training from *Hugh Tegai* and *Clwdfardd*. When 26 years old he married Miss Ellen Richards. He had been fitting himself for the ministry from his youth and was licensed to preach by the Synod in Merionethshire about 1845. This same year he emigrated to Wisconsin with his parents and brother, Rev. John Roberts, late of Columbus, Wis. He spent twelve years in charge of C. M. church at Dodgeville. At the Synod of the C. M. churches held at Seion, Welsh Prairie, Wis., in 1849, he was ordained to the full work of the ministry. After spending a few months in Colorado in 1864 he took pastoral charge of the C. M. church of Salem, Iowa. In May, 1874, he moved to Cambria, Minn., where he ministered to the churches of Horeb and Bethel for fourteen years. In 1888 he resigned

pastoral work and retired to Lake Crystal, where he and his good wife still reside. Mr. Roberts is a deep, conservative, yet original thinker and when warmed to his subject he preaches with much power. His children are: Thomas Roberts, of Denver, Col., Griffith G. Roberts, of Courtland, Minn., Robert G. Roberts and Jennie, widow of John S. Jones, both of Lake Crystal, Minn., and Mary, widow of Wm. Shields, of Mankato, Minn.

**ROBERTS, HARLAN P.**—Born December 5, 1854, at Williamsfield, Ashtabula county, Ohio. His grandfather was Judge George Roberts who was born and married in North Wales, and at the beginning of this century came to this country and settled and raised a family in Ebensburg, Pa. His father was Rev. George Roberts, who graduated at Washington school, in western Pennsylvania, and preached in Welsh during his early ministry, but afterwards took an English church in Ashtabula county, Ohio, and his family was born and raised in that county. The maiden name of the mother of Harlan P. Roberts was Ann Jennette Marvin, and his father was a cousin of the well known Welsh divines Rev. Samuel and John Roberts (*Llanbrynmair*), their father being a brother of Judge George Roberts. The subject of this sketch graduated from Oberlin college in 1875, and spent three years at Yale Theological seminary, from which he graduated in 1878, with the intention of entering the ministry in the Congregational church, but was hindered by a throat difficulty. In 1878 he went to Silverton, Col., where he was elected county treasurer, and at the same place in 1882 was admitted to the bar. In 1884 he came to Minneapolis where he has ever since been attending strictly to law, having a large practice. For four years he was in partnership with J. T. Baxter, under the name of Roberts & Baxter, and now is in partnership with John C. Sweet, under the name of Roberts & Sweet, and have their office in the Bank of Commerce building. Since coming to the city Mr. Roberts married Miss Margaret Conklin, of Binghampton, New York, a niece of David C. Bell, of Minneapolis.

**ROBERTS, HUGH G.** (*Gwynnyll*)—Born at Gaerwen, Anglesea, Wales, September, 1854. Son of David and Elizabeth Roberts, being the youngest of ten children. His father died in 1858 and mother in 1883. In 1874 he removed to a place called Llan-fair-pwll-gwynnyll, from the last part of which name he derived his bardic *nom de plume*. At this place he

was manager of a store for Wm. Hughes (*Siglau*) for nine years. In 1885 he married Grace, eldest daughter of R. W. Parry and about the same time started in general mercantile business for himself. In the spring of 1888 failing health obliged him to sell his business and seek a drier climate. On his departure from Wales the society of "Cymry Fydd" (Coming Welsh) of which he was a member, presented him with an address and a purse of £10 (\$50). May 17, 1888, he started from Liverpool with his wife and two boys, Griffith and David, and arrived at Mankato June 7. Located first three years at Judson, then for one year at Lake Crystal, and ever since at Mankato. He is very fond of music and poetry and has won many bardic prizes.

**ROBERTS, HUMPHREY J.**—Born February 24, 1848, at Ty Hen, Rhosnegir, Anglesea, Wales. He is a son of Owen and Catherine Roberts, herein mentioned. Emigrated with his parents to Wheeling, W. Va., in the spring of 1850. Thence he removed to Minersville, O., in 1852, and again to Mason City, Va., whence in November, 1855, he came to Judson, Minn., with his parents. He received an ordinary common school education and in 1870 attended a commercial school at St. Paul. November 3, 1875, he was married to Miss Kate J. Jones, daughter of Mr. Evan Jones, of Judson. Mr. Roberts is a member of the C. M. church, of Jerusalem, in which he is a very earnest and active worker. He is always a stout champion of the right and has the courage of his convictions on every moral and religious question. He now owns and resides in the house built by his uncle, the late Humphrey Jones, on the very spot where he (Jones) and his seven pioneer comrades built the first log shanty in Judson. (See cut of house and Mr. Roberts and family on page 31.)

**ROBERTS, HUMPHREY O.**—Born January 1, 1841, in Castell Moelun, Llanrug, Carnarvonshire, Wales. His parents were Owen and Ann Roberts. Having lost his father when very young he was taken by his uncle, (father's brother) Rev. Thos. Owen Pentre Uchaf near Pwllheli, where he received a common school education and also learned his trade as carpenter. In the spring of 1860 he came to Slatington, Pa., and the following year went to New York city, where on March 8, 1862, he married Miss Mary Jones. In the fall of 1862 moved to Utica, N. Y., and remained there two years, and another two years were spent at Cambria, Wis., after which he went to Bangor, Wis., in the spring of 1866. Here

he engaged in the business of manufacturing wagons and sleighs and succeeded in establishing a large trade. In 1874 he moved to Lime Springs, Ia., to live on a farm bought in 1870 and remained there until his coming to Minneapolis in 1880. Here he worked at his trade, superintended the building of the church, the large dwelling of R. H. Jones on Park avenue and others, and for a time he also ran a repair shop. In 1888 he invented a riveting machine which has been placed on the market. He has strong political convictions and twice has been the Prohibition candidate for alderman in the Seventh ward, a position for which he is well adapted. He was elected deacon of the church of Foreston, Ia., and was active in the organization of the Minneapolis church, where he has served in the same capacity from its beginning. He has been actively engaged in temperance and literary work and has composed some fine poems. It has been his lot to have been the first president of the Bible, Temperance, Wyddorfa and Cymrodorion societies, which he has aided in organizing. He was, also, the first secretary of the Minneapolis church and, for years, a member of the board of trustees. Mr. Roberts is a fluent speaker, and is always ready to take part in every good work.

**ROBERTS, JOHN G.**—Born at Bristol, Fillmore county, Minn., in 1867. Son of Mr. and Mrs. Griffith G. Jones. Received a good business education at Minneapolis. For a number of years has been in the employ of the J. I. Case Manufacturing Co. and has been very successful. His home now is at Lime Springs where he is an efficient member of the Welsh church and held in high regard by the entire community.

**ROBERTS, REV. JOSEPH**—Born in the neighborhood of Penmachno, Anglesea, Wales. He received the most careful religious training from his youth and was an efficient worker of Rhyd-y-Meirch C. M. church when a mere boy. He early indicated his preference for the ministry and showed signs of special ability for the work. He received an excellent education and came to America to take charge of the mission work in the vicinity of Fair Haven, Vt., where he rendered splendid service. He married Miss Maggie, daughter of the able deacon David Cadwalader, formerly of Proscairon, Wis. In 1874 Mr. Roberts accepted a call to the C. M. church at Racine, Wis., where he labored very efficiently for fifteen years. In June, 1889, he accepted an unanimous call to the Welsh church of Minneapolis, Minn., where he ministered with great

success until November, 1894, when he became pastor of the C. M. church at New York City, where he now is in the midst of a great work. He is a great reader, a close student and a profound thinker. Has contributed many valuable essays to Welsh periodicals which have won him a high place as a thinker and man of letters. He is a preacher and divine of rare ability and has presided frequently at local and general assemblies of the C. M. church.

**ROBERTS, LIEUT. JOHN R.**—Born August 4, 1833, in Oneida county, N. Y. He was a son of the Rev. Richard Roberts, late of Ebensburg, Pa. The family removed to Ebensburg when John was quite young. In the spring of 1858 he left home and came to South Bend, Minn. From there he went to the Big Woods Welsh settlement and in August, 1862, enlisted in Company E, Ninth Minnesota and was appointed second lieutenant. May 16, 1863, he married Miss Dorothy Jones, daughter of Mr. Thos. W. Jones, late of LeSueur county. He was wounded in the leg while leading his company to a charge on the rebel lines at the battle of Nashville. He was taken to the hospital and there died January 4, 1865, from a fever induced by the wound. He was one of the bravest and best of men. No man in his regiment stood higher in the esteem of his comrades for bravery, honesty and every element of genuine christian manhood than he.

**ROBERTS, REV. JOHN W.**—Born at Pen-y-Groes, Llan-ihenedl parish, Anglesea, Wales, in March 1830; son of Wm. and Elizabeth Roberts, who were devout people and faithful members of the C. M. church at Bodedrn near by. Here their son, John, was baptised by the renowned Welsh preacher, Rev. John Elias. Emigrated to Ixonia, Wis., in the spring of 1854. After one year removed to Bangor, Wis. where he remained two years and began to preach. In March, 1857, he removed to the Welsh settlement of Le Sueur county, Minn. There he ministered to Saron church for five years, preaching, also, for the Welsh churches of Blue Earth county. He preached the first and last sermon in the Saron log church building. In 1858 he married Mary, daughter of Evan Griffiths, of Le Sueur county. His wife died in 1861, leaving two children, Evan Roberts, now of St. Paul, and Elizabeth, wife of Chas. E. Davis, of Judson, Minn. In 1863 he removed to Judson, and three years later married, Rachel, daughter of John Rees, of that town. At the annual synod of the C. M. churches held June, 1887, he was ordained to the full work of the ministry.

He has visited Wales two or three times and made extensive preaching tours there and through the Welsh settlements of this country. He is noted for his honest, christian character and his sincere faithfulness in the christian ministry. His children by his second wife are: Wm. R., John C., Robert C. and Thomas S.

**ROBERTS, OWEN**—Born at Llachenffarwudd, Anglesea, Wales, in 1826. Son of Henry and Margaret Roberts, who died when he was seven years old. Married in 1849 Miss Catherine, daughter of Robert Jones, Ty Hen, Rhosnegir, Llanfallo, Anglesea, where she was born June 15, 1821. Emigrated to America in 1850 and spent two or three years at Wheeling and Mason City, W. Va., and about two years at Pomeroy, O. In 1855 he removed to Judson, Minn., and located on his present farm. The Jerusalem C. M. church was organized at his house in July, 1858, and the services were held there for some time. He was, also, elected one of the two first elders of this church, and has been always faithful and generous toward all christian work. His wife died April 24, 1890. Mr. and Mrs. Roberts had eight children, only two of whom are living: Humphrey J. Roberts, of Judson and Henry R. Roberts of Lake Crystal.

**ROBERTS, RICHARD**.—Born at Llaudona, Anglesea, Wales, in 1829. In 1850 he married Miss Jane Jones of the same shire. He emigrated with his wife and three children to America in 1855, stopping for two years at Racine, Wis. He removed to Cambria, Wis., in 1857, where he was engaged in farming, and thence came to Cambria, Minn., in 1863. Here his wife died in 1877. In the year 1880 he married again, his second wife being Mrs. Elizabeth Burgess, daughter of the late John Shields. In 1881 he removed to the village of Courtland in Nicollet county, where he resided up to the year 1894, when he came back to Cambria, having purchased the Shields homestead in addition to his own. He had five children by his first wife, only two of whom are now living, viz: Wm. Roberts of South Bend, and Mrs. Jas. D. Price, of Cambria. By his second marriage he has two children, Minnie and Enoch. Mr. Roberts was chosen elder of Horeb church in 1865 and has served it ever since with great acceptance. He is a man of the strictest integrity, gifted with good, shrewd common sense and much natural humor.

**ROBERTS, ROBERT**—Born at Nant Uchaf Abergele Denhighshier, Wales, July 12, 1834; son of Robert and Mary Rob-



erts. After spending two years in Liverpool, in 1856 he emigrated to Norwich, N. Y., and thence in the summer of 1857, he came with his brother, Wm. R. Roberts, to Mankato, Minn., where he has made his home ever since. Attended school from 1858 to 1862, except one or two terms, when he taught country schools. In August, 1862, he enlisted in Company E, Ninth Minnesota Volunteers, and served until the close of the war. He then followed the plasterer's trade for some time. In 1877 married Ella S. Conger. The same year he accepted the position of business manager of the Mankato Manufacturing Co., and continued as such until the summer of 1886. In 1869 he was elected a member of the Mankato city council and served three years. Was deputy county treasurer, under Wm. Jones, for two years. In 1894 he was elected county commissioner from the city of Mankato. He is honest, thrifty and of sound judgment.

**ROBERTS, ROBERT W. and GRACE**—Mr. Roberts was born at Ddol, parish of Llanlligan, Montgomeryshire, Wales, in 1816. He was a grandson of Rev. Robert Roberts, of Clynog, a noted C. M. preacher, and nephew of Michael Roberts (*Pwll-Eli*). Emigrated to Oneida county, N. Y., in 1836, and at Utica in 1847 married Miss Grace Williams. Mrs. Roberts was born at Cae Gwigin, parish of Llanllechid, Carnarvonshire, Wales, May, 1818. Emigrated with her parents to Steuben, N. Y., in 1828. In 1854 Mr. and Mrs. Roberts removed to La Crosse, Wis., thence in 1856 to South Bend, Minn., thence in 1864 to Martin county, Minn., and thence in 1874 to Sharon, Le Sueur, county. There Mr. Roberts died June 18, 1882, and in 1885 the family moved back to Blue Earth county, where Mrs. Roberts still resides with her son, Wm. E. Roberts, of Butternut Valley. Their other children are: John M. Roberts, of Mankato; Margaret, wife of David Woods; and Katie, wife of John D. Evans of Judson.

**ROBERTS, REV. WILLIAM**—Born at Pen-y-Groes, parish of Llanyngugenadl, Anglesea, Wales. His father, William Roberts, belonged to the family of *Castell* in same parish, his mother, Elizabeth, was descendant of *Penrhos*, Bode-dern. When William was a child his parents moved to Penrhos, where they lived until they came to America in 1850. They settled for a season in Ixonia, Wis., where in 1851 the subject of our sketch began to preach. In November, 1855, he came to South Bend, Minn., and preached regularly there and in the Zion neighborhood until the spring of 1856, when

he returned to Wisconsin, and married Miss Mary Cheshire, sister of Isaac Cheshire, at Racine. In the spring of 1857 he again removed to South Bend, and after a short sojourn in Wisconsin during the Indian outbreak of 1862, he located on a farm in Judson, Minn., and organized Carmel church in 1869. In a few years he sold his farm and removed to Skunk Grove, near Racine, Wis. Thence he returned to Wales where he has been pastor of *Capel Coch* church, Anglesea, for about twenty years. His wife died in the spring of 1888. His daughter, Lizzie, is his only surviving child. He is an honest, sincere christian and faithful preacher.

**ROWLANDS, REV. DANIEL T.**—Born May 23, 1823, at Nant-y-Graen, Llanllechid, Carnarvonshire, Wales. He emigrated to Welsh Prairie, Wis., in 1847. March 15, 1852, he was married at Dodgeville, Wis., Rev. Richard G. Jones, officiating. They resided sometime at Dodgeville and then returned to Welsh Prairie. Mr. Rowlands had begun preaching before leaving Wales, but had refused a letter showing the fact to the Wisconsin churches. A letter, however, was sent and he was soon urged to preach by the then pioneer churches of Dodgeville and Welsh Prairie, and soon after his marriage he was ordained to the full work of the ministry at a synod of the C. M. churches held at Proscairon, Wis. He resided some years at Berlin, Wis., and thence went to Vermont for one year. He then returned to Madison, N. Y., for four years and thence to care for the churches of Collinsville, Tug Hill and Constableville, N. Y., for two years. He next moved to Lime Springs, Ia., in 1867, where he organized the Foreston church. About 1871 he removed to Blue Earth county, Minn., to minister to the Welsh Presbyterian churches of South Bend and Judson. About 1884 he removed to Aberdeen, Dakota, where he has retired from active labors—only preaching occasionally. Mr. and Mrs. Rowlands are now enjoying the fruits of a long life of christian usefulness.

**SHIELDS, JOHN**—Born at Llantrisant, Glamorganshire, Wales, October 31, 1817. Worked in the coal mines of Tredegar, Dowlais and other places. Early in 1841 at Victoria, Monmouthshire, he married Miss Jane, daughter of Wm. and Jane Tanley, who had been born July 28, 1816, at Ceryg, Cadarn, Breconshire. Soon after their marriage they emigrated to America and settled at Pottsville, Pa., for three years, thence went to Cumberland, Md., for two years, thence to Mt. Savage, Md., for some time, where Mr. Shields united

with the Congregational church. They next moved to Clarkville, Pa., thence to Greensville, Pa., and from there in 1849 to Pomeroy, O. Leaving his family there, in 1852 Mr. Shields went to seek his fortune in the gold fields of California. There he met with an accident by a rock falling on his head, which affected him through life and in his latter years brought on a softening of the brain from which he died. Returning from California he removed with his family in May, 1856, to Cambria, Minn., where he located on his farm. At the Sioux massacre of 1862 he was one of the New Ulm defenders. Morning of the main battle he, with a dozen others, were detailed to guard the Red Stone ferry. The Indians attacked them in overwhelming numbers and Mr. Shields barely escaped—one bullet passing through his hat. A few years after the death, October 27, 1877, of his beloved wife, he went to live with his daughter, Mrs. Richard Roberts at Courtland, Minn., where he died October 29, 1891. Mr. Shields was a worthy member of Horeb C. M. church from its organization until his death. He was an honest, industrious, frugal man. He was of a social disposition and fond of wit and humor. He had seven children. One died in infancy and three sons in mature years: Enoch at Courtland, September 9, 1882, in his 26th year, William at Ipswich, Dak., November 29, 1886, in his 37th year and John J. at Cambria, Minn., 1893, in his 41st year. Three daughters still remain: Rachel, wife of Wm. T. Jones, of St. Peter, Minn., Elizabeth, wife Richard Roberts, Cambria, Minn., and Margaret Jane, wife J. J. Cleveland of LaCrosse, Wis.

**THOMAS, DR. DAVID OWEN, L. R. C. P., M. R. C. S.—**

Born at Penybenglog Mill, near Eglwyswrn, Penbrokeshire, Wales, in 1852. Before he was 20 years old he came to this country and resided at Youngstown, Ohio. Soon afterwards, in order to continue his literary education, the foundation of which was well laid in his native country, he entered Bethany College, Va., and after five years graduated with the degree A. B. He has obtained his medical education at several schools and enlarged his experience in European hospitals. After graduating from the Medical College of Indiana, at Indianapolis, he practiced for two years in that state. Moved to Minneapolis in 1885 and continued his profession for three years. Desiring to widen his experience at the best medical centers, he left in 1888 and entered the College of Physicians and Surgeons, of New York, and again graduated a Doctor

in Medicine. Pursuing his studies still further he now went abroad, and after some travel in the interest of clinical studies, settled at St. Bartholomew's Hospital, London, where he spent two years. Before returning he successfully passed the examinations of the Conjoint Board of the Royal College of Physicians, of London, and of the Royal College of Surgeons of England. In 1891 he returned to Minneapolis and resumed the practice of his profession and is well esteemed by his fellow-practitioners. In 1885 he married Miss Anne, daughter of Mr. Ovid Butler, of Indianapolis, who has seconded all his efforts in the pursuit of higher medical attainments. In faith he is a Christian or Disciple. He is in close sympathy with all social and religious reforms among the Welsh, and willingly lends a helping hand in literary matters. He is a lover of books, and if he is guilty of any extravagance it is in the purchase of rare books on Celtic philology and archaeology.

**THEOPHILUS, HON. WM.**—Born at Troedyrhiw, parish of Llansadwrn, Carmarthenshire, Wales, August 6, 1858.



HON. WM. THEOPHILUS.

Emigrated with his parents, Mr. and Mrs. Daniel Theophilus, to America in the summer of 1868 and located on a farm near Lime Springs, Ia. His mother died in April, 1875. His father has resided in Lake county, South Dakota, for the last fourteen years. The subject of this sketch is a self educated man. He was clerk of the district court of Howard county, Ia., during 1883, 4, 5 and 6. In 1888, he was a candidate for clerk of the supreme court of Iowa, and ran 1,500 votes ahead of his ticket. He was elected a member of the Iowa legislature for 1888 and 9, June 7, 1888, he married

Miss Minnie A., daughter of J. H. Thompson, Esq., of Le Roy, Minn., a most estimable lady. In 1889 he removed to Arkansas City, Kan., where he resided nearly five years and was admitted to the bar. In 1894 he removed to Davenport, Ia., and formed a law partnership with Geo. W. Scott. Mr. Theophilus has much ability as a writer of prose and verse, and has been eminently successful in politics and in the practice of his profession. His father is a noted singer.

**THOMAS, SR., EDWARD**—Born in Llanidloes, Montgomeryshire, in 1807. Emigrated to Centerville, O., soon after he was married; thence to Coalport, O., and thence in May, 1855, to South Bend, Minn., where he died February 5, 1868. In his youth he was a weaver by trade, but by self-teaching he fitted himself for teaching and taught country schools for a number of years in Ohio and Minnesota. He had a great passion for music and taught singing school, also, in both states. He also had some knowledge of medicine and among the pioneers was generally known as "Dr. Thomas." He was a free soiler in politics, a zealous temperance advocate, and a friend to every moral and social reform. He was a good conversationalist and debater and an active promoter of literary and debating societies. He was also an active christian.

**THOMAS, REV. EDWARD** (*Awenydd*).—Born in 1839 at Centerville, O. Son of Dr. Edward Thomas. United with the C. M. church when 14 years old at Coalport, O., under Rev. John T. Williams. Came with his parents to South Bend in May, 1855. Was engaged in teaching for a number of years. In 1862 he enlisted in Company E, Second Minnesota Cavalry. While in the service he composed a number of poems, one of which, *Pryddest ar Wir Fawredd*, won first prize at Minersville, Pa., *Eisteddfod*. He is a poet of rare merit, and his compositions have appeared frequently in the Welsh periodicals. In 1867 he entered the ministry and was ordained at Foreston, Ia., October 14, 1874. He has had charge of the Welsh churches at Mankato, Big Woods, Dawn, Mo., and Tracy, Minn., at which last place he is now located. He is a man of splendid character and a champion of temperance.

**THOMAS, JAS. P.**—Born January 6, 1828, at Tir Canol Crag, Dyfonog, Breconshire. Emigrated to Racine, Wis., where he arrived February 18, 1855, and in May, 1856, removed to South Bend. Enlisted in Company I, Curtis' Horse, in November, 1861, and discharged for inability June, 1862. He married Mrs Elenor Roberts January, 1872. Owing to

ill-health acquired in the army he retired from his South Bend farm to the city of Mankato in 1884, where he has been the janitor of the Congregational church for many years. His children are: Lizzie, Laura, Evan and Robert.

**THOMAS, JOHN**—Born in Carnarvonshire, Wales, September 25, 1833. His parents moved when he was quite young to Ty Mawr, Llanddyfyddan, Anglesea, and in 1839 emigrated to Remsen, N. Y. In 1844 the family moved to Waukesha, Wis., being among the first settlers of Prairieville, as the place was called then. In 1856 Mr. Thomas married Miss Ann, daughter of Daniel Garman of Waukesha. In 1867 they moved to Blue Earth county, Minn., and located on a farm near Salem church, Judson. April 21, 1873, his wife died. In 1875 he married Miss Harriet Griffiths. He was among the most prominent in the organization of Salem C. M. church and was elected one of its two first elders in 1872. He is a man of firm convictions and a principal pillar of Salem church.

**THOMAS, JOHN R.**—Born at Melin Bodowyr, Llanidan, Anglesea, March 27, 1798. Both parents were drowned when he was 21 years old. May, 1827, he married Miss Elenor Pritchard, of Gearwen, Anglesea, and in 1831 removed to Liverpool, where he stayed twelve years, and where in 1837 he joined the C. M. church. He was a machinist by trade and in 1843, removed to Crew, England, to work in the shops of the London & N. W. Ry. Co. In 1850 he emigrated to near Cambria, Wis., and thence in 1866 to Mankato, Minn., where he died February 17, 1877. He was an honest, religious man and was very active in establishing the Welsh churches at Crew and at Mankato.

**THOMAS, JOHN R.**—Born April 20, 1853, at Racine, Wis. Son of R. J. and Sarah Thomas. Removed with parents to South Bend in October, 1863, thence in September, 1865, to Mankato, where he received a good common school education. Clerked in his father's grocery store for five years and then in 1875 accepted position as book keeper in Citizens' National Bank of Mankato, where he remained until January, 1884, when he went to Minneapolis for two years as teller and book keeper for the Manufacturers' National Bank. He then returned to Mankato to assume the position of cashier of Mankato National Bank where he still continues. He is quite a prominent singer and for nine years has been a member of the Presbyterian church choir. He is a member of the Masonic order in which he has held a number of offices.

**THOMAS, JOHN W.**—Son of Mr. and Mrs. Wm. J. Thomas was born in Llanberis, Carnarvonshire, North Wales in 1870, and attended school there during his early days, part of the time in a private school. In 1883 came with his parents to Minneapolis and secured work from J. L. Owens in the Harvester works, and afterwards worked for several years with R. R. Howells & Co., and in January, 1893, accepted a position as shipping clerk with Deere & Co., and has since been promoted to be traveling salesman for the same company. September 2, 1891, he was married to Miss Jennie E. Jones, Blaen y Dyffryn, Wis., and they have one daughter. Mr. Thomas is a popular singer; took the prize on solo at the Mankato *Eisteddfod*, and has been the leader of the singing at the Welsh church in the city for some time.





**THOMAS, JOHN W.**—Born in Steuben, Oneida county, N. Y., January 14, 1844, of Welsh parentage. His early days were spent on the farm in Steuben and Bridgewater until 1857, when his parents moved to Bangor, Wis. He obtained his education in the district schools until about 16 years of age, when he entered Sparta academy. After finishing his course at this institution, he entered the dry goods business, clerking in Sparta, Portage and Milwaukee. In 1869 he went to Winona, managing a branch store for N. H. Wood & Co., whose principal place of business was located at Portage, Wis. This same year he married Miss Jennette Jones of Utica, N. Y., by whom he has three children, two daughters and one son. In 1870 he formed a co-partnership with Geo. F. Hubbard, of Winona, in the dry goods business, continuing two years, at the end of which time he started business for himself on Third street, Winona, where he remained for fifteen years and by his untiring energy and business ability, became one of the leading merchants of that growing young city as well as a respected and popular citizen. In February, 1883, Mr. Thomas moved to Minneapolis. The popular dry goods house, of which he is now sole proprietor, was established by Geo. W. Hale in 1867, and is the oldest house in this line in Minneapolis. Mr. Thomas formed a co-partnership with Geo. W. Hale and his brother Jefferson M. Hale in 1883. Geo. W. Hale died in 1884 and Jefferson M. Hale in October, 1893. In February, 1894, Mr. Thomas purchased the interest of the heirs of Jefferson M. Hale and is now sole proprietor. His parents were staunch Calvinists. He has inherited much of their religious zeal, endeavoring to live his religion in private, social and business life. He is an active member and elder of the Westminster Presbyterian church of Minneapolis. In his home he is a man of quiet tastes, devotedly attached to his family.

**THOMAS, OWEN E.**—His father, Evan Thomas, was a well known farmer at Llanfairynghonwy, Anglesea, Wales, and he brought up four sons who are exceedingly successful with their occupations. Owen E. was born in 1829 at Anglesea and lived with his parents until he sailed in 1853 for this country. He settled first at Cambria, Wis., and there married Miss Jane Jones, a young lady just arrived there from Wales. They had three children. His first wife having died he married Miss Ellen, daughter of Mr. and Mrs. W. Evans, Lime Springs, and they had one daughter. He moved from Cam-

bria, Wis., to Bristol Grove, Minn., in 1868, where he is well known as one of the richest farmers of Fillmore county. Mr. Thomas, like all pioneers, went through many privations and hardships, but he went through them with courage and fortitude. He is noted for common sense, decision of character, good judgment and upright dealing.

**THOMAS, RICHARD J.**—Born at Cwm-y-Dail, Manafon parish, Montgomeryshire, Wales, April 3, 1826. Son of John and Elizabeth Thomas. Emigrated to Racine, Wis., in 1848. He was a miller by occupation for eighteen years. March 31, 1852, at Racine, he married Miss Sarah, daughter of Thos. and Elizabeth Baxter, who was born August 31, 1830, at Llanfaircaereinion, Montgomeryshire. In 1863 he removed to South Bend, Minn., and engaged in mercantile business with his brother-in-law, W. W. Davis. In August, 1865, they removed to Mankato and started in the grocery business. In a few years Mr. Thomas bought out Mr. Davis and continued alone until 1883, having a very large trade. He died April 25, 1894, leaving surviving his beloved wife and three children: John R., Elizabeth and Jennie. Mr. Thomas was an able musician. In Wisconsin he was a member of the famous Cambrian Quartette led by Prof. John P. Jones. In Minnesota he won prizes at musical contests both as a composer and singer. For over twenty years he led the choir of the First Presbyterian church of Mankato. He was the most peaceable, upright and kind hearted of men.

**THOMAS, MR. and MRS. THOS.**—Mr. Thomas was born in 1809 in Radnorshire, near Merthyr Tydvil, and Mrs. Hannah Thomas at Llangranog, Cardiganshire, Wales, in 1818. They were married at Merthyr, in 1843, and emigrated to Philadelphia, Pa., in 1846, and thence to Blue Earth county, Minn., in July, 1857, locating on the old homestead still owned by the family, adjoining the lake which bears their name, in Butternut Valley. Mr. Thomas died September 1, 1879, and Mrs. Thomas February 13, 1895, leaving surviving three sons: Rice and Abraham Thomas, of Butternut Valley, and James Thomas, of Lake Crystal. He was a moulder by trade.

**THOMAS, THOS. P.**—Born at Cambria, Wis., March 16, 1852. Son of John R. and Elenor Thomas, late of Mankato, Minn. Came with his parents to Mankato in spring of 1866. Has always taken a great interest in religious affairs and theological studies. In 1894 was licensed to preach among its churches as a supply by the C. M. Synod of Minnesota. Has

been ever ready and active in all branches of work in the Welsh church of Mankato and is honest and faithful.

**WALTERS, DAVID**—Born in Jackson county, O., in 1848. Son of John and Ursula Walters, late of Cambria, Minn. Removed with his parents to Cambria in 1856. Was a member of Butternut Valley guards during the Indian outbreak of 1862. In November, 1863, enlisted in Company E, Second Minnesota Cavalry. He married Miss Mary, daughter of Hugh R. Williams, in October, 1872. She died in May, 1873. June 17, 1874, he married Miss Mary Evans, who died July 28, 1889. Married Mrs. Mary Williams, his present wife, in 1890. They own, and reside on, the old Walters homestead.

**WALTERS, JOHN**—Born at Pant Amlwg, parish of Llanrhystyd, Cardiganshire, Wales, in 1808. Son of Thomas and Margaret Walters. He married Miss Ursula, daughter of Stephen and Ursula Davis of the same parish. They emigrated to Jackson county, O., in 1839, and thence in May, 1856, with the Jackson colony to Blue Earth county, Minn., and in June located on the old homestead in Cambria. His beloved wife died September 15, 1872, at the age of 67. He followed her to the Better Land November 26, 1879. They left surviving three sons: John, Stephen and David; and three daughters: Margaret, wife of Hon. Wm. P. Jones, Lake Crystal; Mary, widow of Thos. D. Lloyd, late of Cambria, Minn., and Ann, wife of John L. Harris, of Tracy, Minn. Mr. and Mrs. Walters were honest, God fearing people and faithful members of Horeb church, in which Mr. Walters was an active elder from its organization until his death.

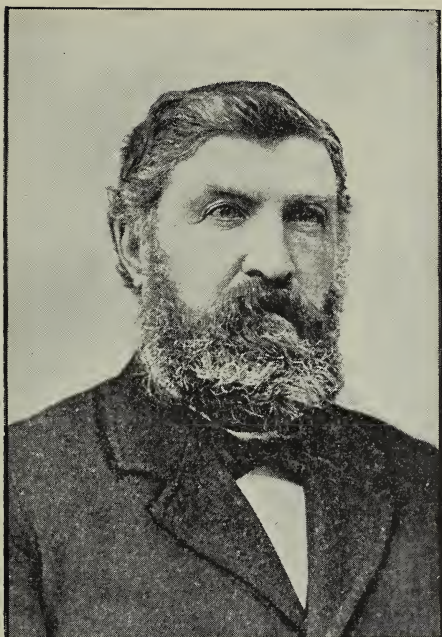
**WALTERS, STEPHEN**—Born in Jackson county, O., February, 1845. Son of John and Ursula Walters. Came to Blue Earth county, Minn., in May, 1856, and soon thereafter located in Cambria. Enlisted in Company E, First Regiment Mounted Rangers of Minnesota, November 7, 1862, and was mustered out November 11, 1863. On December 24, 1863, he re-enlisted in Company E, Second Regiment Minnesota Cavalry, was promoted corporal in 1864, and was mustered out December 2, 1865. Married Miss Mary Edwards, daughter of Mr. James Edwards of Cambria, on June 30, 1874. He was a brave and faithful soldier.

**WIGLEY, JOSHUA**—Born February 1, 1835, near Llanbrynmair; Montgomeryshire, Wales. Emigrated to Racine, Wis., in 1855, where he remained two years. He then moved to Minnesota and soon located on his present farm in

Judson, Blue Earth county. July 20, 1862, married Miss Carolin, daughter of Wm. J. and Hannah Roberts of Judson. Was one of the New Ulm defenders during the Sioux massacre of 1862, being a member of Capt. Bierbauer's company. In 1863 he enlisted in Company E, Second Minnesota Cavalry Volunteers and served two years, until close of war under Gen. Sibley. In July, 1887, he was appointed to a position in the state weighing department at Minneapolis, which he held for a number of years. In 1893 he retired from his farm to Lake Crystal, Minn. Is a member of the G. A. R. post at that place.

**WIGLEY, HON. RICHARD**—Born at Bron-Derw-Coed, Llanbrynmair, Montgomeryshire, February 14, 1833. Son of Joshua and Elizabeth (Morris) Wigley. He married in 1853 Miss Mary, daughter of William Williams (*Gwylim Gyfeilog*) of Llanbrynmair. Her father was a cousin of the renowned Revs. John and Samuel Roberts, Llanbrynmair. Her brother, Richard Williams, is a very prominent lawyer of Trenewydd. In 1857 Mr. and Mrs. Wigley emigrated to Racine, Wis., and in May of the following year removed to Judson, Minn., where they own a very valuable farm. During the Indian attack on Butternut Valley on September 10, 1862, Mr. Wigley had quite a narrow escape. In 1876-7 and 8 he was County Commissioner of Blue Earth county and in 1884 was elected to the State Legislature. He is a man of good ability and has always been active in all public affairs. He and his good wife are given to hospitality and are worthy members of the Mankato Welsh church. Their children are: Joshua W.; Wm. W.; Mary E., wife of Hugh Jones of Mankato; Ann, wife of Peter Lloyd of same place; Richard W.; Edward W.; Sarah, wife of Hugh Roberts of Oshkosh, Wis.; Hannah, and John. Mr. and Mrs. Wigley have retired from the farm to Mankato, where they have a pleasant home.

**WILLIAMS, MISS CLARA**—Born at Roe Wen, Carnarvonshire, Wales, her parents being then on an extended visit to their native land. When she was about one year old, her parents, two sisters and herself, all living now, returned to Kansas, U. S. Her childhood days were spent at Topeka and Emporia, Kansas, and Columbus and Watertown, Wisconsin, and Minneapolis, Minnesota. At all of these places she attended the public schools, and, at Minneapolis, graduated from the Minneapolis High school, and took a course in German and French at the Minnesota State University. Both of her parents are from musical families, and her father, J.



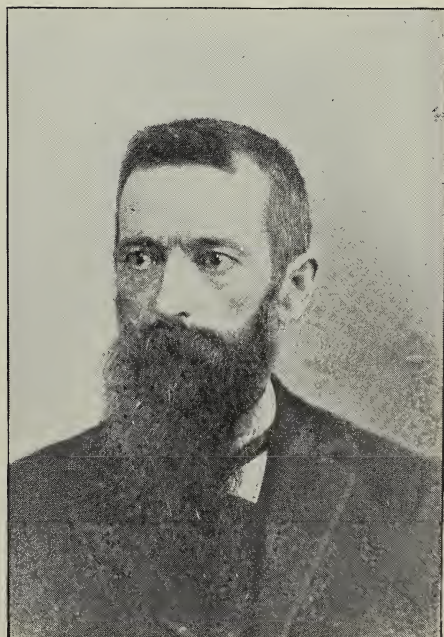
**Hon. Richard Wigley.**



**Mrs. Richard Wigley.**



**Mr. and Mrs. Evan Bowen.**



**Owen Pritchard.**

PROMINENT EARLY WELSH SETTLERS OF BLUE EARTH COUNTY, MINN.



W. Williams, druggist, is possessed of fine musical perception and taste. She began taking lessons on the piano when six years of age, and seems to be a natural-born accompanist. At Watertown she received a few lessons on the violin. At Minneapolis she took lessons on the pipe organ and in harmony. She received vocal instruction for a number of years from a few of the best vocal teachers at Minneapolis. She was for a time organist of the Emanuel Baptist church there, and afterwards was the soprano of the First Baptist church and of the Hebrew Synagogue, and, also, occasionally, of a church in St. Paul. In 1893 she was engaged to sing at the World's Fair at Chicago. Mr. John Thomas, harpist to the Queen of Great Britain, hearing her there, was impressed with her musical abilities and possibilities, and persuaded her to return with him to London, and enter the Royal Academy of Music there. Accordingly, in September, 1893, they sailed. She passed the rigid entrance examination of that institution, and has now spent a year studying chiefly the voice under one of the best of living vocal teachers, Signor Randegger, and also studying the piano, harmony, elocution and Italian. At the close of her first year she not only passed the examinations creditably, but won two bronze medals, one for singing and one for sight singing, a thing quite unusual for a pupil of the first year. O. M.

**WILLIAMS, CORNELIUS**—Born at Gletwr, Penrhos, Anglesea, in 1820. Emigrated to America in 1850 and located at Collinsville, N. Y., where in 1861 he was married to Miss Catherine Lewis. In 1866 he removed to \_\_\_\_\_, Wis., and thence in 1868 to Blue Earth county, Minn. He was one of the first settlers of the Salem neighborhood in Butternut Valley. In April, 1872, he was chosen an elder of this church and performed the duties of this sacred office with exceptional faithfulness. The Salem (C. M.) church was greatly indebted in its infancy to the persevering and efficient labors and care of this worthy christian. He died April 16, 1881. His children are: Richard Williams, of Lake Crystal, and Mrs. Catherine Jones, wife of Robert F. Jones, of Butternut Valley.

**WILLIAMS, REV. DANIEL, B. A.**—Is a son of the late Rev. John D. Williams, Lime Springs, Ia. He was born December 11, 1851, in Green Lake county, Wis., where he spent the first fifteen years of his life on a farm near the Proscairon church. In 1866 his father and family moved to Fillmore county, Minn., where Daniel spent the following four years.

In November, 1870, he left home to attend Ripon College, Wis., where he remained two terms. In September, 1871, he went to the Normal School, Mankato, Minn., and the following winter taught a school four miles north of Lake Crystal. Becoming acquainted here with Evan Prichard (now Rev. E. R. Prichard, Albany, Oregon) he accompanied him in May, 1872, to the Minnesota University, took the classical course and graduated with the class of '78; and in September, 1878, entered Princeton Theological Seminary, graduated with the class of '81, and in October of the same year was ordained to the work of the ministry by the Red River Presbytery, Synod of Minnesota. Mr. Williams is an ardent admirer of the Presbyterian church, and his ministerial life thus far has been spent in her home mission fields—five years in North Dakota and eight years in Northwestern Iowa. It was while he ministered to the congregations there that church buildings were erected at Bathgate and Hamilton in Dakota, and at Estherville and Seneca in Iowa. The contract for the beautiful building at Armstrong, also, was let while that church was under his care. October 10, 1883, he married Miss Eliza F., daughter of Rev. Dr. Hodgkin, Toronto, Canada. In April, 1892, Mr. and Mrs. Williams having lost their only child, a bright little boy of 3 years, crossed the Atlantic and spent some months traveling in the British Isles, returning in October of the same year. Mr. Williams has frequently written to the Welsh periodicals, *Drych* and *Cyfaill*, and occasionally to the Presbyterian weeklies. He also compiled and edited a Welsh pamphlet—“*Hanes Borenol Ardal Proscairon Wisconsin*,”—a brief historical sketch of an old church and neighborhood in his native state.

**WILLIAMS, DAVID J.**—Born at Llanddewi Brefi, Cardiganshire, November 2, 1828. Emigrated to Edinburgh, Portage county, O., in June, 1851. Moved to Palmyra, Ohio, in 1852. In July, 1855, came to Blue Earth county, Minn., and located on his present farm in Cambria. September 23, 1868, married Jane Tregoning, of La Salle, Ill. They have three children: Daniel, Winnie and Mary Ellen. Mr. Williams is a great reader and takes a very active interest in all public affairs, and is a member of the Horeb C. M. church. He is kind-hearted, generous and public spirited.

**WILLIAMS, DAVID J.** (*Bradford*)—Born in Cwm Tawe, Llangyfelach, Glamorganshire, Wales. Came to the United States in 1824. After spending one year in New York City,



he located at Bradford, Pa., where about 1827 he married Miss Hannah, daughter of Thomas Thomas, originally from Llan On, Carmarthenshire. In June, 1855, Mr. Williamson moved with his family to Nicollet county, Minn., being the first Welsh settler in the old Eureka settlement. He and his wife were among the charter members of Salem Congregational church, when organized, at Judson, Minn. He died April 20, 1862. He was a man of an honest, sturdy, religious character. His children are: Jenkin Williams, Philip Williams, Griffith Williams and Thos. D. Williams. Two children are deceased: John Williams and Hannah Williams.

**WILLIAMS, EBENEZER B.**—Born March 6, 1847, at Turin, Lewis county, N. Y. His parents were: John T. Williams, born in 1809 in Denbighshire Wales, and Hannah, whose maiden name was Jones, born in 1813 in Rhadnorshire, Wales. The father emigrated to America in 1838 and the mother in 1817. They were married at Remsen, N. Y., in 1842. In 1869 the family removed to Waukegan, Ill., and engaged in farming. Soon after settling in Illinois, E. B. Williams commenced to operate a cheese factory, which occupation he followed for five years. At Waukegan, in 1874, he married Miss Augusta Fuller, and in 1875 removed to Lansing, Mower county, Minn., where he still resides on his large and valuable dairy farm of 200 acres. He has owned and operated in connection with his farm a cheese factory for the past fourteen years. May 15, 1890, he was appointed on the State Dairy and Food commission, and re-appointed in 1893 and again in 1895. His home has been blessed with four children, three of whom are living: Addison, Mary E. and Augustus S.

**WILLIAMS, EVAN**—Born near Lledrod, Cardiganshire, Wales. Emigrated to the vicinity of Horeb, Jackson county, O., in 1837. In a few years he married Miss Margaret, daughter of Moses Morgan. She died in 1851, at the age of 31 years. He married again, a Miss Mary Williams, *Pen Rhowl*, and they came to Minnesota with the Jackson colony and settled in Judson. He was elected an elder of Carmel church and served with great fidelity. He died February 8, 1881, and was buried in Minneopa cemetery. His only surviving son is Wm. E. Williams (*Gwilym*), of Minneapolis.

**WILLIAMS, GRIFFITH**—Born at Dyfryn-ar-dydwu, Merionethshire, Wales, November 23, 1822. Son of William and Jane (Williams) Roberts. In 1845 he married Miss Catherine

Jones, daughter of John and Ann Jones, of Cwm-mynach, Merionethshire. He learned the stone mason trade from his father and soon became quite proficient therein. In the spring of 1848 he emigrated to Holland Patent, N. Y., and thence to Trenton, N. Y., where he resided for seven years. In October, 1865, he came to Mankato, Minn., where for many years he followed his usual occupation of stone mason and contractor, and many of the principal buildings of Mankato are the product of his skill, such as the Normal, Union, Pleasant Grove and Franklin school houses, the Citizens National bank building, and many others. For twenty years he contracted the stone work on nearly all the principal bridges of Blue Earth county. He also superintended for the county the erection of the new Blue Earth county court house. In 1872 he removed to his farm in the town of Judson, where he resided until November, 1894, when he returned to Mankato and purchased there a pleasant home. His children are: Mrs. Jane McDonald, of Mankato; Mrs. Catherine Willis, of Omaha; Bennet Williams, of Judson; Mrs. Annie Evans, wife of Edward Evans, of South Bend.

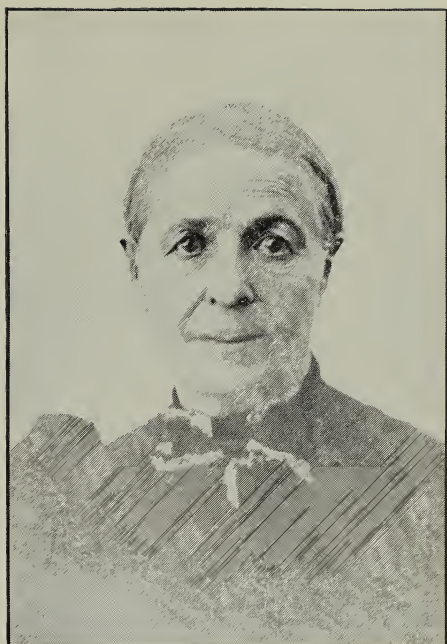
**WILLIAMS, MR. AND MRS. HUGH W.**—Mr. Williams was born at Llandyrno, Denbighshire, Wales, in 1824. Emigrated to America in 1850 and located near Racine, Wis., where in 1856 he married Miss Elizabeth, daughter of Owen and Mary Herbert. Mrs. Williams was born at Carno, near Llanbryn-mair, Montgomeryshire, in 1830, and came with her parents to Racine in 1851. In June, 1856, Mr. and Mrs. Williams removed to South Bend, Minn., and located on the farm still owned by the family near the village. Mr. Williams died September 10, 1890, leaving surviving his good wife and four children: Wm. H., lawyer at St. Paul; John W.; Daniel; Mrs. Jennie Crane; and Mrs. Mary Wigley, all of Blue Earth county. He was an honest, conscientious, religious man.

**WILLIAMS, JOHN**—Son of David J. Williams, born at Bradford, Pa., March 20, 1840. Came with his parents to Nicollet county in June, 1855. Enlisted in Company I, Sixth Minnesota, August 14, 1862, and served faithfully with his regiment until his death, which occurred September 2, 1864, at Helena, Ark. He was a young man of excellent character and a brave soldier.

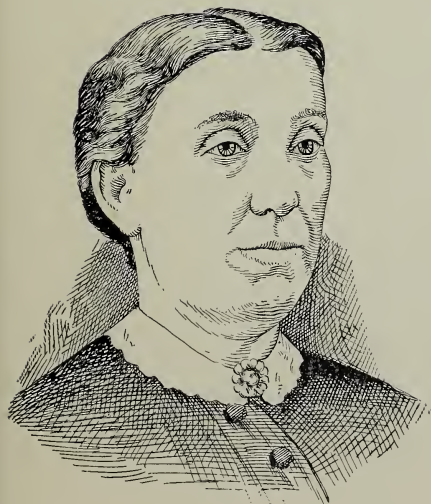
**WILLIAMS, REV. JOHN D.**—Born at Llanllyfni, Carnarvonshire, Wales, September 25, 1814. He attended the village school when a boy, and finished his education at Holt



**Hugh H. Williams.**



**Mrs. Hugh H. Williams.**



**Mrs. R. D. Price.**



**Mrs. Rowland W. Price,**



Academy, Wrexham. When a young man he was apprenticed to learn the carpenter's trade. Emigrated to America in 1845 and worked at his trade for a short time at Waukesha, Wis. He then bought a farm at Proscairon, Wis., and in 1847 married Mrs. Mary Hughes, sister of the late Thos. H. Roberts. In 1866 he removed with his family to Foreston, Ia., where he died October 5. 1887. Mr. Williams, like most Welshmen, was brought up religiously from his youth. As he had more than ordinary ability and was well versed in the Scriptures and studious, he was invited by the C. M. church to the ministry, and began preaching in 1857 and continued to proclaim the Good Tidings thereafter with much faithfulness and acceptance until the end. He was a man of rugged strength physically, mentally and spiritually. He read much of the best books and had a retentive memory and an excellent judgment of the truth. His stepson, Rev. Robert W. Hughes, is in the Congregational ministry, his son, Rev. Daniel Williams, is in the Presbyterian ministry, and his son, Wm. W. Williams, is a member of the Iowa Legislature.

**WILLIAMS, JOHN FLETCHER**—Was a descendant in the seventh generation of John Williams of Glanmorgan-shire, Wales, who advanced funds to Oliver Cromwell in the conquest of Ireland in 1649, and who, after the subjugation of that island received, from the Protector, in return for the above advance, and possibly for military services, a grant of lands and settled on the same. This was a portion of the estate subsequently known as "The Groves" in Monaghan county, where the descendants of the Williams family resided for nearly 200 years. Samuel Williams, the father of John Fletcher, was born at Carlisle, Pa., October 16, 1786 and died in Cincinnati, O., February 3, 1850. J. Fletcher was born in Cincinnati September 25, 1834. He was educated at Woodward College in that city and subsequently at the Ohio Wesleyan University, from which institution he graduated in the scientific department in 1852. In 1855 he came to St. Paul, Minn., and for twelve years was engaged as reporter for the principal daily papers, thus becoming well acquainted with the early history of the state and its prominent men. In 1867 he was elected secretary and librarian of the Minnesota Historical Society, which position was in perfect harmony with his taste and education. He bent all his energies to the work and was marvelously successful; and his great ability and labors in historical research were recognized by his own state

and by the societies of other states, who conferred upon him many diplomas. In 1871 he was appointed by President Grant a member of the United States Centennial Commission from Minnesota. He held a number of offices in the I. O. O. F. and served two terms on the Board of Education. Besides editing the collections of the Historical Society, he published a "History of St. Paul and County of Ramsey." Too close application to his duties caused his health to fail in 1893 and he resigned his position. His death occurred April 29, 1895. Able, industrious and accurate, yet obliging, unpretentious and upright, he was well fitted for the work he did with such credit to himself and advantage to history.

**WILLIAMS, JOHN T.**—Born at Bryn Mawr, Monmouth Rassa, Breconshire, Wales, May 12, 1828. His parents died when he was 5 years old, and since he was 8 years of age he has earned his own living, working first in the coal mines of Beauford, Pen-y-cae, and Tredegar. In the spring of 1848 he emigrated to Beaver Meadow, Carbon county, Pa., and worked in the coal mines for two summers. Attended school at Gibson, Pa., in winter of 1848-9 and at Wyoming Seminary from 1849 to '53. Came to St. Paul in the summer of 1854, and after returning to Pennsylvania for the winter, came to South Bend in 1856, where he opened a real estate office. Was elected Clerk of the District Court in 1857 and County Treasurer in 1861. In 1863 he was appointed, by Hon. Wm. Windom, Secretary of the House Committee on Indian Affairs, at Washington, which position he held until 1870. Was Sergeant at Arms of the State Senate in 1870 and '71. Was elected delegate to the Republican National Convention in 1872, and was appointed Special Agent of the Post Office Department the same year, which position he held until July, 1878, when he was appointed counsel to St. Hellens, England. In 1880 he was chosen one of the presidential electors from Minnesota. He is able and active and has been the most successful politician in Blue Earth county. He married Mary C. Wickersham in 1863 and has five children. He owns a comfortable home and a large business block at Mankato.

**WILLIAMS, JOHN W.**—Born in 1827. His parents being William and Ellen Jones, of Llangadwaladr, Anglesea, Wales. After spending the first twenty-four years of his life among the farmers and quarrymen of his native land he embarked for America and settled for a short time at Utica, N. Y., then came to Cambria, Wis. While he was there he married Miss

Jane Jones, daughter of Hugh Jones, Glan y Gors, Pengyrnis-iog, Anglesea, in 1855. They had four children, of whom three are still living. He left Cambria in 1868 and settled at Bristol Grove, Minn., and is now a retired farmer. He is a gentleman of genial disposition and kind-hearted.

**WILLIAMS, JOHN W.**—Born in 1838 in Carnarvonshire, Wales. Emigrated with his parents in 1846 to Columbus, Wis. After attending the district school he spent a year in college at Beaver Dam, Wis. His early days were spent on a farm, and he took great interest in music. In 1866 he was elected Secretary of the Welsh Musical Convention of Wisconsin. The same year he went to Wales and married Miss Leah Davies, *Shop Roewen*. In 1872 he went to Osage City, Kas., and engaged in the drug business. He was among the few who started the church there, and was elected deacon. After five years he moved to Emporia, where he was three years. Four years were spent between Columbus and Watertown, Wis., and in 1884 he came to Minneapolis, where he still conducts a drug store. He has been secretary of the Welsh church since 1886, excepting one year, and has been the leader of the singing for seven years. No one has spent more time and labor, without any compensation, in teaching music to the young and improving the church singing than he. In the local literary societies and *Eisteddfodau* he has been an active worker, and he has great skill as a critic of poetry and music.

**WILLIAMS, OWEN E.**—Born in 1834 at a farm called Bodferllion, in Llanbeulan parish, Anglesea. When he was 3 years old his parents removed to the rocky hills of Llandrugarn and thence, when he was 5 years old, to Trefil Bach, in the same parish, whence he emigrated to the vicinity of Racine, Wis., in the spring of 1857. After six years he removed to the neighborhood of Cambria, Wis., for another six years. Thence in 1868 he moved to Foreston, Ia. Owing to his ability and special fitness for the work he was soon selected elder of the Foreston church. He, also, rendered valuable services in the Sabbath school, Missionary Society, Bible Society, Temperance Society and every good work. In 1883 he removed to Powell, Dak. In the fall of 1892 he removed from his Dakota farm to Lime Springs, where he has built a pleasant home. His strong mental gifts and pleasing fluency of speech make him a natural leader in any community, and since he has consecrated these powers to christian work it

causes him to be eminently useful to his fellows. He comes of good stock. His grandfather, on his father's side, was a preacher in the Wesleyan church, while his maternal grandfather was a prominent elder of the C. M. church, so in him are united the faith of Calvin and works of Wesley.

**WILLIAMS, R. W.**—Born at Rhostryfan, Carnarvonshire, Wales, in 1838. Son of the late Wm. Williams, (*Pant Coch*), an honored elder of the churches at Blue Mounds, Wis., and Bristol Grove, Minn. Mr. Williams was only nine years old when the family embarked for America. They settled first at Blue Mounds. In 1865 he was married to Alice, daughter of Mr. and Mrs. Hugh Williams (*Brynlllys*), Barneveld, Wis., He is a farmer by occupation. In 1874 he moved to Long Creek, Iowa, where he spent five years, and in 1879 removed again to Saratoga Prairie, where he has been very successful. A few years ago he left the farm on account of his wife's health, and built him one of the finest residences in Lime Springs. He is well versed in scriptural knowledge, possessing a good tact for practical work and always ready to do everything he can for the church. He also takes an active interest in education and his political party.

**WILLIAMS, THOS. D.**—Son of David J. Williams, born in Pike Township, Bradford county, Pa., February 13, 1836. On the first of June, 1855, he came to Minnesota, and located on a claim a little west of the old township of Eureka. During the Sioux war of 1862 he, with eighteen of his neighbors, went to the defence of New Ulm, and was present when the Indians made their first attack on that town. He also served with a company of minute men in pursuit of the Indians, when they made a raid on the Swan Lake settlers September 3, 1862. On March 18, 1869, he married Mrs. Sarah Thomas. In 1870 he removed to a farm in Judson, and thence in 1888 to Lake Crystal, Minn., where he now resides in comfortable circumstances. Scrupulously honest and upright, he is indeed a Welshman in whom there is no guile. He is a worthy deacon of the Baptist church at Lake Crystal.

**WILLIAMS, DR. ULYSSES GRANT**—Born at Chicago, Ill., March 24, 1864. His father, Richard P. Williams, is a native of Wales, and his mother of Stuben, N. Y., her maiden name being, Jane Rowlands. He moved to Columbus, Wis., in 1870, receiving his early education at the old log school house on the hill. In 1880 he attended two terms of the High School, Columbus, Wis., also began the study of phar-



macy with the pioneer druggist, Mr. J. W. Williams. Came west to Minneapolis, Minn., in the spring of 1883, working that summer as drug clerk. Went into business for himself as a pharmacist January 1, 1884, and retired from the drug business in September, 1892. Entered the Minnesota College Hospital in 1885, and graduated from the Medicine and Surgery department of the University in June, 1889, and began the practice of his profession. He was elected state physician of Modern Workmen in 1892, a position which he still holds, and is at present the local examining physician for Woodmen and Maccabees, also belongs to I. O. R., R. N. A. and K. of P. The subject of this sketch is a brother of Dr. R. A. Williams of Olathe, Kas., who is a member of the State Board of Health, and state surgeon for the standing army. Including the two doctors, there are six druggists in the family.

**WILLIAMS, REV. WILLIAM**—A Baptist clergyman, born at Merthyr Tydfyl, Glamorganshire, Wales, January 4, 1800. At the age of 22 years he emigrated to the United States, and resided in Pennsylvania and Maryland for twenty-seven years. In 1835 he was ordained to the ministry by a conference of the Welsh Baptist churches of Pennsylvania. In 1849 he moved to Big Rock, Ill., and took charge of the Welsh and English church there. In 1855 he paid the Welsh settlements of Blue Earth county, Minn., a visit, and on June 24, at D. C. Evans' house in South Bend, preached the first Welsh sermon in the county. In October, of that year, he moved with his family and located on a farm in Judson, Minn. Here he preached for a number of years to the Baptists and Congregationalists, (the two uniting in those days, and Revs. Williams and Jenkins preaching to them alternately.) In 1858 Rev. Williams organized a Baptist church in Judson, which flourished for some years. He took a very prominent part in the early history of Judson—in organizing the township and the school districts. He was Postmaster and Justice of the Peace for many years. As a preacher he was full of Welsh fire and well grounded in the faith. He was twice married. After the death of his last wife in 1866, he went to live with his eldest daughter, Mrs. Tibbetts, at Harrisburg, Pa., where he died of acute cancer on the lip at the age of 88 years.

**WILLIAMS, WM. E.** (*Gwilym*)—Born at Oak Hill, O., in 1844. Son of Evan and Margaret Williams, who came to Minnesota with the Jackson Colony in 1856 and located at South Bend. He received a fair common school education. In 1862, when

but 18 years of age, he enlisted in Company E, Ninth Minnesota Volunteers and served with bravery and faithfulness till the close of the war, participating in all the battles and skirmishes in which his regiment was engaged. He was company clerk and corporal during the last year and a half. He married Miss Elizabeth, daughter of John G. and Elizabeth Roberts of South Bend in 1866. He held a number of town offices and was enumerator of the census in 1880 and 1890. In 1891 he was appointed assistant state weigh master, which position he now holds for the third year. Has been identified from his youth with the church; was for many years a member of Bethel church, Butternut Valley, and is now an useful member of the Minneapolis Welsh church. He has, also, been prominent in the Welsh literary circles of the state and one of the supporters of the *Eistedfod* from the beginning and has won prizes as a poet.

**WILLIAMS, WM. H.**—Born at South Bend, Minn., June 17, 1858. Spent his boyhood days on the farm and attending the South Bend village school. He then attended the Mankato high school and graduated in 1881. After one year spent at the Chicago University, he entered the law office of Hon. W. D. Cornish of St. Paul in the summer of 1883, and was admitted to practice in that city in July, 1885. He remained at a salary in Mr. Cornish's office until the fall of 1889, when he opened an office of his own. In January, 1891, he formed a partnership with Hon. Owen Morris which continued until December, 1892. Since the last date he has been alone—having an office in Pioneer Press Building, St. Paul. He is of excellent character and has a good practice.

**WILLIAMS, WM. J.**—Born March 17, 1821, at Llanddewi Befi, Cardiganshire. Emigrated to Edinburgh township, Portage county, O., in 1849. He was a tailor by trade. In Ohio he helped David J. Davis operate a saw mill. Removed to Blue Earth county, Minn., with his mother, Mrs. Winnifred Williams and two brothers, David J. and Daniel L. Williams, in 1855, and located on the homestead in Cambria, where he died May 17, 1886. He took much interest in public matters, religious and secular. Was impulsive by nature, yet kind-hearted and forgiving, and ever ready to do any one—friend or foe—a favor.

**WILLIAMS, HON. WILLIAM W.**—Born in Green Lake county, Wis., October 12, 1853. Son of Rev. John D. Williams. Moved with his parents to Bristol Grove, Minn., in

1866, and thence to Foreston, Ia., in 1873. In 1874 he entered the Minnesota State University, and graduated with the degree of A. B. in the class of 1880. During his college course he taught two terms of school. In 1881 he was nominated on the Republican ticket for County Superintendent of Schools and County Surveyor. Owing to the defection of the Greenback party at that time, he was defeated by a small vote for the first office, but was elected to the latter one. Since that time he has been engaged in milling and farming. In 1883 he was elected elder of the Foreston church. He has also been its secretary for years and is now, also, its chorister. In 1891 he was elected to the Iowa Legislature on the Republican ticket, and in 1893 was re-elected. In 1891 he married Miss Maggie E. Roberts, of Columbus, Wis. Mr. Williams is a man of fine ability, culture and character, and is a power for good in his community.

**WILLIAMS, JOHN R.**—Born at Treban farm, Bryngwran, Anglesea, Wales, in 1839. Son of Robert and Margaret Williams. Emigrated to America in 1857 and settled for a year or two at Waukesha, Wis., thence went to Caledonia, Wis. In 1860 he removed to Filmore county, Minn., where he still resides. In 1861 he married Miss Jane Owen, of Caledonia, Wis. Mr. and Mrs. Williams were about the first Welsh settlers in Filmore county. They are honest, thrifty people. Mr. Williams is a bard of some note.

**WOODS, ISAAC**—Born at Llanidloes, Montgomeryshire, Wales, about 1814. Son of Abraham and Sarah Woods. In 1836 he married Miss Ann Davis and they emigrated from Wales to Jackson county, Ohio, where the wife died in 1844. In 1849 he married again—his second wife being Miss Margaret Evans, of Cincinnati, Ohio. In 1856 he came to Blue Earth county, Minn., and located on a farm near Seion church in South Bend, where he died in September, 1878. He was a very upright and conscientious man, a faithful and earnest christian and an elder of the C. M. church of Seion. He left two children surviving him, namely: Mrs. Sarah Price, wife of Rowland W. Price, of Judson, Minn., begotten of his first wife, and Walter A. Woods, of South Bend, Minn., begotten of his second wife.

## Short Biographical Sketches of Rev. Jos. Roberts' Minneapolis Bible Class.

BY MR. G. G. JONES.

(KEY TO ILLUSTRATION.)

R. E. Jones.      R. R. Morris.      Ed Jones.      G. G. Jones.      J. E. Jones.  
Owen Thomas.    Geo. W. Williams.    Rev. Jos. Roberts.    R. N. Jones.    Thos. E. Williams.  
O. T. Morris.      Elias E. Jones.

**JONES, ELIAS E.**—Born August 13, 1869, at Llangristiolus, Wales. In 1890 he emigrated to America and settled at Powell, S. D. In 1894 he came to Minneapolis. His occupation is a teamster.

**JONES, EDWARD**—Born March 6, 1862, at Portmadog, Wales. In his early days he was a machinist at his father's shops. On June 2, 1884, he married Miss Lizzie Price. They have three bright, promising little girls. In 1882 he removed to Montreal, and in 1884 came to Minneapolis. Mr. Jones is a promoter of every good cause.

**JONES, RICHARD E.**—Born November 18, 1874, at Cambria, Wis. For a number of years he worked on his father's farm. In 1893 he came to Minneapolis where he learned the plumbing trade. He is of unblemished character and is highly esteemed in the Welsh church, where he is a faithful attendant.

**JONES, GRIFFITH G.**—Born April 25, 1870, at Gaerwen, North Wales. In 1889 he came to this country and settled at Powell, S. D. Two years later he came to Minneapolis and has since been with R. R. Howell & Co., as credit man. (While in Dakota he attended Redfield college, and since has spent one year at Ripon college, Ripon, Wis. He is a fluent speaker, and has been studying for the ministry. He is the president of the Welsh C. E. society.)—ED.

**JONES, JOHN E.**—A brother of Elias Jones. Born March 6, 1871, at Llangristiolus, Wales. In 1893 he came to this city with his sister, Lizzie. He is employed at the store of R. R. Howell & Co.



Bible Class of Rev. Joseph Roberts, Minneapolis.



**JONES, JR., R. N.**—Born at Portmadog, Wales, December 3, 1866. When comparatively young he learned the machinist trade at his father's shops. In 1882 he emigrated with his parents to America, and settled at Montreal, where he worked at his trade. Since then he has traveled quite extensively, and has accepted positions at Denver, Col., Portland, Ore., and Seattle, Wash. In 1891 he came to Minneapolis and was for some time in partnership with his father in a blacksmith shop. He also operated a General Supply and Commission business. His services at the Welsh church have been valuable. He is now at Great Falls, Mont.

**MORRIS, O. T.**—Born at Liverpool, October 26, 1868. When 5 years old, he removed with his parents to Dolgelly, Wales. Received his education at the Board and Grammar schools of native country and Liverpool institute. He was employed for five years at the North and South Wales Bank, and became thoroughly acquainted with banking. In 1890 he came to this country and settled first in St. Paul, and afterwards at Minneapolis. Is now employed as book-keeper. He is a competent singer, and faithful worker in the Junior C. E. society.

**MORRIS, R. R.**—Born July 30, 1871, at Liverpool. When he was 2 years old, his parents moved to Dolgelly, Wales. In 1889 came to this country and settled in St. Paul, and shortly afterwards moved to Minneapolis. He occupies a position of trust as a stenographer at the Commercial Bank of St. Paul. He is a talented young man, and his future prospects are very bright. He is prominent in the Welsh C. E. society, and in 1894 was its president.

**THOMAS, OWEN**—Born May 14, 1863, at Llanerchymedd, Wales. His early days were spent on a farm. Came to this country in 1884. Is a carpenter, and is employed at the car shops of the C., M. & St. P. Ry. Co. In 1892 he was married to Miss Kate Griffith.

**WILLIAMS, T. EVERETT**—Son of Mr. David P. Williams, Dawn, Mo. Was born September 28, 1867. In 1891 he came to Minneapolis, and has since learned the machinist trade.

**WILLIAMS, GEO. W.**—Born February 22, 1858, at Portage Prairie, Wis. For a number of years he was in Dakota, and in 1882 came to Minneapolis. He married Miss Sarah Owen, Cambria, Wis., and has one child. He is the organist of the Welsh church,

## BIOGRAPHIES NOT LISTED BY MISTAKE.

---

**RICHARDS, OWEN E.** (*Margrugyn*)—Born in Dyfryn Ardudwy, Merionethshire, July 5, 1850. Son of Thos. J. and Margaret Richards, late of Butternut Valley, Minn. The family emigrated to America in 1851 and settled first at Holland Patent, N. Y., then at Proscairon, Wis., whence in 1867 they removed to a farm in the vicinity of Bethel church, Butternut Valley. July 4, 1878, he married Miss Sarah E., daughter of Rev. David F. Jones late of LeSueur county. In November, 1884, he removed to Mankato and engaged in the grocery business until his death on March 5, 1895. He was thoroughly honest, conscientious and religious. A warm-hearted friend and a loyal, faithful servant of Christ and His church. He was a leading elder of the C. M. church for years. He was also a patron of literature and a frequent contributor to Welsh papers.

**JONES, DAVID J.**—Born in Jefferson township, Jackson county, O., September 18, 1850. His parents, Thos. J. and Elizabeth Jones (*Cooper*), emigrated from Cardiganshire, Wales, in 1848. In 1856 the family came with the Jackson colony to Blue Earth county, Minn., and located on a farm in South Bend. The father, who was a very prominent elder of the C. M. church, died June 12, 1870. David married in May, 1873, Miss Mary, daughter of the old C. M. elder, Wm. J. Roberts (*Creek*), and his wife Anna. In 1892 Mr. and Mrs. Jones retired from their farm to the city of Mankato. They are a very worthy couple and faithful members of the Welsh church. In 1894 Mr. Jones formed a partnership with E. D. Jones in the marble business.

**MOSES, REV. JOHN**—Born in Monmouthshire, Wales. His early life was spent in the vicinity of Rhymni and Tredegar, where he obtained his elementary education. Circumstances soon obliged him, however, to work in the coal mines and he followed a collier's occupation while in Wales and for some years in America. He did not, however, neglect those two



greatest educational institutions of the Welsh: The Sunday School and the Young People's meeting. In 1850 he married a young woman of Llangenach, Carmarthenshire, and the same year emigrated to Carbondale, Pa. In 1854, at the request of the C. M. church at the latter place, he began to preach, and September 28, 1860, at the Synod of the C. M. church, held at Pittston, Pa., he was ordained to the full work of the ministry. He ministered at Carbondale and vicinity until 1863, when he removed to Weathersfield, O., and thence to Newburg, O. In 1866 he went to Alliance, O.; thence in 1868 to Newark, O.; and three years later he had charge of the church at Niles, O. The year 1875 he spent traveling in California and British Columbia. On his return he took charge for seven years of the churches of Waterville, Soar and Seion in Waukesha county, Wis. In 1883 he accepted a call to the C. M. church of Minneapolis, Minn. In 1885 he visited Wales and in 1886 he went to minister to his last charge, at Picatonica, Wis. He died at the hospital in Chicago, April 21, 1891, in his 66th year, leaving surviving his wife and five children. He had much natural ability and was very faithful and successful as a pastor. His christian spirit was most excellent.

**JONES, REV. RICHARD F.**—Born at Llanbedr, Merionethshire, Wales, about 1828. Son of Richard and Sarah Jones, and a brother of the late Rev. D. F. Jones, of Le Sueur county. He emigrated to Utica, N. Y., in 1851, where he married Miss Elizabeth, daughter of Hugh Jones, of Holland Patent, N. Y. He removed to Constableville, N. Y., where he commenced to preach. He ministered to the following churches successively in New York: Prospect, Trenton, Holland Patent and Sundusky. In 1872, while on a visit to the Welsh settlements of Blue Earth county, he accepted a call to the Mankato Seion and Carmel churches, which he served for five years. He then spent a year in Wales preaching with great acceptance. On his return in 1882 he accepted a call to the C. M. church of Scranton, Pa., where he labored with much success for ten years. While there his beloved wife died. His next move was to his present charge near Randolph, Wis. He is an able preacher, and an excellent christian man. His living children are: Mrs. Sarah Wood, of Mankato; Richard F., of St. Peter; Evan F., of St. Paul; John F., of Mankato; Mrs. Libbie Morgan, of near Randolph, Wis.

# APPENDIX.

---

## The Dakota Tribes at the Bend of the Minnesota and Their Names of Places.

---

BY DRS. A. L. RIGGS AND J. P. WILLIAMSON.

In response to letters sent to Rev. A. L. Riggs, D. D., principal of the Santee Normal Training School at Santee Agency, Neb., and to Rev. John P. Williamson, D. D., of Greenwood, S. D., regarding the Indians and their names of places in the region of the Great Bend of the Minnesota, we received the following most interesting and valuable matter. No better authority on the points covered can be found than these two worthy men, who have spent their lives among our Sioux Indians. They are sons of the renowned Sioux missionaries Dr. S. R. Riggs and Dr. T. S. Williamson.

### LETTER OF DR. A. L. RIGGS.

*Mah-kah-to* means Blue Earth. The place where the Indians procured "blue earth" was near the mouth of the Blue Earth and as I understand they named the stream from that as well as the particular place.

*Minneopa* is a name manufactured by white men. The nearest Dakota word is *Minnenonpa* meaning two waters. But I do not know that they ever called the twin falls that.

*Wrraju* is more correctly spelled *Wa gha-oju*. The *gh* is a guttural. It means cottonwood grove, or literally cottonwood planting.

Swan Lake was *Maga Tanka Mde*.

The spelling "Merah" is an old spelling when "r" was used for the guttural *gh* which we now write with a marked "g." The word is *Mah-ghah-tan-kah*. The "n" is nasal.

Rev. John B. Renville of whom you speak is still working as a pastor of one of our Indian churches at Sisseton Agency, a useful christian worker, universally beloved.

You are certainly right in your estimate of the important influence of the missionary work in restraining many of the people from joining in the outbreak and in securing kind treatment and final deliverance for many captives.

Santa Agency, Neb., March 14, 1895.

A. L. RIGGS.

## LETTER OF DR. J. P. WILLIAMSON.

When the country around Mankato was settled forty years ago, the Indians living in that region gave the following designations to the prominent points :

1. *Oyynwega* (The Crossing.) This was Travers des Sioux (near St. Peter.) It was so called because it was the point at which all the travel from Ft. Snelling and the east, crossed the Minnesota river; from which point the travel was up the north side of the Minnesota river passing Swan Lake. And Traverse had been occupied for many years previous as a trading post by Provencal and others.
2. *Mayasapa* (Black Banks.) The mouth of the Blue Earth river. It was not called by the Indians Mankato, its present name.
3. *Mokato-oze* (Blue Earth diggings ) The name of the Blue Earth river. This is evidently what the town Mankato took its name from.
4. *Ma-gha-tan-ka Ota* (Many Swan.) The name of Swan Lake.
5. *Wa gha oju* (Cottonwood groves.) This name seems to have been applied to both the Big and Little Cottonwood rivers.
6. *Kah-min* (The Bend.) This was the general designation for the country around Mankato, as far as St. Peter, Swan Lake and Cambria Creek.
7. The Minnesota river they called *Wah kpa Minnesota*, "The river of sky-tinted water."

The Sioux tribes have been drifting for 500 years from the Northeast to the Southwest. Their oldest traditions show that they lived around Lake Superior. Two hundred years ago the Yankton Sioux were about Mankato. One hundred years later they had gone Southwest into what is now Dakota, and their place was taken by Wahpetons and Sissetons. Before that country was open for white settlement the Wahpetons had mostly gone further up the Minnesota and the Sissetons were the principal occupants, with a few from the bands further east. Fifty years ago there were two leading bands of Sisseton Sioux in that region.

1. Red Iron's band, called by the Indians *Kah min otonwe*, "Those who live in the Bend," lived at different points on the Minnesota river, both above and below Mankato. Their headquarters was at Traverse, but I think most of the Indians about South Bend belonged to Red Iron's band. And the *Sixes* whom you speak of I think were "Mdewakanton" Sioux who had lately come in from Little Six's band, who lived about Shakopee (Six.) Then there were some Wahpe-koo-tay Sioux who had come over from about Faribault. Their head chief was Red Legs. Who "The Friend" was that lived at Judson I do not know.

2. Sleepy Eye's band of Sissetons had their headquarters at Swan Lake. Their Indian name was *Sheyo*, (Prairie Chickens.) It was some of this band who lived at the mouth of the Big Cottonwood, and I suspect at Judson, too, but don't know. Their chief was *Ishta-hba* (Sleepy Eye.) He died before the massacre, was a good friend of the whites. Red Iron was also a good man, but many of his band were wild. After they left the Bend they settled a few miles above Granite Falls. A majority of his young men were active in the massacre, and after Gen. Sibley routed the Indians at Yellow Medicine they fled to Manitoba where they still are. Sleepy Eye himself had nothing to do with the massacre. Was removed with the remnant of his tribe to Sisseton Agency where he died about 1870. Has one daughter living.

Sleepy Eye's band moved first to Sleepy Eye Lake. After the massacre they scattered to Sisseton Agency, Devils Lake and elsewhere.

The Sixes as a band were probably the worst Indians in the massacre, though I know nothing particular about those who lived around the Bend. The chief

Little Six was hung with Medicine Bottle at Ft. Snelling about a year after the massacre. The majority of this band are in Manitoba—a few at Santee Agency, Nebraska, and elsewhere.

I can vouch for the fact that none of the Renvilles had anything to do with the massacre at Butternut Valley. Indeed, there is no proof that any Indian who had professed the Christian religion previous to 1862 had any connection with any of the massacres of that year. At that time there were less than two dozen Indians who professed to be christians, and the few men who made themselves noted for befriending the whites were nearly all from those two dozen. For instance: John Otherday, Simon Anawagmani and Lorenzo Lawrence.

The revival in the prison at Mankato was a very wonderful spiritual awakening. The truth which the missionaries had preached for twenty years and which seemed to have been cast upon the hard rock, there sprang up like Jonah's gourd in a night, but unlike the gourd, much of the fruit remains to this day. Nearly every one of the 300 (about that number) were baptized, and most of them united with the Presbyterian church that my father, Rev. Thos. S. Williamson, organized in prison. A few preferred to unite with the Catholic and Episcopal churches. Of this number probably about fifty are still living and are mostly faithful to their profession. Two are ministers, Rev. Artemas Ehnamani, of Santee Agency, Neb., and Rev. Louis Mazawakinyanna of Sisseton Agency. Another, Rev. David Greycloud, died a few years ago. Many others are still bearing office as elders or deacons in our churches.

Greenwood, S. D., April, 1895.

JOHN P. WILLIAMSON.

---

## ADDITIONAL ACCOUNT OF THE SIOUX WAR.

---

### Release of the White Captives.—Arrest, Trial and Execution of the Indians, Etc.

---

BY THOMAS HUGHES.

At the time of the battle of Wood Lake mentioned on page 109, the Indians had over 100 white women and children held as captives. Madened by their defeat the hostiles would have slaughtered all of these, had it not been for the wise and heroic efforts of the Christian Indians. By judicious management they secured possession of nearly all these captives and then, through one of their principal men, Paul Mazakootamane, whose oratory, wisdom and bravery made him a power in the Indian councils, they arranged to surrender the captives and themselves and all other Indians who were opposed to the outbreak, and therefore had taken but small part in it, to Gen. Sibley. In accordance with this arrangement those friendly Indians separated themselves from the hostiles, and hoisting a white flag over their camp, they surrendered to Gen. Sibley on the afternoon of September 26. There were 91 pure whites and nearly 150 half-

breeds released at this camp—called from this fact, "Camp Release." The whites were mostly comely young women and girls, whose lives had been spared only that they might minister to the lusts of the savages. For six weeks they had been subject to every outrage and indignity, which savage nature could conceive. Many had hardly any clothing, though the Christian Indian women had given them all they could spare from their own scanty wardrobe. Their pitiable condition and their joy at being released from their fiendish tormentors made a most affecting scene. More captives were soon brought in until by October 3, there were 107 whites and 162 half-breeds, making 269 in all released. The horrible treatment these white prisoners had received, and the terrible tortures and mutilations which had been inflicted on men, women and children, had made the whites desperate and they thirsted for vengeance and did not believe there was a good Indian in the country. Most of those who had surrendered were suspected of having been implicated in the massacre. Gen. Sibley, therefore, caused 425 of those suspected to be arrested and placed in chains, and a military court created at once to try them. This court was composed of Col. Wm. Crooks, of the Sixth regiment, Col. Wm. R. Marshall, of the Seventh regiment, Captains Grant and Bailey of the Sixth regiment, and Lieut. Olin, of the Third regiment. Hon. Isaac V. D. Heard, an attorney from St. Paul, acted as recorder for the court.

The court began its labors at Camp Release on September 30, and after convicting twenty-one adjourned until October 16, to allow the Indians time to come in and surrender themselves. After disposing of 120 cases the camp and commission moved to the Lower Agency on October 23. In all 425 were arraigned and tried, and of these 321 were convicted. Three hundred and three were sentenced to be hung and the remaining eighteen to various terms of imprisonment. With the terrible prejudice then existing in the minds of our best men against Indians and the summary haste of the trials (from twenty to forty-two being disposed of in a day), there was little opportunity for an Indian to escape. Our modern courts take as long to try one murderer as that court spent in trying 425. On November 7, the military commission having finished its work, those acquitted together with the squaws and papooses, were sent to Fort Snelling, where they were kept all winter. The convicted ones were chained together and loaded into wagons and carried to Camp Lincoln, which was located in the present fair grounds in West Mankato. A number of our Welsh people helped to transport these convicted Indians. T. M. Pugh, with his fine team of gray horses, led the van, and David J. Williams, David Price, Hugh R. Williams and about half a dozen other Welshmen were in the procession. At New Ulm a mob rushed upon the Indians with clubs and stones and in spite of the efforts of the military to protect them, a number of the braves in Pugh's wagon were injured. The German women, whose relations had been murdered by the savages, were specially furious in this attack.

The train, which, between the Indians and the military, reached over a mile and a half in length, passed through Cambria Sunday afternoon, November 9. The settlers lined the road to see them pass, and Mrs. David Price was not the only one who eased her mind by giving the dusky rascals a good lecture appropriately emphasized by a vigorous shaking of the fist and head.

It was Gen. Sibley's intention to execute at once the 303 sentenced to be hung, but the religious sentiment of the east was so shocked by the idea of hanging so many human beings at once, especially in view of the provocation they had for the outbreak, that President Lincoln was induced to interfere and order that none be executed until he had approved their sentence, and that all the evidence upon which they had been convicted be sent to him, and though burdened then with

other work Pres. Lincoln carefully and conscientiously examined each case personally and selected forty, whom the evidence tended to show had been guilty of individual murder or outrage, and sentenced them to be hung. The people of Minnesota, however, were greatly incensed at the president's interference and insisted on all being hung.

There was much talk at Mankato, New Ulm and other places of lynching and companies of the citizens were formed once or twice for the purpose, but they were restrained by the military. When we reflect that two out of the forty selected by the president as the worst were proved to be wholly innocent and how the others were converted in the great revival, which had even then started in prison and nearly all became true, noble, christian men, we must admit that the judgment of the president and of the good people of the east, was best after all. The fact is, as Dr. Riggs says, the most guilty fled with Little Crow to the British Possessions and their survivors are there to this day. With few exceptions it was only the innocent and least guilty who voluntarily surrendered to Gen. Sibley. Among those sentenced to be hung was Robert Hopkins Chaskay, a young Indian thirty-two years old, an elder in Dr. Williamson's church, whose wife, Sarah, was also a devoted Christian. He had at the risk of his own life, helped Dr. Williamson and his family and the other white people at the Upper Agency to escape. He then out of curiosity had gone down to see what the Indians were doing at Fort Ridgely and New Ulm and had shot an ox for food. To allay suspicion on the part of the hostile party that he was helping the whites he had said: "I have killed." (Without saying what). These words were repeated by some one against him in his absence, to the military commission, and they construed the words to mean that he had killed a human being and sentenced him to be hung. Every effort to save him failing, Dr. Williamson's daughter, Miss Sarah J., wrote a personal letter in his behalf to President Lincoln and this alone saved him from the gallows. God, it seems, had a great work yet for this man to do.

On December 6, President Lincoln sent the names of the other thirty-nine doomed men with the order fixing the date of their execution for December 19. It was discovered that there was not sufficient rope at Mankato for the purpose and the president, on request, postponed the execution to December 26. The Sunday before the execution an old man named, "Round Wind," was converted in prison and baptised. He did not then know his name was on the list of those to be hung the following Friday. Next day when Dr. Riggs and Major Brown were sent into the prison to identify the doomed men and inform them of the president's order "Round Wind" was found to be among them. He had been convicted on the testimony of a German boy who had pointed him out as the Indian who had killed his mother. An investigation soon proved beyond a doubt that the boy was mistaken. Round Wind was miles away when his mother was killed. To a stranger Indians are much alike in appearance. Round Wind's pardon was only received a few hours before the execution. The old man always attributed his rescue to the direct intervention of Providence.

On the approach of winter the Indians had been removed from Camp Lincoln to a three story stone building, known as the Leach building, in Mankato. Its capacity had been increased by the erection of a large log shanty beside it. The doomed men were put into a room by themselves on Monday. About three-fourths selected, on the advice of the half-breed, Cambell, who was a Catholic, Father Ravaux, of St. Paul, as their spiritual adviser. The rest chose Dr. Williamson. They were not permitted to select Dr. Riggs as he was government interpreter. The scaffold was erected across the street from the prison, about where

now stands the Northwestern depot. An immense concourse of people gathered to witness the execution. The military formed in a square about the scaffold and two lines were drawn from the prison door to the scaffold steps, between which the Indians passed onto the scaffold. With savage bravado they danced and sung their death song, until the drop fell. David J. Davis and W. J. Duly had both applied for the privilege of cutting the rope which held the drop. It was accorded to Mr. Duly, whose three children had been foully murdered at Lake Shetek, and whose wife and two other children had suffered the horrors of Indian captivity. At three taps of the drum the drop fell and thirty-eight human beings dangled in air on one scaffold. In half an hour they were cut down and buried in one large grave dug in the sand on the river bank. Before the next morning most of the bodies had been exhumed and carried off by medical men. The following Sunday Dr. Riggs preached to the remaining prisoners out in the prison yard. Three hundred dusky warriors, heavily laden with chains, standing in that court yard in the freshly fallen snow listening intently to the preacher's words, is a picture worthy an artist's skill. Through the efforts of Robert Hopkins and Peter Big Fire, another elder in Dr. Williamson's church, the religious revival continued to grow until in February it culminated in a regular Pentecostal time, and Dr. Williamson and Rev. Hicks, the Presbyterian minister at Mankato, baptised and received into the church nearly 300 of them in one day. That their conversion was genuine, their after lives fully demonstrated. The prison was transformed into a school room and books were in great demand. Before spring most of these condemned men had learned to read and I write. The revival spread to the camp at Ft. Snelling, and many were there converted. Dr. Williamson walked through the snow this winter almost every Sunday from his home in St. Peter to preach to the Mankato prisoners.

In the spring of 1863 these prisoners were taken down the river in one boat to Davenport, Ia. As they were passing St. Paul they sung one of their favorite hymns to the tune "Old Hundred:"

"Jehovah, have mercy upon me  
For thy own mercy sake,  
Thy loving kindness is very great  
Therefore place me in thy heart." Etc.

They were confined in a military prison at Davenport until the spring of 1866, when the survivors were sent to their new agency in a barren district of Nebraska, where a small remnant still survive.

In the spring of 1863 the Winnebagoes were removed from their Reservation in Blue Earth county to Dakota and thence to Eastern Nebraska where they now reside. There were 1,856 of them and they were taken down the Minnesota in boats—the last of them embarking May 18, 1863. In March, 1863, Congress made an appropriation of \$200,000 towards paying the losses sustained by the citizens of Minnesota in property confiscated and otherwise lost by reason of the Sioux war. A commission consisting of Aldrich of Minnesota, Potter of Wisconsin and White of Indiana, was appointed to receive and determine the claims. They met during the summer at St. Peter, Mankato and South Bend. In all 2940 claims were filed amounting to \$2,600,000, of these \$1,350,000 were allowed. It was impossible with the money appropriated to pay the claims allowed in full, so the people had to content themselves with a small per cent.

During 1863 military posts were erected all over the frontier and expeditions were sent after the hostile bands under Little Crow. In the fall of 1862 Dane's company was removed from Camp Crisp to Judson village, where they remained until spring. Traces of the fort they built are still visible. Thirty men of Com-

panty K, of Ninth Minnesota, were quartered in Horeb church, Butternut Valley, from February to May, 1863. The church not being large enough, a long shed was erected in the rear and John Rees' residence moved and joined to it for a kitchen. All the men in the western counties were organized into a state militia and provided with military guns, equipment and ammunition.

South Bend and the east half of Judson formed Company E, Twentieth regiment, Third brigade, First division, Minnesota State Militia, and the west half of Judson and Butternut Valley were Company F, of the same regiment. The officers, commissioned February 7, 1863, were: Company E—Capt., B. Y. Coffin; First Lieutenant, D. D. Evans; Second Lieutenant, Edward Jones. Company F—Captain, Jenkin Williams; First Lieutenant, David J. Williams; Second Lieutenant, David J. Davis, Jr. In the fall, David J. Williams resigned his commission to go to Illinois, and R. H. Hughes was elected to fill the vacancy. Evan Jones (Indiana) was also commissioned Second Lieutenant in the Twenty second regiment in Brown county, on February 3, 1863. September 23, 1863, Hon. D. C. Evans was commissioned Brigadier General on the staff of Major General Stephen Miller.

In spite of every precaution, Indians in small squads would make frequent raids into the settlements to steal horses, killing whoever they met, during 1863-4 and 5. When on one of these raids Little Crow was killed July 3, 1863, by a settler, named Lampson, three miles north of Hutchinson.

The chief and one of his sons had come down to the settlements with a horse stealing party. They had become separated from the others and were picking raspberries in a small clearing in the timber when Mr. Lampson and his son came upon them. Mr. Lampson fired first and hit Little Crow in the shoulder. Mr. Lampson's son then fired and gave the chief his mortal wound. Little Crow's son fled into the timber. Mr. Lampson ran towards Hutchinson, while his son tarried a moment to load his gun and get closer to where the Indian fell to see if he was dead. Just then Little Crow's son returned to where his father lay and got some water for him and ministered to him for about half an hour, when he died. Young Lampson was hid in the brush close by and might have shot the son, but in his excitement he had put two loads into his gun at once and did not dare fire it. A squad of Dane's Company then stationed at Hutchinson went out after Little Crow's body and buried it. John Edwards, of Judson, John J. Jones (cooper) and two or three other Welsh boys were in the squad. Little Crow's son was captured about ten days later by some scouts on the Dakota line.

September 23, 1863, Wm. J. Williams, of Cambria, claimed he saw an Indian in the woods on his farm as he was going after cattle in the evening. The militia were called out and scoured the woods next morning but found nothing. There were rumors of Indians at Buffalo Grove, at Geo. Owens' house and divers other places during 1864 and 1865.

May 2, 1865, the whole country was thrown into the wildest excitement by the murder of the Jewett family on section 33 of Rapidan. About six o'clock that morning while the family were at breakfast six or seven Indians entered the cabin and killed the entire family consisting of A. J. Jewett and wife, his father and mother, and a hired man named Chas. Taylor. Mr. and Mrs. Jewett's little child was tomahawked and left for dead but afterwards recovered. The house was ransacked and \$400 in money and some clothing taken. That afternoon a half breed named John L. Campbell called at the house of John A. Jones (Ford) in South Bend for a glass of water. His actions were so peculiar that Jones at once suspected him and called the attention of a Mr. Dodge to him and they at



once arrested Campbell in the road as he was leaving and took him to Mankato and lodged him in jail. He told contradictory statements about himself and the people were soon satisfied he was one of the murderers. A pair of lady's hose was found on his feet and a lady's pocket handkerchief, with the corner where the name had been stamped cut off, was found in his pocket. These articles with the rest of his clothing were taken out that night to where the Jewetts had lived and identified as their clothing by friends. Next morning, when these facts were known, a mob of 400 to 500 people surrounded the jail, the prisoner taken out, a court martial convened with S. F. Barney as judge and John A. Willard as prosecuting attorney, a jury of 12 men was impanelled and a trial had in the open air just where the present new court house stands. The trial was a farce, however, for the mob had the rope ready and were determined to hang him anyway. The jury could not agree and finally brought in a verdict recommending that he be held to the next term of court. The mob was wild. They got a rope about his neck and against the protests of the few dragged him to the southeast corner of the court house square where was a convenient tree, hustled him into a wagon, tied a rope to a limb of the tree and pulled the wagon from under him but they had neglected to tie his hands. The wagon was shoved back and he was let down into it. The Catholic priest managed to have a few words with him, while his hands were being tied. He sent a message to his mother, a mixed Sioux and Menomonic squaw who then lived at Traverse. He, also, told where he had hid in his cell \$200 in money, which probably was part of the Jewett plunder. Campbell was 32 years old, of very dissolute habits and had a bad record. He had been a soldier and had deserted. His brother, Baptiste Campbell, was one of the thirty-two Indians executed at Mankato in 1862. But, while this half-breed was being hung, another Indian half-breed, John B. Renville by name, was being ordained to the work of the ministry by the Presbyterian Synod, just then in session at the Presbyterian church a block and a half away. Dr. Williamson had preached the opening sermon of the Synod the evening before the Jewett murder and had dwelt somewhat at length on the wrongs done the Indians. His words were true and well meant but as it happened, inopportune. The mob now wanted to hang him and a committee of Mankato's prominent men went to the church, called the good old man to the door, explained the situation and advised him to leave town at once. The grand, kindhearted, old missionary, thanked the committee, left the meeting, mounted his pony and hurried to his home in St. Peter. The rest of the Indians connected with the Jewett murder skulked around the timber of the Blue Earth and the LeSueur for over a week. A squad of soldiers came upon them once and a skirmish ensued in which one of the soldiers was killed. A young boy, named Bennett, accidentally met them and was mortally wounded. They eluded all the military, however, but along the Dakota frontier Maj. Brown had a line of Indian scouts. These discovered the rascals as they were returning and killed them all. This raid caused the commissioners of Blue Earth county to offer a reward of \$200 for every Indian scalp. At the suggestion of Major E. P. Evans of Garden City, a pack of thirteen blood hounds were bought in the southern states to track Indians with. They cost \$1070.50 but there came no occasion to use them for the Indian war was now over.

## A FEW REMINISCENCES OF PIONEER DAYS.

BY THOMAS HUGHES.

To illustrate some features of life in a pioneer mansion we will relate two incidents which occurred in the Cottonwood Settlement when first settled in 1856. Rev. Rich. Davis, the pioneer Welsh minister, was wont to go occasionally from South Bend to this settlement to preach and would be entertained by our hospitable friend D. P. Davis. The bed occupied by our minister, like all the beds of the period, was provided with a canopy of white sheeting, which served the double purpose of a bed room in the one-roomed shanty and a protection from mosquitoes in summer and cold in winter. During the night a heavy shower of rain came up and in the morning when our ministerial brother awoke he noticed that the sheet which formed the roof of the canopy sagged down as though something heavy was in it. Rev. Davis reached up his hand to feel what was there, when suddenly one corner of the sheet gave way and about a tub full of water was deposited squarely on his head, giving him such a baptism as would satisfy the strictest disciple of immersion. The rain had leaked through the roof and had been caught by the waterproof sheet. It was not an uncommon sight in those days during a storm to find the family huddled under the table while the beds and floor were covered with pans and kettles to catch the drippings from the roof. But the sides of the cabin were often no better than its roof as our second incident shows. The first settlers of Horeb neighborhood were gathered one Sunday for a religious service at the shanty of John Shields. The old pioneer, Rich. Morgan, came among others and sat on a nail keg against the wall. Rev. Jenkin Jenkins was preaching very earnestly on the descent of the spirit and Morgan was leaning forward and listening intently. Right above his head there was a large hole between the logs where a chink had fallen out. A large fat hen suddenly flew up into this hole and after surveying the people for a moment hopped down squarely on Mr. Morgan's head and stood there poised like a spread eagle on a liberty pole. Either through interest in the sermon or surprise at the fowl, Morgan sat motionless with the hen on his head for a few moments. The young folks began to giggle and even Mr. Jenkins could not refrain from a smile as he remarked that "we must not imagine that every bird which may alight upon us is a dove" and so turned the incident to an illustration for his sermon. No wonder the snow, the rain and the mosquitoes found their way into those pioneer cabins, though the mosquitoes of the period were of the size of geese, as our old friend John Walters once declared them to be.

It was an easy matter in those early days, before roads had been made, to lose one's way in the thick tangled forest. It was a cloudy afternoon and beginning to grow dark as one of Judson's pioneers passed a deserted logger's shanty a little distance from him in the forest. A light snow had fallen and our traveler

was hurrying to get out of the woods before the darkness fully settled down, when he suddenly came upon the footprints of a man in the snow, and glad of anything to guide him followed them. After going some distance he noticed the footprints of two persons and again of three and four persons. He kept hurrying on and the further he went the larger the track grew, but the strange part of the matter was that our pioneer did not get out of the timber, which he knew was not over a mile in width. It worried him—could it be that this path led up the river lengthwise of the timber. He stopped and struck off at right angles to the path to investigate when, Lo! there stood before him that logger's shanty he had noticed at nightfall some four or five hours before. He concluded to stay in it the balance of the night. Next morning he discovered a few rods distant a well beaten path encircling the shanty. It was the path he himself had made the night before.

Rev. Jenkin Jenkins was taking a load of produce to market along one of those old time highways. He had just managed to get around an exceptionally bad mud hole and was resting his horses on the other side when a stranger drove up behind and shouted to Mr. Jenkins in a rather rude manner if there was "good bottom" to that mud hole. Jenkins eyed him over and answered "Yes." The man drove in and his wagon immediately sank almost out of sight. He swore and demanded of Mr. Jenkins why he told him there was good bottom there. "Well," answered Jenkins, "there is good bottom there, too, but you ain't half way down to it yet."

When the Indian outbreak occurred there lived in the western part of the Welsh settlement a religious enthusiast, who declared it was doubting God's providence to flee, for if it had been foreordained that he should be killed, flight would not save him, and if otherwise the Lord was sure to care for him, so he refused to leave with the rest. Next morning early, however, who should his neighbors see at South Bend, but their friend J. On being asked what made him change his mind so suddenly, he answered: "Well, I read in the Bible that, 'where two or three are gathered together, the Lord will be in their midst, but I was left *alone*, and there was no assurance that God was there any more."

No roster of the names of the South Bend company mentioned on page 78 was ever kept. John Zimmerman was captain, Jehile Cheney was first lieutenant and Miner Porter second lieutenant.

The names of the Welsh members, as near as we can learn, are as follows:

## THOSE WHO WENT TO NEW ULM.

Dackens, Edward.	Davis, David P.	Davis Jr., David P.
Davis, David S.	Davis, Eben P.	Davis, Henry P.
Davis, David T.	Davis, John S.	Edwards, Hugh.
Edwards, Hugh H.	Edwards, Owen.	Edwards, Wm.
Evans, D. C.	Jones, John C.	Jones, John S.
Jones, Wm.	Jones, Wm. D.	Jones, Wm. J.
Roberts, John R.	Thomas, David	Thomas, Richard
Thomas, Wm. T.	Wigley, Joshua	Wigley, Richard.

## THOSE DETAILED TO GUARD SOUTH BEND.

Davis, Evan	Evans, David D.	Evans, John D.
Jones, Edward	Jones, Humphrey	Jones, Thcs. J. ( <i>Bryn Lllys</i> .)
Owens, Geo.	Price, Edward	Price, Rowland W.
Pritchard, R. S.	Pugh, John	Thomas Jr., Edward,
Williams, Robt. R.	Williams, Wm.	

The names of the Butternut Valley Guards mentioned on page 109, who enlisted in the state militia for thirty days and were stationed at the "Big Barn" in Cambria were as follows:

GEO. W. PORTER, Captain. JAMES MORGAN, First Lieutenant.  
WM. P. JONES, Second Lieutenant.

PRIVATES.

Davis, David A.	Davis, Thos. Y.	Jenkins, Rev. Jenkin.
Jenkins, Wm. E.	Lewis, Morris.	Lloyd, Thos. D.
Morris, David.	Owens, Geo.	Price, David.
Shields, John.	Thomas, David.	Thomas, Rice.
Thomas, Thos	Walters, David.	Walters, Stephen.
Williams, Hugh R.		Williams. Wm. J.

We wish space had permitted us to give a history of this interesting company. The fact, however, that such diverse elements as composed that organization, were cooped up together for a month is sufficient guaranty of a lively time. In the first place there was that momentous question, "What had they enlisted for," which was new every morning and fresh every evening. Was it to guard the country from the Indians or was it to cut hay for their stock? In the morning: "Should they spend the time in military drill or should they devote it to cutting hay?" In the evening: "Should they rest or stand guard?" Then there were sufficient questions of theology, politics and "who were having the best rations" to fill in the time between. It was a jolly crowd. Some say the company did one good thing, however, they made enough noise to keep the Indians scared away. One dark night there was a cry of "Indians" and there was silence in the camp for the space of half a minute, when Rev. Jenkins declared he saw one and fired at him, Taking another-squint through the port hole he saw another Indian and fired again. After the reverend gentleman had blazed away for half an hour, it was discovered that his Indian was a fence post, which stood near the fort.

One day Rev. Jenkins took his oxen and wagon to his home, two miles west of the fort, after his library and a few things. He had got everything loaded and was starting back, when he noticed, what he supposed to be, two Indians on a knoll near by watching him. He pounded the oxen into a gallop and the Indians came after him on the run, brandishing their weapons and uttering their war whoops. It was a mad race for life. Books flew out of the wagon in every direction until the land was literally sowed with knowledge, but Jenkins won the race. There was a great stir in camp when he arrived with his tale of "Indians." A squad was sent out to reconnoitre. A short distance out they met Rice Thomas and David Walters in a badly winded condition. They had been chasing after Jenkins to catch a ride.

When Dane's company returned to Mankato after enlisting at Ft. Snelling in August, 1862, just after the Sioux massacre began, they brought with them sealed orders which, on being opened, directed them to impress all the horses they needed. The boys at once sallied out for the liveries and hotel barns and streets, taking all they could find. It happened that afternoon that Hon. Thos. M. Pugh was out driving with his best girl. He had a splendid gray horse and was speeding along Front street in Mankato at a 2.40 gait, when Jim Hooser, one of the soldiers, saw him and dashing out into the street hailed him. Tom innocently reined up his nag and Jim began to pat and praise the horse, to which Tom raised no objection. Before Tom was aware, however, Jim managed to slip the horse out of the buggy and the harness, and was off on his back in a twinkling, leaving Tom still holding the lines attached to the empty harness. To say Tom was surprised is putting it much too mild, and no one knows what might have happened if a few of Jim's comrades had not gone, at his request, to explain to Tom and pull his buggy to the side of the street,

STATISTICS OF CALVINISTIC METHODIST CHURCHES OF MINNESOTA.

CHURCHES	Date of Organization	BY WHOM ORGANIZED	Membership ..	Present Membership	PRESENT PASTOR.	S. S. Date of Organization	Present Membership	Children of the Church	Total Church Attendance	Value Of Church Property	Total Contributions for 1893
Horeb.....	July 2, 1856	Rev. Richard Davies	22	75	Thos. E. Hughes	June 15, 1856	80	7	100	\$ 600 00	\$ 382 65
Sharon.....	June 24, 1856	Rev. Richard Davies	21	15	Wm. A. Jones	June 8, 1856	23	.....	23	600 00	200 00
Seion.....	Sept. 3, 1856	Rev. Richard Davies	.....	40	Vacant	Sept. 1856	65	21	90	2,400 00	325 60
Elm.....	Oct. 1860	Rev. Richard G. Jones	17	60	Wm. A. Jones	Oct. 1860	88	47	90	1,500 00	483 85
Jerusalem.....	July 11, 1858	Rev. David Davies	13	98	D. Edwards	1858	134	46	182	2,000 00	132 81
Mankato.....	Dec. 1865	Rev. Jos. Rees	15	125	W. M. E. Evans	April, 1865	160	38	200	3,500 00	1,053 45
Carmel.....	August 29, 1869	Rev. Wm. Roberts	28	44	Vacant	1867	60	24	100	2,000 00	312 10
Bethel.....	May, 1867	Rev. R. W. Jones	13	75	Thos. E. Hughes	Dec. 1866	90	22	100	1,500 00	445 16
Salem.....	1869	Rev. Wm. Roberts	.....	49	D. Edwards	Dec. 1866	90	36	90	2,000 00	536 94
Lake Crystal.....	Jan. 27, 1889	Rev. Wm. Roberts	.....	110	D. Edwards	Jan. 10, 1886	85	28	150	2,000 00	590 61
Foreston.....	April 17, 1867	Rev. John C. Jones	29	94	Ed. Joseph	.....	98	29	147	3,000 00	498 12
Bristol.....	1867	Rev. D. Rowlands	35	93	Ed. Joseph	.....	105	45	130	2,000 00	506 15
Saratoga.....	June 13, 1877	Rev. John D. Williams	24	17	Ed. Joseph	Winter of 1860	25	.....	25	500 00	150 00
Lime Springs.....	June 14, 1877	Rev. R. W. Hughes	14	41	Ed. Joseph	Jan. 1876	45	26	50	2,600 00	521 72
Minneapolis.....	Jan. 1, 1881	.....	25	234	Vacant	Oct. 17, 1880	120	.....	260	2,500 00	2,225 74
				76			1,278	.....	1,725	28,300 00	\$8,975 90

WELSH CONGREGATIONAL CHURCHES.

Salem.....	Oct. 14, 1855	Rev. Jenkin Jenkins	13	58	John E. Jones	June 17, 1855	60	.....	100	\$1,500 00	.....
South Bend.....	Dec. 11, 1850	Rev. Jenkin Jenkins	10	21	Vacant	1859	45	.....	40	600 00	.....
Bethel(Custer).....	January, 1875	Rev. David Jenkins	14	33	Rev. John L. Martin	January, 1875	50	.....	.....	.....	.....
Garvin.....	Aug. 21, 1891	Rev. Ed. Thomas	9	12	Rev. Ed. Thomas	June, 1891	25	.....	.....	.....	.....
Salem(Custer).....	Nov. 11, 1893	Rev. Ed. Thomas	36	40	Rev. Ed. Thomas	October, 1878	40	.....	.....	.....	.....

A large number of the Welsh people are members also of English churches. In Mankato thirty-nine full blooded Welsh people are members of the Presbyterian church (four of the nine elders are Welsh); twenty-eight are members of the Congregational church (one of its three deacons is a Welshman); fifteen are members of the Baptist church. In Tracy, thirty-seven Welsh people belong to the Presbyterian church and all four of the elders are Welsh. Most of the Welsh people of St. Paul and Minneapolis are in English churches, but we have no statistics for them.

**WILLIAMS, DR. JOHN**—Born at Machynlleth, Montgomeryshire, Wales, in 1856. Son of Lewis and Mary Williams. Began his medical studies under Dr. Hugh Lloyd, of Machynlleth, with whom he spent seven years. In 1877 he emigrated to America and located in Wisconsin. He took a course in Rush Medical college, Chicago, from which institution he graduated in 1880. August 25, 1880, at Bangor, Wis., he married Miss Sarah H., the youngest daughter of the late Rev. John Hughes (*Marsey*). He practiced his profession four years at Bangor, then removed to Cashton, Wis., and thence to Lake Crystal, Minn., where he has built up a large practice. Dr. and Mrs. Williams have had two children: Una M., who died in 1891, and Edna A.

---

### Key to Illustration of Cambrian Glee Club.

---

#### REAR ROW.

John J. Shields. John Davis. Hugh G. Roberts. Edward N. Jones. John F. Jones.  
Edward Evans. Robt. M. Jones. Richard Williams. James D. Price.

#### SECOND ROW.

Robt. J. Jones, Jr. D. Chas. Davis. J. Phillips.  
David E. Jones. Ed. W. Williams. Evan D. Price. Thos. Jones (Mich.)  
Eavid E. Bowen.

#### FRONT ROW.

Chas. Evans, William Williams. John Owens.  
H. H. Jones. Charles Davis. David V. Jones. William E. Jones.

## Key to Lake Crystal Welsh Business Men.—Page 3.

---

### REAR ROW.

Wm. H. Roberts.                      Jas. W. Lewis.                      Wm. Jones.  
David Price.                          Robert G. Roberts.                  Wm. Jenkins.  
Henry C. Rowlands.                  Dr. John Williams.                  J. Edwin Rowlands.

### FRONT ROW.

Edward F. Jenkins.                  Arthur T. Pritchard.                  T. Reese.  
Wm. Owens.                          Daniel T. Owens.                      R. C. Roberts.  
L. Davis.                              Daniel Edwards.                      W. C. Davis.

---

## ADDITIONAL ERATTA.

---

- Page 78 the number of the South Berd company when it arrived at New Ulm was 73, and 10 of them remained and took part in the battle of Aug. 23.
- Page 303, to the list of Welshmen who went to New Ulm in this company add: James Edwards, Sr., Lewis D. Lewis, Wm. R. Lewis, David J. Davis, Jr., Wm E. Davis, James Morgan and Wm P Jones. Read "D. C. Evans" as first lieutenant, instead of "Jehile Cheney," and "Jehile Cheney" as second lieutenant, instead of "M. Porter."
- Page 197, in J. J. Griffiths' biography, before words "selling his farm at Columbus," insert. "His first wife died in January, 1862, and October 15, 1867, he married near Columbus, Wis., Miss Elizabeth, daughter of William Richards, who was born near Dolgelly, Wales, in March, 1839, and emigrated in 1840, with her parents, to Newport, N. Y., and thence to Columbus, Wis., in 1865."
- Page 110, Sixteen lines from the bottom read 1866 instead of 1886.
- Page 236, in Rev. Wm. M. Jones' biography, second line, read "Carnarvonshire" instead of "Anglesea," and in line thirteen after "Snowdon" insert: "In April, 1867, he emigrated to Cambria, Wis."
- Page 266, in first sentence of Rev. Joseph Roberts' biography read "Carnarvonshire" instead of "Anglesea."
- Page 254, in biography of Rev. Wm. Powell, read, 1868 instead of 1863, as date of marriage, 1873 instead of 1872, as date of going to Picatonica, and Lewis M., instead of Willie as name of youngest child.
- Page 18, line 3, read "1842" instead of "1852"
- Page 23, line 39 read "Gwyllydydd" instead of "Dysgedydd."
- Page 51, line 14, read "Wm. F. Lewis" instead of "John F. Meagher."
- Page 117, line 20, read "Wm. T. Jones" instead of "Wm. F. Jones."
- Page 191, last line, read "Mary" instead of "Elizabeth" Jones.
- Page 216, read "Robert" as father of Evan Jones instead of "John."
- Page 227, line 19, read "1848" instead of "1838."
- Page 251, line 33, read "Owens" instead of "Evans,"
- Page 233, omit "traveling" from third line from bottom.
- Page 234, line 4, read "St. Paul and Minneapolis" instead of "Northwest," and on line 5, same page read "Guaranty Loan Building" instead of "Syndicate Block."

